A COMMENTARIE VPON THE EPISTLE OF SAINT PAVLE TO PHILEMON.

Syn. 4. 63. 18

VVherein, the Apostle handling a meane and low subject, intreating for a Fraudulent and Fugitive Servant, mounteth aloft unto God, and delivereth sundry high Mysteries of true Religion, and the practise of Duties { *œconomicall.* *Politicall.* *Ecclesiasticall.*

As { Of Persecution for Righteousnesse sake. Of Christian Equity, and Moderation. Of Gods free Grace forgiving offences. Of Houshold Government, and private possessions. Of the Conversion of Sinners, and Communion of Saints. Of Faith, and good workes. Of Friendship, and Suretiship. Of Prayer, and Hospitality. Of the Gospell, and Almes-deedes. Of Gods Providence. And of the force and fruit of the Ministery.

Serving all the Ministers of the Gospell, to a diligent labouring in the spirituall Harvest; and the people, to a comfortable attending to the word of Salvation. As to Gods high and holy ordinance for our conversion, with assured hope of his wonderfull blessing upon the sound Preaching of the one, and the saving hearing of the other.

Written by WILLIAM ATTERSOLL, Minister of the word of God, as he sayth in Sussex.

The second Edition, corrected and enlarged.

Luke 17. 3. *Take heede to your selves: if thy Brother trespasse against thee, rebuke him: and if he repent, forgive him.*

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35

UPON THE EPISTLE OF
SAINT PAVL TO
PHILEMON.

COMMENTARIE

A.

TO THE RIGHT WORshipfull Sir THOMAS PELHAM Knight and Baronet, encreaſe of *Grace* in this life, and eternall *Glory* in the life to come.

Geſilaus King of *Lacedemon*, when one praiſed a certaine Orator that hee could ſtretch out ſmall matters at large and length; and amplifie them with many words, both fitly and fully anſwered him, ***But I cannot thinke him a good Shoo-maker, that would put a great and wide Shoo upon a ſlender foote.*** There bee many, I feare, who conſidering the ſhortneſſe of this preſent Epiſtle, and comparing it with the largeneſſe of my Expoſition, will be ready to ſuppoſe and ſurmiſe, through the fore-ſtalling of their prejudicate Opinion, that to a little Citie I have ſet up wide gates; and to a ſlender body, have faſhioned a wide Garment; both which, are faulty and unfit. But if theſe partiall Iudges would weigh the cauſe aright, in the equall ballances of right and reaſon, without the corrupt affections of Malice, or Envie, I doubt not, but they will rather thinke, that to a great Foot I have fitted and applied a little Shoo.

Plut. Apotheg.

For this Epiſtle written to *Philemon*, though it be ſhort in words, and comprehended in a little compaſſe; yet if wee regard and reſpect (as wee ought to doe) either the pithy and profound ſubſtance of the matter, or the cunning, or rather curious Art of *Paul* the writer, or the great and glorious Majeſty of God the Enditer, which ſhineth and ſheweth it ſelfe even in the leaſt things; wee ſhalbe conſtrained to confeſſe, that this is a right great Epiſtle, and as one ſaith in another caſe, *Verborum parva, ſed rerum fœcunda*, and the Interpretation of it very breefe, both in regard of the Worthineſſe of the Argument, and the Wiſedome of the Spirit that appeareth therein. A Diamond may be little, yet it is of great price. The eye is ſmall, yet it ſeeth farre. The heart is little, yet it is the life of the body. It pleaſeth God to ſhew forth the greatneſſe of his power in

Macrob. comment. in Som. Scipion. lib. 2. cap. 3.

[illegible] works of his hands. And as Merchants that cast accounts, [illegible] prize greatest summes in shorter roome; so doth the Apostle [illegible] matter [illegible] confluence within the [illegible] com- [illegible] shou[illegible] [illegible] than [illegible] Hee [illegible] more requi- [illegible] more [illegible] this [illegible]. Every word [illegible] force of Perswasive [illegible] his cause with Wisedome, and his doings with Art, he so creepeth into *Philemons* bosome, and closeth with him at a suddaine, that by no meanes hee can start from him. Sometimes, by loving Titles; sometimes by Artificiall insinuations; Sometimes, by favourable preventing of Objections; Sometimes, by Rhetoricall perswasions; Sometimes, by earnest Preparations; Sometimes, by Charitable Mitigations; Sometimes, by strong Obligations; Sometimes, by deepe Protestations; Sometimes by fit Revocations; and sometimes by forcible Arguments, as it were by so many courteous *Congies*, and vehement Adjurations, hee dealeth with and prevaileth in such sort with him: as *Popilius* the *Romane* Ambassador, against *Antiochus* King of *Syria*, who having delivered his message from the Senate, made a circle about him with his rod, and charged him to put off all delayes, and give him present answer before he departed out of it. Thus doth the Apostle lay his Net, and cast his Chaine about *Philemon* that he hampereth him fast, and holdeth him close, before hee he is aware of any such matter.

Liuy Lib. 45. 13.

This *Philemon* (to whom the Epistle is directed) was a Wealthy man, a Citizen of *Colosse*, the Host of the Church, who had a servant, named *Onesimus*; he, having pilfered and purloyned some of his Masters goods, fled away from him, and the Church that was in his house. For, whatsoever the care and diligence of the Governors be, lewd persons doe oftentimes shroud themselves under their Rooses. But comming to *Rome*, no better than a fugitive, heard *Paul* preach the Word, which is as *an Hammer* to breake in pieces the stony hearts of unregenerate men, and *the power of God unto salvation, to all that believe*; so that hee acknowledged the fault he had committed, and desired to be reconciled to his Master, whom he had offended. He being thus gained to the faith, and kindely and courteously entertained by *Paul* (*Who becommeth all things to all men, that by all meanes he might save some*) is by him sent backe with these Letters of Commendation, and intercession for him, pleading his cause, as it were at the barre, effectually, craving pardon for him earnestly: and teaching thereby, that no man (albeit of the lowest sort and condition) truly repenting, ought to be despised and contemned. He went away Vnprofitable, he returned Profitable; he went away Perverted, hee returned Converted; he went away a Servant, hee returned a Brother. Before hee heard *Paul* preach, he was a Theefe; but when he had heard him, hee became as his Naturall Sonne, as he is not ashamed to call him, and account him in this Epistle.

Ier. 23, 29. Rom. 1, 16.

Gnide, hom. 1, in Philemon, 1 Cor. 9, 22.

Gnide, hom. 2, in Philemon.

Vpon

Vpon this occasion of this Servants flying away, and betaking himselfe to his heeles, a question may be demaunded, which also of some is handled, whether it be lawfull for bond-slaves that are bought with mony (such as the state of Servants in those dayes for the most part was) to runne away from their Masters, forasmuch as the Apostle saith, 1 *Cor.* 7. 21. *If thou mayest be free, vse it rather.* Where he willeth them to prefer freedome before bondage, and to bee their owne men rather then others; and to be at liberty, rather than to be Servants to the Honour and Humor of other men. I answere, Such practise is not to be any wayes allowed, unlesse they be oppressed with beastly and intollerable Tyranny, and bee denied meate and maintenance, whereby life is to bee sustained. For then their Masters that have payed a price for them should bee defrauded, the Covenant or promise (that themselves have passed) should bee disanulled, and themselves being taken, should through their owne misdemeanor, be more cruelly handled, and kept in harder and straighter durance. We see when *Ioseph* was sold by the Trechery of his envious Brethren, and thereupon carried farre from his Fathers house, he behaved himselfe with all Modesty and Meekenesse, he endured the crosse with all patience, being laide in fetters where the Iron entred into his soule, hee never attempted to make a wilfull escape, or to breake open prison (albeit it had beene no hard matter to doe it) least while he thought to avoyd the smoake, hee should fall into the fire: like unto *Esops* Fish, who being in the pan, leaped upon the coales. The *Israelites* when they were holden in Egypt in bondage and great slavery, never offered to make resistance, but waited with all long-suffering, untill God sent *Moyses* and *Aaron* to worke their deliverance. Thus also they continued in *Babylon*, untill *Cyrus* King of *Persia* by his gracious proclamation set them at liberty, *Ezr.* 1. 1. 2.

Quest.

Paraus in Genes. cap. 39.

Answere.

Terent. in Andr. act 1. scen. 1.

Genes. 39. 1.

Psal. 105. 18.

Exod. chap. 1. and 2.

The Doctrine of the Popish Schoole-men alloweth in their deciding of cases of conscience, such as are unjustly and wrongfully imprisoned, to escape for their lives if they can: and according to this determination, is the practise of the Papists, even when they are lawfully restrained. But this is no better, than to resist the Magistrate, *which is the Ordinance of God, Rom.* 13. The Apostles being clapt up in prison, never sought occasion and opportunity to deliver themselves, untill God and Man delivered them, and brought them forth: and sometimes the Lord sent his Angell from Heaven, to open the prison doores, & to smite off their chaines, & so to free them from the rage of their enemies. The Apostle *Peter* warneth Servants to be subject to their Masters with all feare; not onely to the good and courteous, but also to such as are froward: and he giveth this reason, *For this is thanke-worthy, if a man for conscience toward God, endure griefe, suffering wrongfully.* Wee must commit our selves and our causes to God, and take heed we use not unlawfull meanes to set our selves at liberty.

Rom. 13. 2.

Acts 5. 19. & 12. 7. 8.

1 Pet. 2. 19.

Now

Now, concerning the counsell and direction of the Apostle, hee perswadeth no liberty but such as is lawfull, even to free themselves from thraldome by all good and honest meanes onely, that God shall put into their heads and hands. For, when Servants were bought and sold as Villaines, nay as brute Beasts in the Market, and while their Masters had power over them of life and death, hee would have all such as are under the yoake, *Count their Masters worthy of Honour*, that the name of God and his Doctrine bee not evill spoken of. When *Paul* and *Silas* were committed to close prison, as they sung Psalmes to God, *suddenly there was a great Earth quake, and the Foundation of the Prison was shaken, by and by all the doores opened, and every Mans bandes were loosed*, so that they might without knowledge or disturbance of any, have escaped and gone their wayes, but being commited by authority, they remained as lawfull prisoners without evasion.

1 Tim.6,1.

Acts 16.25, 26.

These things here briefly touched, are largely intreated of in this *Commentarie*; touching the penning whereof, to leave mine owne Labors to the Iudgement of the indifferent Reader, I cannot deny (but doe ingenuously confesse) that I have benefited my selfe, and doe desire to benefit others, by other Authors, both Olde and New, whom I have searched and perused, thorough whose travailes I have bin guided and directed in the way, and by whose eyes I have seene into many particulars heere discussed. Concerning the ancient Writers, that have the grayest haires, I cannot passe over *Chrysostome* and *Theophylact*, both Greeke Writers: Concerning the Moderne and later, *Calvine, Beza, Bullinger, Illyricus, Rollocke, Piscator, Aretius, Hemmius*, which (for Honors sake) I name and remember. Among whom, some have written shorter Annotations, others have written fuller expositions, and all of them have yeelded some matter and stuffe toward the erecting of this building. Neither is this any shame or reproach to acknowledge, but rather a fruit of Iustice and Equity, to give to every one his owne. Let no man therefore object, that I have thrust my Sickle into another mans Corne, or put mine hand into another mans Coffer, or ploughed my ground with another mans Heifer, or set to sale other mens goods, as mine owne; much lesse upbraide with contumely and contempt, the saying of the Poet:

Prolog. in Adelph. Terent.

Horat. lib. 1. epist. 3.

Si forte suas repetitum venerit olim,
Grex avium plumas, moveat cornicula risum,
Furtivis nudata coloribus.

that is;

If every Fowle shall fetch her plumes againe,
The Naked Crow shall stript of all remaine.

Eccles.1,9,10.

The Wiseman teacheth, *There is no new thing under the Sunne, is there any thing whereof any can say behold this, it is new? It hath bin already in*

the

the old time that was before us. The Heathen man ſaw this, and could ſay:

Nihil eſt jam dictum quod non ſit dictum prius:
that is, There nothing is, or ſaid, or ſeene;
Before our times, that hath not beene.

The Apoſtle writing to the *Corinthians*, ſaith, *All things are yours, whether it be Paul, or Apollos, or Cephas, &c. all are helpes allowed and appointed unto us to bring us unto Chriſt.* It is no ſmall comfort to Travellers to tread and trace the footſteps of ſuch as have walked the right way before them. In like manner, it is no ſmall profit and pleaſure to me, grounded upon the evidence of the truth, to have followed the examples of learned and approved Authors; that have laboured faithfully in the Vineyard of the Lord, and lighted a candle unto others.

1 Cor. 3.22.

Bucan. præf. in Inſtitu. Theolog.

This Expoſition (ſuch as it is) I preſume to offer unto your Worſhip, not fearing your Iudgement in the allowance, nor doubting of your favour in the acceptance thereof; and therefore grounding my ſelfe upon it, I regard not the cenſure of Carpers and Cavellers, who have nothing to grace themſelves, but by ſeeking the diſgrace of others; nor yet any thing to raiſe themſelves a great name, but by taking away others good name: ſo that as one ſaith well, *Ex alieni nominis ruina gradum ſibi faciunt ad gloriam ſuam.* They will diſlike either the perſon, or the matter, or the ſtile, or the allegations, or they know not what, and care not what, ſo it be ſomewhat. The prooſes uſed are too many, the Reaſons too large, the Vſes too vehement; yea, nothing can pleaſe them, that pleaſe themſelves in their owne conceits. If I ſhould crave pardon for my ſlippes in this Expoſition, or for my boldneſſe in this Dedication, I ſhould therein alſo open the mouths of many, to tax me of vanity, and reprove mee of folly. For when *Albinus*, who wrote an Hiſtory of the Roman Offices in the Greeke tongue, requeſted the Readers in the Preface, to beare with him if they found any imperfection and wants in his worke, Maſter *Cato* the Cenſor anſwered when he read it, *Doubtleſſe he had deſerved pardon indeede, if hee had beene forced to write his Story: but he is a Triſler that had rather aske pardon for his fault, than to be without fault.* For men are wont to deſire forgiveneſſe either when they erre at unawares, or when they commit a fault by conſtraint and compulſion from ſuch as have authoritie over them, whom they cannot or dare not deny. Such ſevere and ſharpe Iudges I am like to light upon, who will demand the queſtion of me, what I meane to plead for pardon? For, who compelled me to make the fault for which I crave favour? And why I did not rather keepe my ſelfe from offending, than deſire the forgiveneſſe of the offence?

Scaliger. exercit. in fine.

Plut. in the life of Cato.

Macrob. Saturn. lib. 1. in Præfat.

Wherefore, leaving theſe raſh and rigorous Cenſors of other mens doings, I come to declare the cauſes that have induced mee to offer the expoſition of this Epiſtle unto you, and to paſſe it under your Worſhips name. For to whom doth a Treatiſe of godlineſſe more fitly agree, than to him that profeſſeth Godlineſſe, and hath the

the power of it dwelling in his heart? Or to whom should I commend the Patronage of the truth, better than to him which is a favorer and lover of the truth, and of such as favour and love the truth? Besides, as I have heeretofore tasted of your kindnesse and bountifulnesse toward me, which I ever esteemed as a debt lying upon me, so I have beene desirous to leave a perpetuall testimony to others, of a thankefull heart. I am not able to recompence like for like, but may rather say with the Apostle, *Silver and gold have I none, but such as I have I give unto you*: and so much the more I will alwayes be ready to follow the example of *Paul*, who when he had received mercy at the hands of *Onesiphorus*, he prayed unto God to render backe into his bosome the fruits of his love bestowed upon him, *The Lord shew mercy unto the house of Onesiphorus, for he oft refreshed mee, and was not ashamed of my chaine: but when he was at Rome, he sought me out very diligently, and found me. The Lord grant unto him, that he may find mercy with the Lord at that day, &c.* So my earnest prayer to God, even the Father of all mercy, and God of all consolation, is, and ever shall be, to shew mercy for your mercy, and love for your love, and to preserve you unto his heavenly kingdome. And I beseech you oftentimes to Meditate upon the 71. Psalme, which as it was composed by the Prophet in his latter time, so hee oftentimes craveth of God to be with him, and to keepe him safe, now that his head was hoare, and his haires gray: *Thou art my hope, O Lord God, even my trust from my youth: cast me not off in the time of age, forsake me not when my strength faileth.* And afterward, *O God, thou hast taught me from my youth, even untill now, therefore will I tell of thy wonderous workes, yea even unto mine old age and gray head, O God, forsake me not, untill I have declared thine arme unto this generation, and thy power to all them that shall come.* For, a man may fall away from God, as well through the doting of age, as through the lustes of youth. Be faithfull unto the death, and you shall receive the crowne of life: continue unto the end, so shall you bee safe. The Wise-man teacheth, that the dayes will come, when wee shall say, wee have no pleasure in them, *when the keepers of the house shall tremble*, that is; the hands which safegard the body from injuries, shall shake as in a palsie: *The strong men shall bow themselves*, that is, the legges, which are as a strong Staffe, or as a firme Pillar, to sustaine and beare up the weight of the body, shall begin to faile and waxe feeble: *The Grinders shall cease*; that is, the teeth appointed to chew the meate, eyther waxe loose, or else are lost: *They waxe darke that looke out of the windowes*; that is, the eyes of the body (which are as the Windowes of the house to give light) shall decay and grow weaker and weaker, that they cannot behold the brightnesse of the Sunne: *The doores shall be shut without by the base sound of the Grinders*; that is, the Lippes which are as two Doores or Gates, shall scarce bee able to open themselves, being become stiffe: *Hee shall rise up at the voyce of the Bird*, that is, the least noyse shall bee able to awake him, hee that while he was young slept soundly, so that the sound of a Trumpet could

Acts 3.6.

2 Tim. 1.16, 17, 18.

Psal. 71.5, 9, 17, 18.

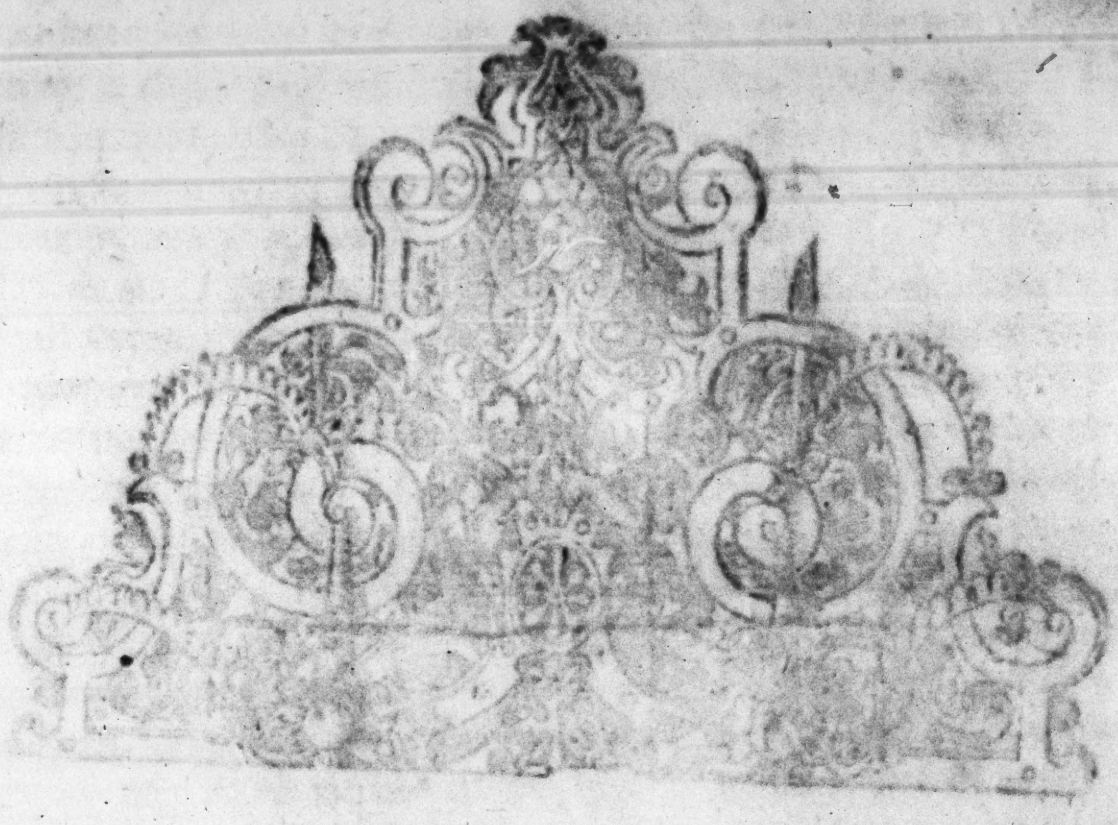
Eccle. 12.3.

Livy, lib. 5. in the Oration of Licinius Cassus. Plin. lib. 7. cap. 50.

could hardly moove him, is now by the crowing of the Cocke, or the chirping of a Bird, raiſed and diſquieted: *All the daughters of ſinging ſhall be abaſed*; that is, the eares and other Inſtruments of Muſicke ſhall be ſo weakned and dulled, that they ſhall take no pleaſure nor delight therein, as *Barzillai* confeſſed unto *David*: alſo *They ſhall be afraid of the high thing*, that is, when once they grow crooked with age, every plaine way will ſeeme rough; and every ſtone, a Mountaine unto them. And *the Almond tree ſhall flouriſh*: that is, their head ſhall be renowned with the comely ornament of white haires, as the beautifull Bloſſomes of an Almond Tree, &c. Thus doth the Wiſe-man deſcribe the diſcommodities and difficulties of old age, which approacheth unto us all, and will in the end overtake us, to the end we ſhould learne to remember our Creator in the dayes of our youth. The Lord God Almighty, who is *the ancient of dayes*, deliver you from every evill worke, and bleſſe you and yours more and more with all ſpirituall bleſſings in heavenly things, that as you beare the Image of his Eternity, ſo you may be partaker of eternall Glory, Amen. 2 Sam. 19,36.

Yours to command,

WILLIAM ATTERSOLL.



To the Reader.

I *T was well ſaid, that the firſt duty of a Writer is, that he reade over his owne Title, and caſt backe his eyes to conſider what he began to write; who, if he dwell upon the matter, is not to be accounted long; but if hee wander and ſtraggle from it, every ſentence is too too long and tedious. The Epiſtle with which I deale, I confeſſe, is ſhort; the Commentary which I have written upon it, long; howbeit, I have been carefull to remember the former rule, and to keepe mee cloſe to the preſent ſubject, and therefore hope to obtaine pardon with patience. One of the Ancients ſaid of* Carthage, *that contended ſo much and ſo long with Rome, in emulation for greatnes and Empire; It is better to ſay nothing than to ſpeake a little. Much more may this be ſaid of this Noble and divine Epiſtle, wherein the Apoſtle, as it were flying aloft with Eagles wings, doth ſo diſcover his affections, and ſtirre up the affections of others, that too much cannot bee ſpoken of it.*

Plini. ſec. Epiſt. 6. lib. 1.

Salluſt. bellum Iugurth.

Touching the Epiſtles of Paul, ſome were written unto whole Churchs; as that to the Romans, Corinthians, Galathians, &c. *Other were written to particular perſons; as two unto* Timothy; *one to* Titus; *and this to* Philemon. *Nothwithſtanding, we muſt underſtand, that howſoever they were privatly directed to certaine men, yet they were inſpired of God, and penned by the Apoſtle, for the benefit of the whole Church. For if reſpect had only been had to thoſe, unto whom they were purpoſely and principally intended, many things might have been ſpared, which are every where diſperſed and handled in them. This appeareth expreſly in the Epiſtle to* Titus; *the which, albeit it carry his name alone, whom* Paul *left in* Candy, To redreſſe the things that remained: *yet the ſcope of* Paul *was, to profit the whole Church, as we ſee in the finiſhing of the matter, when he ſhutteth up the whole in this maner,* Grace be with you all. *The inſcription is to one, but the concluſion is made to many, even all the elect. So ought we to apply unto our ſelves, ſuch heavenly inſtructions as are handled in this Epiſtle, no leſſe, than if it were particularly ſent unto every one of us from God.*

Calvi. com. in 1 Timoth. Titus 1, 5.

Titus 3, 15.

The Books of the New-Teſtament, *may be ranged and ordered into three ſorts; whereof part are* Hiſtoricall, *part* Doctrinall, *and part* Prophеticall, *to omit the diſtribution of others. The* Hiſtoricall *are ſo called, becauſe they deſcribe the Hiſtory of Chriſt our Saviour, as the foure Evangeliſts, or of the Apoſtles and the Church gathered by them; as the* Acts of the Apoſtles. *The* Dogmaticall *are ſuch as are called the Epiſtles of the Apoſtles, not that ſuch as comprehend the Hiſtory of Chriſt, do not alſo containe the Doctrine of Chriſt, and of ſalvation by Chriſt, but becauſe theſe do moſt eſpecially handle the ſame. True it is, the Apoſtles laboured in preaching the Goſpell, and publiſhing it by lively voyce, in what places, and to what perſons, and at what times ſoever they could; but becauſe they could not alwayes dwell among the Churches, and guide them with their preſence which once they had planted, neither yet were able to ſee them all in the face and to ſpeake unto them mouth to mouth; it pleaſed God to move them, and direct them to ſet downe*

Athanaſ. in Synopſi.

Paraus comment. upon the Epiſtle to the Rom.

in writing (compiled in forme of Epistles) the sum of Christian doctrine touching pietie toward God, faith in Christ, and love toward men: but most especially concerning the miserable estate of man through his fall, and of the remedie of this misery: concerning the person and offices of Christ the mediator, concerning the benefit of free justification by Christ and of the lively fruits thereof, which ought to shine forth in all them that are justified. The Prophetical Book, is only the Revelation of Iohn, which under certaine Types foretelleth the state of the Church to come, both the combats which it shall endure, and the victory which it shall receive.

The Heretickes that lived in former times, raised up from the pit of hell, by Satan himselfe to disturbe and destroy the faith of many, have called sundry of these Canonicall Bookes of Holy Scripture into question, and rejected them altogether as bastards or counterfeits. Faustus the Maniche (as S. Augustin witnesseth) was not ashamed to open his blasphemous mouth, and affirme, that many things in the New Testament were false. The Ebionites would receive only the Gospell according to Mathew, the other three they despised and refused. The Marcionites, another detestable and damned sect, used onely Lukes Gospell, and that also they miserably mangled according to their owne divelish fancy. The Acts of the Apostles, and Pauls Epistles, were set at nought, and flatly refused by the Tatians, and other Heretickes called Severiani, as Eusebius makes mention in his History. Both the Epistles written unto Timothy, that to Titus, and the Hebrews, were cast away by Marcion and Basilides: for whatsoever they saw to crosse and contradict their heresies, they rased out of the Canon, and would not receive it as authenticall. Among all which, this is to be observed, that such as did admit (as Divine) any of the Epistles, did never deny the authority of this Epistle to Philemon. Some indeed have renounced the Epistle to the Hebrews: some, the latter Epistle of Peter, some, the Epistle of Iames: some, the Epistles to Timothy and Titus; and other, the two latter familiar Epistles of Iohn: but no Hereticke was so forsaken of God, or ever grew to be so desperate, to contemne and set light by this Epistle, if ever he admitted and accepted the credit of any. Which plainly declareth the Majesty that shineth in this little and short Letter, wherein Paul by his Divine eloquence and pithinesse of argument, doeth even ravish and astonish all the Readers therof.

Aug. con. Faust. lib. 33. cap. 3.

Iren. l. 1. c. 26.

Epiph. hær. 42.

Euse. hist. lib. 4. cap. 29.

Hieron. præf. in Tit.

Tertul. l. 5. adversus Marcion

The contents & cheefe heads of this Epistle.

To the end this may the better appeare, let us as in a Table set before our eies the chiefe heads and contents of this Epistle, and view with how cunning a pen or Pensill, the principall parts thereof are drawne, together with the profite arising from thence; following the example of them, which when they bid any guests to dinner, or supper, are wont first to declare what shall be their cheare, and how many Dishes they shall have, praying them to take it in good worth, and to looke for neither better nor worse, than hath been mentioned. In like maner, being determined to make a feast, and having provided a Banquet (such as it is) which I have set forth, and invited the courteous and Christian Reader, that will come and taste of it; I dare be bold to promise, that the Meate is good and wholsome. What foode soever is found that cannot please the tast of a well affected stomacke, I confesse the fault is in the Cook that hath prepared and dressed it. I would therefore entreat thee to accept of these three dishes, and to consider, the person that was the writer; the person to whom he writeth, and the person for whom he writeth, the person that penned it, was Paul the Apostle; the person to whom it was written, was Philemon the Master; the person for whom he wrote, was Onesimus the Servant. Upon these three, as on certaine pillars, stand the maine drift and purpose of this whole Epistle here expounded.

The person of the Writer of the Epistle.

Touching the first, which is Paul the writer, he doth not stile himself in this place as commonly he useth; An Apostle of Iesus Christ, but The prisoner of Christ, and declareth that he begat Onesimus to the Faith, in Prison. It is honourable to the Saints to suffer for the truths sake. The Apostles rejoyced that they were counted worthy to endure afflictions and troubles in a good cause; no better cause can be than the cause of God. They endured imprisonment as Martyrs, not as Malefactors;

Acts 5, 41. Iames 1. 2.

factors; as Preachers of the Gospell, not as busie bodies in other mens matters; *as doers of good, not as evill doers; never ceasing to further the salvation of others, even when their bodies were restrained of liberty: and yet in this want of enlargement, they were mighty in deed and word, to worke the conversion of such as resorted unto them, verifying the saying of the Apostle:* I suffer trouble unto bonds, but the Word of God is not bound. *Whiles he pleaded his cause in Chaines, hee had almost caught* Agrippa *in the Chaine of the Gospell, and wonne him to the Faith. When he was come to* Rome, *he would not be idle, but* cald the chiefe of the Iewes together, *and then expounded unto them the way of salvation, testifying the kingdome of God, and perswading them those things that concerne Iesus, both out of the Law of* Moses, *and out of the Prophets, from morning to night. Thus doth one say most truly of him;* When he was bound, he was stronger than they that bound him; *when hee was a captive, hee was freer than they that kept him; and when his Iudges examined him, he examined them, and set them at liberty that were under the thraldome of sin and Satan. It is truly said of the Wise-man;* He that winneth Soules is wise, and shall shine as the brightnes of the firmament, and such as turne many to righteousnes, shall shine as the starres for ever and ever. *This wisedome is no where to bee found, no where to bee sought, no where to bee learned, but in the Word of God, which is the wisedome of God, and the power of God. So then we see, it is not the punishment that maketh a Martyr, but the cause. Some are punished as malefactors, some die as Martyrs.* Ioseph *was cast into the same* prison, with the Butler and Baker of King Pharaoh: *They suffered imprisonment in the same place, but the cause was not one for which they suffered.* Iosephs Master tooke him and put him in prison, in the place where the Kings prisoners lay bound, and there he was in prison; *but because it was in a good cause, and for a good conscience,* the Lord was with him, and shewed him mercy, and got him favour in the sight of the Master of the prison. *The like we might say of* Paul *and* Sylas, *who were not only beaten with rods, but clapped up in close prison with malefactors; but they were not without comfort in their sufferings, For* at midnight they prayed and sung Psalmes unto God, so that the rest of the prisoners heard them. *They suffered* As evill doers, *but not for evill doing. And albeit they were prisoners, yet they were Christian prisoners: and when the body was ready to bee offered, and the time of their departure drew neere, forgat not their Apostolicall care of the Churches, and watchfulnes over the Lords Flocke; yea, we see* Paul *in this place, forgetteth not a base servant, as shall be shewed afterward.*

1 Pet. 1, 15.

2 Tim. 2, 9.

Acts 16, 25.

2 Tim. 2, 9.

August. ser. de Sanct. Cypr.

Touching the second point, we are to consider the person to whom Paul *writeth; which is, to* Philemon, *craving at his hands the fruit of Christian equity and moderation, to forgive him that had offended him, according to the doctrine of the common Master of them both, Iesus Christ.* Take heed to your selves, if thy brother trespasse against thee, rebuke him: and if he repent, forgive him: and though he sin against thee seven times in a day, and seven time in a day returne again to thee, saying; It repenteth me, Thou shalt forgive him. *It is a great vertue in thee if thou wrong not him, of whom thou art wronged: It is great fortitude, if when thou art wronged, thou remit it; It is great glory, if thou be willing to spare him, whom thou hadst power and ability to hurt. As Christ taught forgivenesse to others, so he practised his own Doctrine,* and prayed for those that were his persecuters. Philemon *had been greatly wronged by his false and theevish servant, yet* Paul *craveth pardon for him upon his repentance toward God, and his submission toward his Master. It is the Doctrine of the* Novatian *Heretick, to deny hope of favour and forgivenesse to such as are fallen; against whom* Cyprian *hath written a learned Epistle; whereby they go about to kill, whereas they should cure them that are wounded, and to swallow up them in despaire, whom they ought to raise up with comfort. For they alledge, that Christ threatneth,* Whosoever shall deny him before men, them will he deny before his Father which is in heaven. *But he understandeth such as persever in it without repentance, denying him unto the end, and for-*

The person to whom Paul writeth. Luke 17, 3, 4.

Isidor. li. 2. solil. loqu.

Luke 23, 34.

The doctrine of the *Novatian* hereticks. *Cypr. ad Novatian. hæret.*

Math. 10, 33.

forſaking him unto the death, ſuch indeed he will diſclaime and deny in the kingdome of his Father; which plainely appeareth by the contrary, in the oppoſite member going before, where he promiſeth, that Whoſoever ſhall confeſſe him before men,
Matth.10,32. them will he alſo confeſſe before his Father which is in Heaven; *whereby hee meaneth ſuch as continue in that confeſſion, and are faithfull without ſtarting backward, like a deceitfull bow.*

Peter *being in the high-prieſts houſe, did deny his Maſter that choſe him, not only to be an Apoſtle, but to be an elect veſſell, to preach the Goſpell both to* Iewes *and* Gentiles; *he denied him that bought him, and redeemed him; in a word, with an oath, with curſing and execration; yet he returned and repented: he went out from that wicked company, and wept for his greevous fall moſt bitterly. Many good Souldiers are ſometimes daunted at the ſight of their enemies, and run out of the field like Cowards, not without ſome reproch and impeachment of their Manhood, who afterward gather ſtrength, and are aſhamed of their owne folly, both reſiſting thoſe that fight againſt them moſt courageouſly, and pleaſing the Captain that hath made choiſe of them.*

Hence it is, that the Lord proclaimeth Mercy, and reneweth his Covenant of
Ioel 2,12,13. *forgiveneſſe to ſuch as turne unto him. The Prophet* Ioel *ſaith,* Turne you unto me with all your heart, with faſting, weeping, and mourning; Rent your hearts, and not your Garments, and turne unto the Lord your God, for hee is gracious and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the evill. *Here is mercy offered, and a generall pardon publiſhed, which God will perform to all penitent perſons. Likewiſe, the Lord for better aſſurance, if we doubt of his*
Eze.33,10,11 *word once uttered, ſaith by his Prophet,* O thou ſonne of man, ſpeake unto the houſe of Iſrael, Thus ye ſpeake and ſay, If our tranſgreſſions and our ſins be upon us, and we are conſumed becauſe of them, How ſhould we then live? *Thus do wicked perſons, when they heare of Gods Iudgements, caſt off all confidence in his mercies, and murmure at his threatnings. But what followeth?* Say unto them, as I live ſaith the Lord, I deſire not the death of the wicked, but that the wicked turn from his way, and live: Turne you from your evill waies, for why will yee dye, O ye houſe of Iſraell? *When the ſinfull woman came to Chriſt in the houſe of* Simon *the Phariſee, humbly confeſſing her ſins, and ſhedding abundance of teares for them, and by them both, teſtifying her love to Chriſt, he turned unto her, and ſaid,*
Luke7,48. Thy ſins are forgiven thee. *On her part we ſee repentance, weeping, and prayer, On Chriſts part, we ſee forgiveneſſe offred, and pardon beſtowed. It is well ſaid of* Cyprian, Legimus & adoramus nec prætermittimus cœleſtem domini ſententiam,
37 Ser. epiſt. ad Novat. haret. qua ait negaturum ſe negantem; nunquid & pœnitentem? *that is, we reade, and reverence, and do not go about to reverſe the heavenly ſentence of the Lord, when he ſaith;* I will deny him that denieth me: *But doth he any where, or at any time ſay,* he will deny him that repenteth of his ſins from the bottome of his heart?
Rom,14,4. *Or doth he allow any to* judge another mans ſervant, which ſtandeth or falleth to his owne Maſter? *This is it which maketh the Church Triumph in the experience and feeling of Gods favour and mercy, Micah.7.8,9.* Rejoyce not againſt me, O mine enemy, though I fall, I ſhall ariſe. When I ſhall ſit in darkneſſe, the Lord will be a light unto me. *For as* the righteouſnes of the righteous *man ſhall not de-*
Eze.18,21,24 *liver him in the day of his tranſgreſſion. ſo* the wickednes of the wicked man *ſhal not hurt him, whenſoever he turneth from his iniquity. Such is the care of God over the ſheep of his paſture, and his love toward them, that he denounceth a fearfull woe*
Ezek.34,4. *againſt the ſheepheards of Iſrael,* that feed themſelves, and not the flock: *he chargeth them that they did eate the fat, and clothed themſelves with the wooll, but the weake they have not ſtrengthned, the ſicke they have not healed, neither have they bound up the broken, nor brought againe that which was driven away, neither have they ſought that which was loſt, but with rigour and cruelty have they ruled them. Ezek.34. To conclude this point, our Saviour ſheweth, that when a man, having an hundred ſheep, hath loſt one of them, he leaveth ninety and nine in the Wilderneſſe,*

and

and goeth after that which is gone astray, until he find it, and then He layeth it on his shoulders with joy, *and carrieth it home to the sheepfold*: I say unto you, that ioy shall be in heaven, even in the presence of the Angells of God, for one sinner that converteth. *Seeing then, the Lord Iesus (who is the Lord of life) teacheth in the Gospell, that there is so great ioy in Heaven for a penitent sinner, how great ioy ought there to be on earth, when we see the kingdome of God enlarged, & a fellow member pulled out of the iaws of Satan, whom he had holden captive, & taken as a prey to devoure and destroy for ever? It is the end of Christs comming,* To seeke and to save that which was lost. *And seeing our gracious God is so ready to remit offences done against him; who are we, and of what matter or mettall are we made, that are so hard-hearted, and stif-necked, and implacable against our brethren? We are taught to aske forgivenesse,* as we forgive: *and in the Parable of the miserable and mercilesse servant propounded, who being forgiven ten thousand Talents, refused to forgive his fellow an hundred pence, was delivered to the tormentors, till he should pay all that was due to his Lord: We are taught, that in like maner* shall our heavenly Father do unto us, *except we forgive from our hearts each one to his brother, their Trespasses.*

Luke 15,4,7, 10.

Cypr. 2. Ep. 13

Luke 19,10.

Mat. 6,11. & 18,35.

This Doctrine doth the Apostle publish at large in this Epistle, craving pardon at the hands of Philemon, *for his penitent and prostrate servant, not doubting but as God had forgiven him, and given him repentance, so he also for his part would remit the trespasse and injury done unto himselfe. Thus we see what to judge of these* Novatians, *who are indeed the true* Puritans, *and contrary to the whole course of the Scriptures, deny repentance and reconciliation, to such men as after baptisme (through infirmity, and force of persecution, and feare of danger) do yeeld so far, as to deny the faith. We have a noble example of Gods notable compassion toward such as offend of frailty and weakenesse in* Peter, *who was received to mercy: and Christ would never have said,* Whatsoever ye loose on earth, shall be loosed in heaven, *if such persons as repent were altogether to bee barred out of the bosome of the Church. Can these proud spirits then bee the Disciples of Christ, that are harder and straiter laced than their master? Thus they frustrate true repentance, and take away all admonitions both publick and private, which are of great force to reclaime and recover a sinner.*

Aug. de haref. cap 38.

Math 18,18.

Dam. de haref. p 97.

The third and last point remaineth. For, as we have considered the person that writeth this Epistle, and the person to whom it is written, so we are to marke the person for whom it is written, to wit; for Onesimus *a servant, a fugitive servant, a false servant, a fraudulent servant. A base and meane subject for the Apostle to handle, howbeit penned in so high and heavenly a maner, and contrived with such exquisit art, and excellent judgement, that it over-reacheth the meanesse of the matter, and leaveth no excuse that* Philemon *could alledge to wind himselfe from him, and manifesteth the speciall care that* Paul *had, of this poore penitent person. It is recorded of M.* Fox, *of blessed memory, when one told him that a certaine man (of none of the greatest or highest callings) who had received much comfort from him in the daies of his trouble, was desirous to acknowledge his thankfulnesse toward him, and asked him whether hee remembred such a one? He answered;* I remember him well: I tell you, I forget Lords and Ladies to remember such.

The person for whom this Epistle is written.

In the workes of Master Greenham.

Many there are, that are ashamed of such as are of low degree, whom notwithstanding God loveth, for whom the Saviour of the world died, and to whom the word of salvation is preached. When the Church was in Abrahams *house, it consisted not only of such as* were borne in his house, *but of such also as were* bought with his mony, *of any stranger that was not of his seed: and when the Lord gave unto him the seale of his covenant, he commanded him to circumcise not only himself & his son, his steward, and the cheefest parts of his family, but every male, even the least and lowest that lodged under his roofe. As then the wiseman saith in the Proverbs, 17. 5.* He that mocketh the poore, reproacheth him that made him; *so he that despiseth*

Tit.2,9, 10.

ſeth a ſervant, becauſe he is a ſervant, diſhonoreth God that made him a ſervant. Hence it is, *that the Apoſtle charged ſuch to be ſubject to their Maſters,* & pleaſe them in all things, not anſwering againe: neither pickers, but that they ſhew all faithfulnes, that they may adorne the doctrine of God our Saviour in al things. *They are therefore, through pride and diſdaine not a litle deceived, but wander wide out of the way, that thinke religion commeth not down ſo low as unto ſervants, that Gods providence vouchſafeth not to reſpect them, and that it booteth not to give them any inſtruction. True it is, God hath eſtabliſhed by his owne ordinance, a diſference betweene the maiſter and the ſervant, as our Saviour ſheweth.* Who is it

Luke 17 ,7,8.

alſo of you, that having a ſervant ploughing or feeding cattle, would ſay unto him by and by when he were come from the field, Go, and ſit down at table? And would not rather ſay unto him, Dreſſe wherewith I may ſup, and gird thy ſelfe and ſerve me, till I have eaten and drunken, and afterward eate thou and drinke thou? &c. *The Goſpell doth not aboliſh the diſtinction between man and man; betweene high and low; between maiſter and ſervant; yea, when they are all beleevers, as plentifully handled in this* Commentary: *howbeit the writ of partition is not ſo great, nor the wall of ſeparation ſo far diſtant between them, that wee ſhould thinke the Lord careth for the one, and contemneth the other, who made them both, preſerveth them both, redeemed them both, ſanctifieth them both, and will glorifie them both. This did* Iob *wiſely conſider,* If I did contemne the judgement of my ſervant

Iob 31,13.

and of my maid, when he did contend with me, what then ſhall I do when God ſtandeth up? And when he ſhall viſit me, what ſhall I anſwer? He that hath made me in the wombe, hath he not made him? Hath not he alone faſhioned us in the womb?

The heathen, that ſaw nothing but by looking through the windowes of nature (themſelves being meerely naturall men) tooke upon them their juſt and lawfull defence, and pleaded for them at the bar of reaſon (when they were uſed oftentimes no otherwiſe than the beaſts and Cattle) that maſter and ſervant had one and the ſame beginning, were nouriſhed with the ſame Elements, did draw in the ſame aire, did tread upon the ſame ground, & returned in the end into the ſam earth. Yea, their plea for them went a great deale farther, Though they are bondmen, yet they are men:

Macr. Sat. l. 1. c 11.

and albeit they are ſervants, yet they are our fellow-ſervants. He is indeed becom a ſervant, but it is through neceſſity: A ſervant in body, but a free-man in mind. *And peradventure the maſter himſelfe that ruleth over him, may be more ſlaviſh then he. He that is a drudge or ſervant to his owne luſts, to wrath, to envy, to covetouſneſſe, to ambition, is a right ſervant, obeying moſt foule and filthy maſters, and none a baſer Bondman than ſuch a one. He is a true Maſter, and a right free-man, that hath learned to rule over his owne affections, ſuch a man is ſtronger than he that ruleth a Citty. The other are ſervants againſt their wils, but theſe ſerve and obey as moſt vile vaſſals, willingly; neither do they deſire freedome.*

Cicer. parad. 5.

Plut. de ſuperſt.

We are not to eſteeme of men by their eſtate, or (as we ſay commonly) by their fortunes, but by their maners. We may alter our maners, our condition we cannot alwayes. He is no great wiſe man, that purpoſing to buy an horſe, looketh not upon him, but contenteth himſelfe to view only the Bridle and Saddle: ſo is he as ſimple and ſhallow, which judgeth of a man by putting on a gay coat, or by the wearing of a precious garment, or by the condition of his outward perſon, and not by the inward guifts and ornaments of the mind. Abigail *is renowned for a woman of ſingular wiſedome, and that worthily, yet ſhe diſdained not the counſell of her ſervants.* Naaman

Senec. trag. in Troad.

1 Sam. 25,3.

was Captain of the King of Aram, *yet he refuſed not the adviſe of his attendants, that waited upon him. There aroſe not a Prophet ſince in Iſrael like unto* Moſes, *whom the Lord knew face to face,* Deut. 34. 10. *yet he rejected not the reproofe of* Iethro *his father in law, but hearkned to his voyce,* Ex. 18. 24. *Theſe perſons judged it to be no diſgrace or diſparagement to their high calling, nor any ſawcineſſe in their ſervants, to preſume to teach them, and tell them their duty; nay, without guiding themſelves by them, and following their direction, the one had been expoſed to*

miſerable

miſerable ſlaughter, the other had returned in the uncleannes of his leproſie, the third had wearied himſelfe from morning to evening without profit; whereas by this meanes, the one was preſerved, the other was cleanſed, and the third eaſed. It is therfore an untrue and unſavoury Proverb, that A man keepeth in his houſe ſo many enemies, as ſervants: *for we have them not enemies, but we make them ſo, when we behave our ſelves toward them tyrannouſly, cruelly, contumelioufly, ſpightfully, and outragiouſly, doing againſt them ſo much as we dare do, not ſo much only as we ought to do, not conſidering how lawfull it is, but how powerfull we are, and how weak they are. All the prophane hiſtories, are full of worthy examples of many ſervants, who are commended for their truſt and faithfulneſſe; wittines, and courage, might and magnanimity to all poſterity, and have not doubted to give their lives to death, in their maſters quarell. It is not therfore much to be marvelled at, that the Apoſtle, perceiving how* Mighty *the word had been in* operation *upon* Philemons *ſervant, doth account him as his ſon, and ſeeketh to reconcile him to his maſter; in which reſpect, he was willing & deſirous to have* kept him with him, to miniſter unto him. *He claimeth ſome authority over him, being his ſpirituall father: howbeit, becauſe he was not onely his ſon, but alſo another mans ſervant, he would not retaine him without his maſters knowledge. Let them not therfore for their low degree be contemned, nor have the meanes of inſtruction denied unto them.*

A wicked and witleſſe Proverbe.

Macr. Satur. li. 1. c. 11.

Heb. 4, 12.

Phile. 13, 14.

Thus I have ſet down to thy view (Chriſtian Reader) the ſcope of this Epiſtle: wherein the Apoſtle (in a narrow compaſſe) doth couch together many myſteries of our Religion, which I have laboured to lay open in this Commentary. *And howſoever the work is grown in bigneſſe, and extended in length under mine hands more than at the firſt I purpoſed and intended, yet I hope the maner of handling heerein obſerved, ſhall eaſily recompence thy labour beſtowed in reading. I cannot in few words comprehend the matters that are heere and there diſperſed throughout the Book. Among many other, theſe points are principally handled. Touching affliction for the truth, and perſecution for righteouſnes ſake. Touching Chriſtian equity and moderation. Touching Gods free grace, & forgiving offences: Touching houſhold government and private poſſeſſions: Touching the converſion of ſinners, and the Communion of Saints; Touching Faith, and good Works: Touching friendſhip and ſuretyſhip: Touching Prayer and Hoſpitality: Touching the Goſpell and almeſdeeds: Touching Gods providence, and of the force and fruit of the Miniſtry, as is more at large to be ſeen in the Table of the doctrines. Accept (I pray thee) the paines I have taken in the diſcuſſing of theſe points, pardon theeſcapes (if any be) into which I have fallen, as in travelling ſo long a journey, it is eaſie to fall into a ſlumber: and whereſoever thou underſtandeſt the hand of God to have been with mo in publiſhing the truth, give him the glory, and aſcribe the praiſe unto his great name, to whoſe grace and goodneſſe, I commend thee.*

Thine in our commom Saviour,

William Atterſoll.

A BRIEFE RECAPITVLATION
Of all the Doctrines handled at large in this Epiſtle.

Out of the Preface.

THe courſe of the Goſpel cannot be ſtopped, but will have his paſſage in the world. page 1

The Argument and occaſion of the Epiſtle, together with the uſes thereof, p.7

Verſe 1, & 2.

Doct. 1. Good things muſt be followed and ſought after earneſtly and fervently, not coldly and careleſly, p.9

Doct. 2. It is no diſgrace or reproch to the ſervants of God, to bee caſt into priſon for the Goſpels ſake: p.12

Doct. 3. The perſecutions of all true Chriſtians, are the perſecutions of Chriſt Ieſus, when they are impriſoned for Chriſts ſake, p.15

Doct. 4. All good duties to God or man, are better done by the helpe of others, than alone by our ſelves, p.21

Doct. 5. A Chriſtian friend will performe any chriſtian duty to his friend, p.25

Doct. 6. Chriſtian women ſhould be helpers unto their husbands, as heires together of the grace of life, p.29

Doct. 7. The calling of a Miniſter, is a painfull and laborious, a needfull and troubleſome calling, p.33

Doct. 1. It is the duty of all houſeholders, to teach and inſtruct their families that belong unto them, p.38

Verſe 3.

Doct. 1. The free favour and mercie God in Chriſt Ieſus is firſt and above all other things to be deſired and prayed for, p.48

Doct. 2. Such as are in Gods favor, have his bleſſings flowing unto them, and following them, p.55

Doct. 3. All bleſſings temporall and eternal, are to be craved from God alone in Chriſt Ieſus, p.61

Verſe 4, & 5.

Doct. 1. Men ought to take cauſe of great joy, to ſee others grow and proceed

ceed in good things, p.68
Doct. 2. It is the nature of Faith to apply the mercies and promises of God to our owe selves, p.76
Doct. 3. It is the duty of the faithfull, to pray not onely for themselves, but also for others, p.82
Doct. 4. True Religion must not onely bee inwardly beleeved, but also outwardly confessed, and openly professed, p.86
Doct. 5. Faith and love are the cheefest things that commend a man to God and his Church, p.95
Doct. 6. Faith in Christ, and love to the Saints, doe alwayes goe together in all the servants of God, p.99
Doct. 7. Christ must be the object of our Faith, we must looke unto him, and depend upon him, p.106
Doct. 8. The works of mercy, are especially, and above, and before others to bee shewed to the poore Saints that are godly, p.111
Doct. 9. Such as truely beleeve in Christ, and belong to him, are Saints, p.117

Verse 6, & 7.

Doct. 1. It is our duty to stir up our selves and others to encrease in good things, p.126
Doct. 2. The gifts which we have received, must not lye hid in us, but be employed to the good of others, p.140
Doct. 3. The goodnesse of God bestowed upon our selves or others, must be published abroad, and made knowne to others, p.142
Doct. 4. The spirituall graces of God bestowed upon others, doe give occasion of joy to the Saints, p.147
Doct. 5. The workes of mercie are to bee shewed to the poore distressed Saints, p.154

Verse 8, & 9.

Doct. 1. The office of the Pastour and Minister of God, is an office of power and authority under Christ, p.163
Doct. 2. Gentle meanes are to bee used rather than severe, to perswade men to holy duties, p.172
Doct. 3. Superiours in gifts, or age, or both, are to be reverenced and regarded above others, p.177

Verse 10.

Doct. 1. The least and lowest member converted to Christ, must not bee contemned or condemned, p.184
Doct. 2. The same affection that is betweene the Father and the Sonne, ought to bee betweene the Minister and the people committed unto him. p.189
Doct. 3. The preaching of the word is the ordinary meanes and instrument of our conversion & regeneration, p.205

Verse 11, & 12.

Doct. 1. Christian religion maketh a man profitable and helpful unto others, that before hath beene injurious and hurtfull, p.227
Doct. 2. In godly, religious, and reformed families, are many times ungodly, obstinate, & unreformed persons, both Children and servants, p.237
Doct. 3. Former offences (albeit great and heynous) upon true repentance, are to be forgiven and forgotten, 243
Doct. 4. Our love to all the Saints, especialy such as have been converted by us

us, ought to bee deare and fervent, p.254

Doct. 5. The Gospell doeth not abolish or diminish civill ordinances, and distinct degrees among men, p. 262

Verse 13, & 14:

Doct. 1. Every Christian is bound to serve the common good of the church, by what meanes soever God hath enabled him thereunto, p.272

Doct. 2. All Christian duties done to God or man, must bee done willingly, and chearefully performed, p.282

Verse 15, & 16.

Doct. 1. All things (even sinne it selfe) are ordered and turned by the providence of God, to the good of the elect, p.295

Doct. 2. God oftentimes taketh from his servants outward commodities, to bestow upon them greater, p.305

Doct. 3. The fals and sinnes of our brethren, whereof they have repented, are not to be encreased and amplified with odious & extreame words, but rather to be buried and forgotten, p.311

Doct. 4. The more grace apeareth in any, the more should they be tendered and regarded of us, p.322

Doct. 5. Although christian religion doe not take away the degrees of persons, yet it maketh us all equall, and brethren in Christ, p.330

Doct. 6. The more bands and reasons are given us to care for any, the more wee are bound to care for him, p.337

Verse 17.

Doct. 1. The consideration of our communion one with another, ought to move us to regard one another, and to do all good one to another, p.348

Doct. 2. Among Christian friends all things are common, p.350

Verse 18, & 19.

Doct. 1. The communion of Saints doth not take away any mans right and interest in his private possessions, and things of this life, p.365

Doct. 2. It is lawfull for one man to become surety for another, and to engage himselfe and his credit, p.373

Doct. 3. Convenants in Writing, for debts, bargaines, and sales, are honest and lawfull. p.385

Doct. 4. Such as have gained us unto God, ought above all others to be most deare unto us, p.394

Verse 20, & 21.

Doct. 1. No man ought to bee eager and extreame in exacting and requiring their debts, dues, and demandes, from the poore and needy, p.407

Doct. 2. Whatsoever we desire, provoke and perswade others to doe, must be in the Lord, p.415

Doct. 3. Men ought greatly to rejoyce at the good and benefit of their brethren, in temporall and eternall blessings, which they see to befal them, p.421

Doct. 4. Men ought alwayes to hope well, and to thinke the best of their brethren, not to suspect the worst of them, p.426

Doct. 5. The faithfull being moved to Christian duties, have yeelded more than hath been required at their hands, p.431

Verse

Verse 22.

Doct. 1. Hospitality, that is, the joyfull and courteous entertainment of distressed strangers for the truths sake, is to bee used and practised of all the servants of God. p.440

Doct. 2. The prayers of the faithfull are availeable for themselves and others, both to obtaine blessings to them, and to remove judgements from them. p.447

Doct. 3. The gifts of God bestowed upon his servants, come from his free grace, not from our free will or deserts. p.457

Verse 23, & 24:

Doct. 1. Courteous speeches, and loving Salutations, are beseeming the Servants of God. p.471

Doct. 2. Wee must not utterly cast off the weake, but shew our compassion toward them. p.478

Doct. 3. Many that seeme forward in the profession, doe afterwards fall backe. p.484

Verse 25.

Doct. 1. Spirituall things are to bee prayed for, and preferred before earthly things. p.500

AN EXPOSITION OF the EPISTLE of the Apostle PAVL to PHILEMON.

THis Epistle is short in Words, low in Argument, and private, in regard of the Matter: yet the manner of handling is high and heavenly, and the Doctrine generall and common to the whole Church. It was written (as appeareth) to *Philemon*, at what time the Apostle was growne old in yeares, was drawing neere his end, and was clapt up and kept in prison at *Rome*; from whence also he directed sundry Epistles to divers Churches and particular persons. From thence he wrote to the *Galathians*, to the *Ephesians*, to the *Philippians*, to the *Colossians*; and the latter Epistle to *Timothy*, which was penned not long before his death and dissolution. For albeit, he were held in durance, and restrained of his liberty, that he could not visit the Churches where the Gospel was planted, nor lay a new Foundation, where as yet it had not been preached: yet he was not idle or unfruitfull, but laboured to doe good to the Church by writing, when he could not come to bestow some spirituall graces among them by teaching. We see here, that *Paul* writeth out of Prison, and slacketh not to instruct, both generall Churches, and particular persons. From hence we learne, that the course of the Gospell cannot be stopped, but keepeth on his way and passage in the world. The truth of the Gospell will have his free liberty, it can be hindred by no Chaines, it can be restrained by no Bands and Boults, it can be shut up by no Barres of Iron, and Gates of Brasse, but breaketh forth as the light of the Sunne out of a darke Cloud. We see this evidently in the example of *Paul*, albeit he were in Bonds and Chaines, yet he pleadeth his Cause, with such gravity of speech, with such power of the Spirit, with such piercing of the matter, with such efficacy of words, and with such respect of the persons before whom he spake, that he had almost gained and perswaded *Agrippa* to Christianity. The like we see in another place, when he was brought Prisoner to *Rome*, confined to an house, and delivered to a Souldier to be kept, he received all that came unto him; *Preaching the Kingdome of God, and teaching those things which concerne the Lord Iesus Christ, with all boldnesse of speech, without let.* This appeareth most evidently in none, than in Christ himselfe, who as at all times he sought all occasions and opportunity to doe good to the soules and bodies of men, so when he was upon the Crosse, he converted the Theefe, and was ready to seeke and to save him that was lost. These consents of Scripture, come directly to the former point; and serve to teach us, that whatsoever the purposes and pretences of men be, yet they shall never bee able to

The time when this Epistle was written.

2 Tim. 4. 6.

Doct. 1. The course of the Gospell cannot be stopped.

Act. 26. 22. 28.

Act. 28. 30, 31.

Luke 23. 43.

stoppe

stoppe the streame of the Word of God, which floweth plentifully to the comforting and refreshing of the dry and barren hearts of sinfull men.

Reason. 1. Let us briefly consider the Reasons. First, the doctrine delivered is of God, not of Men: from Heaven, not from the Earth. If man were the Author of it, it might easily be resisted by the power of man; nay, it would in time fall downe of it selfe. But seeing the whole Scripture is inspired of God, and the Doctrine thereof hath him for the Author, the light of it cannot be quenched. Thus doth *Gamaliel* reason in the Councell, *If this be of God, ye cannot destroy it, lest ye be found even fighters against God.* Who can prosper, that provoketh God? Or who can looke for good successe, that fighteth against God, and against his Ordinances?

Act 5.39.

Reason. 2. Againe, God will bring their devices to naught, and confound all their endevours that goe about to hinder the course of his Word. Although they band themselves together, and assemble against the Lord, and against his Anointed; yet he that dwelleth in the Heavens shall laugh, and have them in derision, hee will breake their bands, and crush them in pieces like a Potters vessell. This the Prophet teacheth, *Psal.* 33. *The Lord breaketh the Counsell of the Heathen, and bringeth to naught the Devices of the people: The Counsell of the Lord shall stand for ever, and the thoughts of his heart throughout all Ages.* Seeing therefore, that the Doctrine of the Gospell is of God, and that he will dash them in pieces with a Scepter of Iron that stops the course of it, we may truly conclude, that the course thereof cannot be hindered.

Psal. 33. 10, 11.

Use. 1. The Vses of this point are many, which I purpose briefly to point out, that we may proceed. First; waigh with me from hence the excellency of the Word of God. Who is ignorant what opposition hath bin, and is made against it? What resisting and contradiction? Yet it keepes on his course, and hath his passage in the world, and runneth through the whole earth. The Apostle declareth, *That the things which came unto him, turned rather to the furthering, then to the hindring of the Gospell, so that his bands in Christ were famous throughout all the Iudgement Hall, and in all other places.* So he saith afterward in this Epistle which we have in hand; *I beseech thee for my sonne Onesimus, whom I have begotten in my bonds.* Was it not enough for the Apostle to labour when he was free, and his feet at liberty, but he must also spread the Net to catch men in prison? The light of Gods truth can never be put out, the heat of it cannot be smothered, the power of it cannot be broken. Though the Teachers and Preachers of the Word, may be stocked and stoned, hewen asunder, burned with the Fire, slain with the Sword, clapt up in prison, and fettered in chaines; yet the Word it selfe, is lively and mighty in operation, entreth deepely, it discerneth sharpely, the thoughts and intents of the heart. True it is therefore, the Ministers of the Gospel may be bound, but the Gospell it selfe cannot be bound. Their hands are bound, and their feet are chained, when the tongue is at liberty to utter the gracious & glorious promises of the Gospel. Nothing can binde the tongue, but feare and infidelity. If a man binde an Husbandman, he hinders his sowing, for he soweth with his hands: but the Teachers being bound, the word is not bound, for they sow with the tongue. Let us therefore acknowledge, that the Preaching of the Gospel hath in it a Divine power, nothing can be matched with it, nothing can be compared unto it. The Divill is called in the Scriptures by sundry names, to declare his power: the God of the world, the Prince of the Ayre, the strong man that ruleth the house: and he cannot be displaced and dispossessed but by a stronger. But the Gospell is stronger than all the power of Sathan, and is able to throw him out, for it gathereth a Church where he hath his Throne, and ruleth in the hearts of the children of disobedience: it delivereth men from the power of the Divell, and bringeth them into the glorious liberty of the Sonnes of God. If a man were in the shadow of death, and had one foot in Hell, the Word of God is able to bring him backe againe. This is it which our Saviour said to the Seventy

Phil. 1. 13.

Heb. 4. 12.

Disciple,

Diſciples when they returned from preaching the Goſpell, and confirming it by miracles that followed it; *I ſaw Satan like Lightning fall downe from heaven.* Luk.10.18. Where he teacheth, that albeit Satan be ſtrong, yet the Goſpel is ſtronger, ſo that he cannot ſtand before it. He hath his overthrow by it, and falleth downe before it, as *Dagon* did before the Arke. So the Apoſtle ſheweth, that he was called and ſent to *Open the eyes of the blind, that they might be turned from darkneſſe to light, and from the power of Satan unto God.* Act.26.18. We ſee it alſo in the example of Chriſt himſelfe upon the Croſſe, who converted the Theefe, gave him faith and repentance, and aſſured him of eternall bleſſednesſe in the heavens. The Apoſtles were forbidden to preach the Goſpell: through the malice and madneſſe of the Highprieſts, they were apprehended and impriſoned, they were ſcourged and evilly intreated, yet they regarded not the words, they deſpiſed the threatnings of all their enemies, and coutinued to ſound out the Goſpell in all places. *Paul* and *Silas* praied and ſung Pſalmes unto God in priſon, and gained the Iayler to the faith, verifying that which the Apoſtle ſpeakes in another place; *I ſuffer trouble as an evill doer, even unto bonds, but the word of God is not bound.* Act.16.30. 2 Tim 2.9. Indeed ſometimes it falleth out, that the holy Servants of God have their hands tyed, their feet fettered, their bodies impriſoned, and their tongues cut out that they cannot ſpeake to the people: but even then the word is not bound, for then their conſtant ſuffering and patient bearing of the croſſe, doth as by a lively voyce, publiſh and proclaime the truth of the Goſpel for which they ſuffer, and ſerveth to winne many to the Faith of Chriſt. So then, the patient ſuffering of the faithfull (though they ſpeake not with their tongues) is as a ſolemne preaching, and hath the nature of an effectuall Sermon, to gaine many to the faith.

Vſe. 2. Secondly, we ſee it is in vaine to ſet our ſelves againſt the Goſpell of Chriſt, and the Miniſters of God that bring it unto us. True it is, the World endevoreth nothing more then to hinder the truth, and to drowne all memory of the glad tidings of Salvation: but all their labour is loſt, and all their purpoſes ſhall be fruſtrate. The Tyrants of the Earth may bind the profeſſors of the Goſpell, but the Goſpell it ſelfe they cannot bind, and the courſe of it they cannot withſtand, *Paul* was caſt into priſon, yet he freely preached the Goſpel of the Kingdome to all that came unto him. Let all thoſe that ſay it is in vaine to ſerve God and to pray unto him, know for a ſurety, that it is in vaine for them to reſiſt God, and the power of his might. Let them refraine from injuring his Servants, and from going about to ſtop their mouthes: let them remember what *Gamaliel* ſaid; *Now I ſay unto you, refraine your ſelves from theſe Men, and let them alone, for if this counſell, or this worke, be of men, it will come to naught.* Act.5.38. A notable leſſon to be learned of all malicious men, and bloudly perſecuters of the Goſpell, that would, if it lay in them, bury all remembrance of Chriſt and his Goſpell, they ſhall finde and feele the ſtrength of him againſt whom they wraſtle, they ſhall ſee the folly of their owne wayes; and the madneſſe of their owne workes, and they ſhall in the end, perceive it to be as vnpoſſible, and themſelves as unable to hinder the free paſſage of the Goſpell, as to bind the wind in their Fiſtes, or to ſtop the Raine of heaven from watering the earth. Hence it is, that the Prophet ſpeaketh to like purpoſe to the Enemies of the Church; *Gather together on heapes, O ye people, and ye ſhall be broken in peeces, and hearken all ye of farre Countryes, gird your ſelves, and ye ſhall be broken in peeces: gird our ſelves and ye ſhall be broken in peeces: take counſell together, yet it ſhall be brought to naught pronounce a decree, yet it ſhall not ſtand, for God is with us.* Eſay 8 9.

Vſe. 3. Thirdly, ſeeing the Goſpell of God cannot be ſtopped, it is the duty of all of us, to pray for the free paſſage of it, that his way may be knowne upon earth, and his ſaving health among all Nations. We have a promiſe, that God will ſpread abroad his ſaving health, and magnifie his great Name over all the earth, now it belongeth as a ſpeciall duty to us, to pray unto him, to glorifie himſelfe, and to make his Name knowne among the ſonnes of Men. This charge

doth the Apostle give unto the *Thessalonians: Furthermore Brethren, pray for us, that the word of the Lord may have free passage and be glorified, even as it is with you, and that we may be delivered from unreasonable and evill Men, for all men have not Faith.* It is the duty of all the godly, to pray for the enlarging of the Gospel, whereby the Kingdome of God is also enlarged, Let us be mindfull daily of this duty, desiring of the Lord this grace, that the Gospell may be freely preached, and cheerefully received, that he would send forth labourers into his Vineyard, and maintaine them against ravening Wolves that seeke to devour them, that he would blesse their labours, and remove all stumbling blockes out of their way, that he would give them courage and constancy in discharging their duty, and utterly remove all hirelings, and false teachers out of his Vineyard. It is God that must thrust forth Labourers into his Harvest. It is he that stirreth them to the worke: it is he that blesseth them in the worke. Let us not therefore be wanting to our selves, but pray to the Lord of the Harvest to send out able worke-men to gather the Corne into his Garner. The cause why we are not furnished with such Teachers, and if we be furnished, yet the worke doth not prosper under their hands, is, because we doe not aske for a blessing from God, from whom every good gift proceedeth.

2 Thes.3.1.2.

Matth.9.38.

Use 4.

Lastly, this serveth as a great comfort, both to the Pastors and people. For seeing the Gospell shall have his course, let the Ministers boldly goe forward in the discharge of their duty, and teach the people committed to their charge. Let us not feare the faces of men. The Word which we preach, is the Word of God, who is able to maintaine it, and make it mighty in our mouthes, to cast downe hils and holds that lift up themselves against it. He is able to daunt and dash in peeces all those that set themselves against it. The worke is the Lords, the worke-men are the Lords, the blessing and successe is the Lords, and they that strive against it, fight against the Lord. Let us comfort our selves in these things against all the disgraces and reproaches of the World. And concerning the Professors of this Gospell, let this Minister comfort also unto them, that they build not upon the Sand, or upon a weake Foundation, but their building stand upon a Rocke which shall never bee removed. The Apostles comfort themselves, and encourage one another in the worke of the Ministery, because they were assured that the word which they delivered, was no vaine word, nor deceiveable Fable, but the Gospell of Christ who chose them to the calling, and sent them to the worke, and strengthned them to stand, and gave them wisedome to convince and confound all their Adversaries. Likwise *Paul* teacheth: *That many of the Brethren in the Lord were boldned through his bands, to confesse and professe the truth of God.* We cannot fall except the Word fall with us; nay, except God fall with us, so long as we stand fast in the Faith. Wherefore howsoever others shrinke backe, and make ship-wracke of a good conscience, let us hold out unto the end, and then we shall be sure of eternall happinesse in the heavens.

Acts 4.29.

Phil.1.14.

The occasion and argument of this Epistle.

Hitherto we have handled the time when this Epistle was written, and the place from whence it was written; to wit, when he was in prison. Now let us consider the Argument thereof, and the occasion whereof it was written. The occasion of penning and writing this Epistle was double: First, generall for the instruction & direction of the whole Church in some necessary points of faith and obedience, intreating most waightily & wisely of Iustice, mercy, mildnesse, meeknes, moderation, reconciliation, & Christian equity, insomuch that he seemes rather to respect the edification of the whole Church, then to have in hand the busines of one poore and private man. The speciall occasion was to intreat at *Philem.* hands, to pardon his servant that had offended him, and to accept his subjection and submission unto him. This *Phil.* (as it seemeth) was a cittizen of *Colosse*, a city scituate in *Phrygia*, not far from *Laodicea*, whose servant *Onesimus* committing either Theft in purloyning away his Masters goods, or some other great and grievous crime (as the manner of leud and evill Servants is) ran away

Calvin upon Philemon.

Hieron. in prolog. Coloss. Erasmus in hunc locum.

away from his Mr. as far as *Rome*, being many hundred miles distant from *Colosse*, where he supposed he should heare no more of him: or if he did, would not follow and pursue after him so far. This Fugitive and Runnagate Servant, false fingered, and false hearted, comming to *Rome*, was by the gracious providence of God, brought where *Paul* the Apostle lay bound in prison, and hearing him (among others) preaching the Gospell of Christ to Remission of sins to all that repent, had his heart opened, and was by Gods blessing converted to the Faith, became a sound and sincere Christian, and performed sundry duties of love to *Paul*, ministring continually unto him in the time of his captivity, as a dutifull Sonne to his spirituall Father. But after the Apostle understood that he was another Mans servant, and belonged unto him, as it were a part of his possession, though he found him in his distressed and afflicted estate, very profitable, comfortable, and necessary unto him, yet he would not detaine him from his Master, to whom, by the Word of God, by the light of Nature, and by the Law of all Nations he appertained. Hence it is, that he sent him backe againe to his Master, with this Epistle; in which the Apostle doth by force of reasons and vehemency of words, urge *Philemon* to entertaine, and retaine with him his fugitive and offensive Servant, but now greatly altered, and throughly changed by the power of Gods Word: *Which converteth the Soule, and giveth wisedome unto the simple:* as the Prophet teacheth us.

Synop. Athana in hanc. Epist.

Psal 19.7.

Thus we see how *Paul* intreateth and obtaineth pardon for *Onesimus*, a Servant, that was converted by the preaching of the Apostle: which offereth unto us divers good and profitable uses.

The uses of the former Argument of this Epistle.

Vse 1.

First, we see that Christ Iesus rejecteth none that come unto him, how base and simple soever they be. All such as repent and beleeve the Gospell, whether Masters, or Servants, high or low, rich or poore, are accepted of him who is Lord of all, and with whom is no respect of persons. A notable comfort to all of low place and meane condition, to consider with themselves, that howsoever the men of this world have many times no respect unto them, yet they are deare to God, and regarded of him, who openeth to them the doore of Salvation, and reserveth for them a Crowne of righteousnesse. He appointeth his Word and Sacraments for them, as well as for others; and hence it is, that for the most part the poore receive the Gospel. *There is neither Iew nor Grecian: there is neither bond nor free: there is neither Male nor Female, for ye are all one in Christ Iesus.*

Gal. 3.28.

Vse 2.

Secondly, this instructeth us, not to contemne or despise any, how vile soever they may seeme in our eyes, but to be carefull for their good, and to further their conversion, according to the counsell of Christ our Saviour. *Matth.* 18. *See that ye despise not one of these little ones, for I say unto you, that in Heaven their Angels alwayes behold the face of my Father which is in Heaven: For the Sonne of man is come to save that which was lost.* Many are basely and badly thought of in this World, who are in great price and estimation with God. Many are wronged and oppressed of Men, of whom the high God of Heaven taketh care and charge. We are ready to respect the outward face and person of men, but he regardeth the heart. God the Father loveth them, woe therfore to them that hate Christ Iesus came to save and redeem them; woe therefore to all them that seeke to hurt and destroy them. It pleaseth God oftentimes to call the Servant, and to let the Master alone, suffering him to perish in his sinnes. This is the cause that the blessed Virgin magnifieth the Lord, and that her Spirit rejoyceth in God her Saviour, *Because he looked on the poore degree of his Servant, and had done great things for her; he pulleth downe the mighty from their Seates, and exalteth them of low degree; he filleth the hungry with good things, and sendeth away the rich empty.*

Mat. 18.10.

Luk. 1.52.53.

Vse 3.

Thirdly, we learne that no man ought under any colour of Religion and pretence of godlinesse, to keepe away other mens Servants from their owne Masters. *Paul* found the Servant *Onesimus* faithfull to helpe him, and forward

ward to minister unto him; yea, he might be bold with *Philemon* his Master; yet he would not detaine him with him, without his allowance and approbation. The Gospell then doth not destroy and disanull the divers degrees and orders established in the world, but rather confirmeth and strengthneth them. It alloweth not the Servant to resist, and rise up against the Master, although he should be a beleever, and his Master an unbeleever; or he be a beleever as well as his Master, and in knowledge of godlinesse be equall unto him: but teacheth him to obey for conscience sake, and to *Count his Master worthy of all honour, that the Name of God and his Doctrine be not evill spoken of: and they which have beleeving Masters, let them not despise them, because they are Brethren, but rather doe service, because they are faithfull, and beloved, and partakers of the benefit. These things teach and exhort.*

1 Tim. 6. 1, 2.

Use 4. Fourthly, we are to marke, that the Lord requireth of us, to be ready to forgive and forget the wrongs and injuries that are done unto us. Let us put from us all rancor and malice, and not suffer the Sunne to goe downe upon our wrath. O how great is the mercy of God toward us! How great is our debt toward him! Let us put on the bowels of pitty and compassion, forbearing one another, and forgiving one another; *If any man have a quarell unto another, even as Christ forgave you, even so doe ye.* If we come to any of the exercises of our Religion; to heare the Word, to receive the Sacraments, or to call upon the Name of God, if the Leaven of maliciousnesse have infected our hearts, the word of life is made the savour of death; the Sacraments are made Instruments of Wrath; and our Prayers are turned into sinne. We are taught in our Prayers, to aske forgivenesse at the hands of God, as we our selves performe this duty toward our Brethren. The promise of forgivenesse, is made to them that doe forgive, *When ye shall stand and pray, forgive, if yee have any thing against any man, that your Father also which is in Heaven, may forgive you your trespasses: for if ye will not forgive, your father which is in Heaven he will not pardon you your trespasses.* This accordeth with the precept of Christ, *Matth. 5. if thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, leave there thine offering before the Altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy gift.* If we desire, *as new borne babes the sincere milke of the word, that we may grow thereby; we must lay aside all maliciousnesse, and all guile, and dissimulation, and envy, and all evill speaking.* If we would be doers of the word, and not hearers onely, deceiving our owne soules, we must *lay a part all filthinesse, and superfluity of maliciousnesse, and receive with meekenesse the word that is grafted in us, which is able to save our Soules.* Now we have in this Epistle, a most worthy example of receiuing them that are fallen, of forgiving the penitent, of the pardoning of injuries, of joy for the conversion of a sinner. Yea, we learne not onely to be lovers of peace, but to be makers of peace; as *Paul* doth betweene the Master and the Servant. Our Saviour pronounceth them blessed, *That are Peace-makers, for they shall be called the children of God.* We are charged, not onely to seeke peace our selves, but to make peace with others, whereby we beare the lively image of God, who is called the God of peace; we are made like unto Christ, who is our peace, and hath reconciled us unto his Father.

Col. 3. 13.

Chrysost. Hom. 1. in Philem.

Mark. 11. 25.

Mat. 5. 24.

1 Pet. 2. 1, 2.

Iam. 1. 21.

Illyr. arg. in hanc Epist.

Mat. 5. 9.

Use 5. Fiftly, we are taught to take heed we doe not rashly sit in judgement upon any. This evill Servant had picked and purloyned from his Master, and when he had done ranne his wayes, yet God found him out, and gave him repentance, when he sought not after God. It is a common Proverbe; *He runneth farre that never returneth.* Christ Iesus calleth some at the eleaventh houre, as he did the Theefe that hung with him upon the Crosse. The Apostle chargeth, that *We judge nothing before the time, untill the Lord come, who will lighten things that are hidden in darke, and make the counsels of the heart manifest, and then shall every man have praise of God.* And in another place, *who art thou that condemnest another mans servant? He standeth or falleth to his owne Master.* All men are

1 Cor. 4. 5.

Rom. 14. 4.

in

in the hand of God, and all times and ſeaſons are diſpoſed by him. The huſbandman tilleth the ground, and ſoweth his corne, but it doth not by and by grow up. The Diſciples of Chriſt heard many things of his mouth, which ſeemed buried and forgotten, but the precious fruit thereof, appeared plentifully afterward. Let us not limit unto God his times and ſeaſons, nor goe about to teach him knowledge. *Paul* was a perſecuter of truth, a blaſphemer of God, an oppeſſor of the Church, yet in the end he was called by the voyce of Chriſt. Let us therefore condemne no man, nor judge any raſhly, leſt we be judged.

Laſtly, we ſee evidently (as in a glaſſe) in this Epiſtle, that all that are elected of God to eternall life, ſhal in Gods good time be called effectually to the knowledge of the truth. God hath made all things in number, waight, and meaſure. As no more ſhall be ſaved, then he hath appointed, ſo not one of them ſhall be loſt, that he hath prepared to be heires of glory. God hath many wayes to pull them out of the fire whom he will have ſaved. So many as belong to him, he will at one time or other, ſend them and offer them the meanes of their ſalvation: yea, when we leaſt of all ſeeke our owne good, and intend our owne converſion, it pleaſeth God to call us, and to gather us into the boſome of the Church. The Parable of the *Houſholder hiring labourers into his Vineyard*; teacheth, that he calleth at all times and houres of the day. We ſee it in the example of *Paul*, when Chriſt Ieſus called unto him from the Heavens, he thought nothing of his owne converſion, but of the Churches ſubverſion. We ſee it in the Penitent Theefe, in *Manaſſeth*, in *Mary Magdalen*, and many others. We ſee it in *Oneſimus* in this place: who would have imagined, that this man playing the vile Runna-gate, and the falſe Theefe, and departing out of the religious Houſe of godly *Philemon*, which is honoured with the name of a Church, would ever have turned a new leafe, and come to the acknowledgement of the truth? who would have thought that the prodigall Sonne going from his father, forſaking his brother, waſting his patrimony, and ſpending his ſtrength and wealth upon Harlots, would ever have ſeene his owne folly, and that it ſhould be ſaid of him: *My Sonne was dead, and is alive againe; he was loſt, but hee is found*? This is that which is ſet downe in the *Acts* of the Apoſtles; *When the Gentiles heard it, they were glad, and glorified the word of the Lord, and as many as were ordained to eternall life, beleeved.* God is able to make a way for the execution of his purpoſes, and knoweth how to accompliſh his decrees. Thus much of the circumſtances of time and place, as alſo of the Argument of this Epiſtle; Now let us come to the words.

Vſe 6.

Matth. 20 1.

Luke 15.24.

Acts 13.48.

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1 *Paul, a Priſoner of Ieſus Chriſt, and brother Timotheus unto Philemon, our deare friend, and fellow labourer.*

2 *And to our beloved Apphia, and to Archippus our fellow-ſouldier, and to the Church that is in thine houſe.*

The order of the words and interpretation of them.

IN this Epiſtle we are to conſider two things: Firſt, the Preface, in the three firſt verſes. Secondly, the ſubſtance and matter of the Epiſtle, in the reſt. The Preface or entrance, containeth the inſcription or Title, in theſe two verſes, and ſundry prayers in the foure verſes following. The inſcription remembreth both the parties writing; to wit, *Paul* and *Timothy*: and likewiſe, the perſons to whom the Epiſtle is written; *Philemon*, *Apphia*, *Archippus*, and the Church that was in *Philemons* houſe. Theſe perſons, as well writing, as written unto, are not barely and nakedly ſet downe, but are deſcribed by their ſeverall notes and titles given unto them, wherein are contained ſeverall Arguments of perſwaſion, to move *Philemon* to that whereunto he exhorteth and intreateth him. And firſt for himſelfe, a Captive and Priſoner, he moveth him to reſpect his ſuit, in regard it was the ſuit of one under perſecution, bound in chaines, and kept in thraldome, whom he ought to pitty; eſpecially ſeeing he was

was a Prisoner of Iesus Christ; that is, not for any bad cause, but for the professing and preaching of the holy Gospell of Christ. The title of a Prisoner in the eyes of the world, is full of reproach: but when it is for Christs sake, the blot is wiped out. Secondly, he joyneth in suit with him, *Timothy* a brother, nay more than a brother, a famous Evangelist, whose commendation was thoroughout all the Churches, who with him intreated for his servant. Moreover concerning those to whom this Epistle is written; first, *Philemon* himselfe is mentioned, with whom he presumeth to prevaile, both because there is mutuall love betweene them, loving one another in the truth and Christian Faith, and because he is made a fellow-helper, seeking to promote and further, by all good meanes, the course of the Gospell, in both which respects, there should be a neare familiarity, and speciall interest one with another,

Secondly, to him he joyneth *Apphia*, which seemeth to be his wife, both because she hath the second place after *Philemon*, and because she is set before *Archippus*, who was the Pastor and Minister of that Church, as we shall see afterward. He calleth her a beloved Sister, most deare unto him for the common faith, moving her also to pleade this cause, and to further this question with her husband, whom he would not nor could not deny in so reasonable a suit.

Thirdly, he nameth *Archippus*, and calleth him a fellow-souldier, because they of the Ministery (if they be faithfull) are in continuall warfare, not onely against the continuall engines and assaults of Sathan, who withstandeth their Ministery, but against false Teachers, and against many other unreasonable men, as also against the sinnes and corruptions that raigne or arise in their severall charges. We see how men destitute of faith, make continuall warre against them, one way or other.

This man thus described by his office, was Pastor and Preacher of the Word in the Church called *Colosse*, as appeareth by the words of the Apostle, writing to the *Colossians*, Chap. 4. *Say to Archippus, Take heed to the Ministery that thou hast received in the Lord, that thou fulfill it.* He nameth him with the rest, because the Pastors and Ministers of the Church, ought to prevaile much with all the professors and people that are under their charge, being to them in place of Fathers, that they may or should command in the Lord.

Colos. 4. 17.

Lastly, he remembreth the Family of *Philemon*, which he doth entitle with an honorable Name, calling it a Church: which serveth to the singular commendation of this Servant of God, as one that did so guide, instruct, and governe his private household (as all faithfull Governors of Families ought to doe) as that it might truely be reputed a company and Congregation of men, women, and children, that are dedicated unto God, to his worship and obedience, according to the saying of Christ; *Where two or three be gathered together in my name, there am I in the midst of them.* Every Christian Familie, is a particular and little Church, where God is sincerely honoured and worshipped, which is another speciall reason to winne *Philemon* to his purpose, thinking so reverently and religiously of him and his private charge,

Matth. 18.

Observations out of these verses pointed out.

It remaineth after the order and interpretation of the words, to see what Observations arise out of the same. If we should stand upon every particular point that might bee raised out of the Text, it would bee both endlesse and fruitlesse. Againe, the Scripture is as a lively Fountaine, that can never be dryed up: it is as a rich Treasury, that never can be emptyed. Wherefore, before that we come to handle the principall and especiall Doctrines, it shall not be amisse to point out divers instructions that the Apostle intimateth.

And first, marke, that among all that are heere named, none is mentioned without his Title of honor, to teach, that every one ought to have some-what to commend him, and whosoever lead an upright and holy life, their name ought to be renowned and honored in the Church of Christ, which should also cause them to be well reported of unto posterity.

Secondly,

Secondly, obſerve that *Paul* joyneth with him *Timothy*: he excelled him in the greatneſſe of gifts, and in the function of Apoſtle-ſhip, yet he calleth him his Brother, thereby giving us an example of Chriſtian modeſty, whereby it commeth to paſſe, that the godly, as they are placed in an higher degree, doe behave themſelves ſo much more lowly. So the Apoſtle willeth us, *Not to be high minded, but to make our ſelves equall to them of the lower ſort, and to thinke better of others then of our ſelves.* Rom. 12. 16. Phil. 2. 3.

Thirdly, albeit he were the principall that wrote, and *Philemon* the chiefe to whom this Epiſtle is written, yet to himſelfe he joyneth *Timothy*, and to *Philemon* he annexeth as Helpers in his ſuit, *Apphia* his wife, *Archippus* the Miniſter, and the reſt of the Church in his houſe, all which he muſtereth together as the meanes to make an attonement with his Maſter, which example teacheth all Chriſtians, eſpecially the Miniſter of the word to ſeeke peace, and labour to make peace among Brethren, that one may be reconciled unto another, and all men live in charity and unity together. Hereunto commeth the counſell and Commandement of Chriſt our Saviour; *Bleſſed are the Peace-makers, for they ſhall be called the Children of God.* Matth. 5. 9. Hereby we ſhall give comfort to mens conſciences, and remove the ſtumbling blockes and offences that dayly ariſe among Neighbours. On the other ſide, we may truly ſay; *Curſed are all debate makers, for they ſhall be called the Children of the devill.* For ſuch as make debaite and raiſe contention, and kindle ſtrife betweene Brother and Brother, as it were caſting Oyle into the fire, are not of God, who is the Author of love, but are guided by the ſpirit of the devill, whoſe workes they follow and practiſe.

Fourthly, in joyning all theſe as Mediators for *Oneſimus*, we ſee the ſingular wiſedome of the Apoſtle, he leaveth nothing unattempted to effect his purpoſe. He doth not deale ſlightly and rawly, but uſeth convenient meanes and fit perſons to worke this reconcilement. For he employeth and joyneth the helpe of *Apphia* and *Archippus* to appeaſe the Maſter, and to draw him to receive his Servant into his former favour. This is the dealing that Chriſt preſcribeth; *That we ſhould take with us two or three, that by their authority, reconciliation may be effected, and every word may be confirmed.* Mat. 18. 16.

Laſtly, obſerve, that notwithſtanding the difference in gifts and ſex betweene the perſons here named and expreſſed, they have all ſome marke of love ſet upon them, they are brethren and Siſters, they are friends and fellow-helpers, and all deare one to another: to teach us that there ought to be a neere conjunction, not to be diſſolved: and a faſt knot of love, not to be looſed betweene all thoſe that are true members of the Church, and profeſſors of the faith.

Paul a Priſoner of Ieſus Chriſt, and Brother, &c.] Here are many perſons heaped together. In all this, we ſee the Apoſtle is exceeding earneſt, uſing all the reaſons and moſt effectuall perſwaſions that he can, to obtaine this his purpoſe whereunto he moveth *Philemon:* He marcheth together in battell array, as it were an army of Arguments, to conſtraine him to yeild: yea, every ſentence, or rather word of the ſentence, ſeemeth to be as a Furnace to diſſolve the heart, and to melt the affections of *Philemon* into love and compaſſion toward his Servant that had ſo deceived and abuſed him: the Lord alſo, herein ſhewing what care he hath, and what care all other Chriſtians ſhould have for the comforting, releiving, and curteouſly entertaining of the ſimpleſt and baſeſt ſervants of God. From this practiſe of the Apoſtle, we learne that good things muſt be carefully and earneſtly followed: yea, by all the meanes we can be purſued after. It is not enough to doe good things, but we muſt doe them in a right manner, we muſt be forward and fervent in the doing of them. So doth *Paul* in this place ſet upon *Philemon*, and omitteth nothing that may ſerve his preſent purpoſe. Great was the zeale of *Moſes* for Gods glory againſt the Idolatry of the people, and afterward for their pardon and forgiveneſſe. The firſt Table requireth our love to God, *Withall our heart, with all our ſoule, with all our ſtrength*; and the ſecond Table requireth us, *To love our Neighbour as our ſelfe*

Doct. 1.

Good things muſt be earneſtly followed after.

Exod. 32. 19. 20. 22.

Matth. 22.

selfe: so that whether we performe the duties of the first or of the second Table, we must performe them heartily, sincerely, and earnestly. The Prophet *David* had a zeale as hot as fire: *So that the zeale of Gods house did eate him up.* When we call upon the Name of God, *Wee are commanded to be fervent in Prayer.* In the high worke of the Ministery, we are charged to Preach the word in season, and out of season, to improve, rebuke, and exhort, with all long suffering and doctrine. In hearing the word, we are willed to be swift to heare. In all the workes of Sanctification, we are warned while we have time, to doe good to all men, and to redeeme the time, because the dayes are evill. The Apostle noteth of himselfe touching his owne practise; *That to the Iew he became as a Iew, that he might winne the Iewes: to the Gentiles he became as a Gentile, that he might winne the Gentiles: to the weake he became as weake, that he might winne the weake: and he became all things to all men, that by all meanes he might save some.* All which testimonies and consents, prove directly, that we must follow after good things diligently.

Psal.69.

Rom.12.12.

2 Tim.4.2.

Gal.6.10.

1 Cor.9.19.

Reasons. 1. The Reasons remaine to be considered. First, God is delighted with diligence and earnestnesse in our callings, and is wont to yeeld a blessing unto it. He promiseth, that such *As cry after knowledge, and search for wisedome as for Silver, and desire it as a Treasure, shall understand the feare of the Lord, and find the knowledge of God.* Earnest Prayer alwayes prevaileth and availeth much with God. *Luk.*18. 2 *Iam.*5.16. Fervent zeale addeth wings, and maketh it mount up on high, and pierce the Heavens, where Lip-labour is lost labour, and bringeth nothing home, but returneth empty to him that made it: like the Dew, that being raised up in the day by the beames of the Sunne, falleth downe againe in the evening.

Rrov.2.3.4.

Reasons. 2. Secondly, earnestnesse and zeale are of great waight and force to provoke others to imitation. We must be examples to them, and seeke to draw them to follow us. This should comfort and encourage us unto well doing, insomuch as we shall stirre up other to be like us, and to walke in our steppes. This is the reason which the Apostle teacheth, writing to the *Corinthians*: *I know your readinesse of mind, whereof I boast my selfe of you unto them of Macedonia, and say, that Achaia was prepared a yeare agoe, and your zeale hath provoked many.*

2 Cor,9.2.

Reason. 3. Thirdly, mens hearts are hardned, and their affections frozen, they shut their eyes, they stop their eares, and they turne away their hearts from the truth: and therefore in regard of this Iron or Brazen age into which wee are fallen, all meanes that can be taken, and all occasions that can bee used, are too little, (though most earnest) to worke upon such tough and rough Mettall. This doth the Apostle propheste of long agoe, when perswading *Timothy* to waite with all diligence upon his office, he addeth this as a reason; *For the time will come, when they will not suffer wholesome Doctrine, but having their eares itching, shall after their owne lusts, get them an heape of Teachers, and shall turne their eares from the truth, and shall be given unto fables.* Seeing therefore the earnest doing of good things bringeth downe a blessing from God, provoketh men to an holy imitation, and seeing many are hard-hearted, that they will not easily bend and yeeld: it followeth, that we are bound to doe all good duties that belong unto us diligently, not carelessely: forwardly, not faintly: fervently, not coldly.

2 Tim.3.4.

Use. 1. Let us now see what good Vses may necessarily be concluded from hence. First, we learne, that zeale and forwardnesse is a grace and gift of the Spirit to be commended, honored, and magnified in all the Servants of God. The Lord himselfe commended and blessed the zeale of *Phinehas*. The Apostle saith; *It is a good thing to love earnestly alwayes in a good thing.* This reproveth those that reproach it, and cannot abide it in others. They scorne and scoffe at the Servants of God for doing their duty, and so make themselves culpable of an horrible sinne. But let not us be ashamed of the taunts and reproches of them that hate us and deride us, because we desire to serve the Lord in the uprightnesse of our hearts. The time will come, when we shall receive the joy, and they the shame.

Gal.4.18.

We

We have a notable example hereof in *Michol, Sauls* Daughter, and *Davids* Wife. When ſhe not able to comprehend the inward motions of *Davids* joyfull heart, leaping and dancing before the Lord, bringing home the Arke with ſhouting of voyce, with ſound of Trumpet, and with gladneſſe of heart, deſpiſed him in heart, and came out to meete him, and ſaid; *O how glorious was the King of Iſrael this day, &c.* Then *David* ſaid unto *Michol: it was before the Lord, which choſe me rather then thy Father and all his houſe: and I will be yet more vile then thus, and will be low in mine owne ſight.* Where we ſee, it is, and ever hath beene, the lot of Gods Servants, to be branded and upbraided for their zeale, it was never liked of cold and careleſſe men, that are never earneſt in any thing but in wickedneſſe; nor forward, but in following the prophaneneſſe of their owne hearts. While they delight themſelves in the pleaſures of ſinne, and walke in their owne corrupt deſires, they are earneſt enough: but when they ſhould practiſe the duties of godlineſſe, and ſhew by their godly converſation whoſe Servants they are, there appeareth no life of Gods ſpirit in them, they remaine as dead and ſenſeleſſe men. 2 Sam.6.20.

Secondly, negligence and coldneſſe in Religion, and in performing the duties of Chriſtianity, are great ſinnes which wound the Soule, and procure the wrath of God. The Prophet pronounceth thoſe accurſed, that doe the worke of the Lord negligently, The Church of *Laodicea* is ſeverely threatned, to be *Spewed out of the mouth of Chriſt, becauſe it was neither hot nor cold, but lukewarme.* The Idolaters, both among counterfeit Chriſtians, and ignorant Gentiles, exceed oftentimes the true profeſſors in fervency and zeale, they ſpare not their ſubſtance and poſſeſſions. The Phariſees compaſſe Sea and Land to winne one Proſelyte. It is a ſhame and reproch for us, to come behind them that are ſo blindly led. God will not be dallied withall in the matter of Religion, either we muſt ſerve and acknowledge him as we ſhould, or not at all. The Prophet cried out to the Iſraelites; *Why halt ye betweene two opinions; If God be God, follow him; but if Baal be God, follow him.* It is a vaine worſhip to ſerve the Lord with the Blind, Leane, and Lame, as it were with the offall of our affections, or with the Dregs of our workes, and to turne unto him halfe our face, and the other halfe to the Devill, or to our owne luſts, Is not this an indignity which a man of any place and reckoning will not take at our hands? It were better for us never to know or acknowledge true Religion, then to know & acknowledge it negligently, without profit, without conſcience, without zeale, without yeilding unfained obedience unto it, having it onely ſwimming in our Braines, and reſting in our Lips, but never entring into our hearts. Revel.3.16. Mat 23.15. 1 Kings 18 t Mal.1.8.9.

Laſtly, ſeeing we muſt be fervent in good things, it ſerveth to ſeaſon our zeale, and to temper it with knowledge that it be not blind. If our zeale be blind and ignorant, the more earneſt and forward, the worſe it is: the faſter we runne, the further we haſten out of the way. True zeale, is a fervency of the Spirit, ariſing of a mixture of love and anger, compelling men earneſtly to maintaine the glory of God, and drawing from them ſorrow and griefe of heart, when he is any way diſhonoured. This is grounded upon the Word, and is cauſed by beholding a breach of Gods Commandements. This appeared in *Lot*, when he beheld the uncleane converſation of the beaſtly *Sodomites*. Blind zeale, is, when we are hot and haſty, beſide the warrant of the Word of God. The Apoſtle *Paul* witneſſeth, touching the Iſraelites; *That they had the zeale of God, but not according to knowledge:* yea, he teſtifieth of himſelfe before his converſion; *That he profited in the Iewiſh Religion above many of his Companions, and was much more zealous of the Traditions of his Father.* So Chriſt foretelleth, *That the time ſhould come, that whoſoeuer killed them, ſhould thinke that he did God ſervice.* Let us therefore take heed, that we give not liberty to our beſt affections to runne out, but rule them as they ought, and order them within the compaſſe of the Word. All things are not to be done of all men. Every Man muſt conſider what belongeth unto him in his place and calling. Wee muſt weigh

Vſe. 2.

Vſe. 3.

Rom.10.2. Gal.1.14. Ioh 16.1.

weigh our gifts, and how we are fitted to every worke, so shall we have praise of God, and comfort in our worke. And thus much touching the generall Doctrine, arising from the earnest manner of the Apostles writting, using all meanes to perswad *Philemon* to receive his Servant. Now let us come to the words particularly, and in order.

Paule Prisoner, &c.] in other Epistles, he calleth himselfe an Apostle of Christ and a Servant of God: but here he calleth himselfe a Prisoner, which is as glorious a Name, and as honorable a Title, as the other, among all the faithfull, and he doth more glory in this, then in the other. He was a chiefe Apostle, and piller of the Church of God, the Teacher of the Gentiles: yet we see he is imprisoned, and is not ashamed to mention it, but remembreth his imprisonment and suffering, as an advantage to gaine credit with *Philemon* in his suite. We learne from hence, that it is no indignity or dishonor to the true Servants of God, to be clapt in the Stockes, to be cast into Prison, or to be put to death for the Gospels sake. I say, imprisonment, afflictions, and troubles, fall upon the best Servants of God, without any reproach or shame unto them. We see this in *Ioseph*, who through the false suggestion of his Mistris, and rash credulity of his Master, was committed to prison. When *Michaiah* had delivered the truth of God, and resisted the false Prophets that deceived the King; *He commanded him to be put in Prison, and to be fed with bread of affliction, and with Water of affliction, untill he returned in peace.* *Ieremy* is put in prison because he prophesied, *that the City should be taken, and the people delivered into the hands of the King of Babylon.* *Iohn*, by the Commandement of Christ, writing to the Church of the *Smyrnians*, telleth them: *That it shall come to passe, that the Devill shall cast some of them into Prison, and bring them unto tribulation, but willeth them to feare none of those things which they should suffer.* So the Apostle *Paul*, is not ashamed of his afflictions, but rejoyceth in them, and after a sort boasteth of them, enduring the bitternesse of the Crosse, the hardnesse of imprisonment, the danger of death, the beating with Rods, the perill of Shipwracke, the stoning with stones, the buffeting of Satan, the blewnesse of the wounds that were given unto him. *Paul* and *Silas* were cast into prison, *And had their Feete made fast in the Stockes, but they prayed and sung Psalmes unto God, so that the Prisoners heard them.* All the consents of Scripture serve to teach us, that it is no disgrace or reproch unto the Children of God, to suffer in a good cause at the hands of evill men.

Doct. 2. It is no disgrace to the Servants of God to be cast in prison for the Gospels sake.

Gen. 30. 20.
1 King. 22. 27.
Ier. 32. 2.
Rev. 2. 10.
2. Cor. 11. 25.
Acts 16. 24.

Reason. 1. Let us weigh the reasons which helpe to wipe away the shame of the Crosse. First of all, God in the sufferings of his Servants, aymeth at their good and benefit, he would have their faith purified, their patience tryed, and their obedience manifested. The Gold is cast into the Furnance, not to consume it, but to refine it: not to waste it, but to purge it. Thus doth *Peter* the Apostle teach in his first Epistle; *That the tryall of your faith being much more precious then Gold that perisheth (though it be tryed with fire) might be found unto your praise and honour and glory, at the appearing of Iesus Christ.* So *Iohn* teacheth the Church, that the Instruments of the Devill, which are the cruell persecuters, should cast some of them into prison that they might be tryed. He might have said, that they might be destroyed, that they might murmur against God, and despaire of his mercy, for this was the purpose of the devill: but he pointeth us unto the purpose of God, and the end that he respecteth in all our sufferings: which is, to prove his owne gifts, and to make manifest the secrets of our hearts.

1 Pet. 1. 7.

Reasons. 2. Secondly, if we respect the good and profit that redowndeth to others by our sufferings, we should not be ashamed of the Crosse, no, nor to lay downe our lives for the Brethren. For they serve for the confirmation of the faith of others, that they seeing their patience and constancy may be strengthened in the truth, and imboldned to make confession thereof with cheerefulnesse. Thus doth God deale contray to the purpose of the Devill, and all devillish men; who labour by all meanes to weaken the faith of the Church, by raising persecutions against

againſt the particular members thereof, which God altereth and turneth to another end. The Apoſtle ſpeaking of his owne afflictions, ſaith; *I would yee underſtood Brethren, that the things which have come unto me, are turned rather to the furthering of the Goſpell, ſo that my bands in Chriſt are famous throughout all the Iudgement Hall, and in all other places, in ſo much, that many of the Brethren in the Lord are boldned through my bands, and dare more frankely ſpeake the word.* Shall we be aſhamed of thoſe things which God hath ſanctified, to be meanes of ſtrengthening our Brethren? True it is, if we ſhould meaſure things by the corrupt judgment of a naturall man, it ſeemeth unlikely and unpoſſible that the ſufferings of the godly, ſhould turne to the gaine and furtherance of the Goſpell: but God often worketh out his owne glory contrary to all humane wiſedome. Who would imagine, that out of death ſhould ſpring life, or that the blood of the Martyrs ſhould be the ſeed of the Church? But thus it pleaſeth him to manifeſt his owne honour, and to ſhew that he is infinite in wiſedome. Phil. 1, 12, 13. 14.

Thirdly, if we reſpect the perſecuters of the faithfull, they muſt be diſcerned thereby, to be wicked men and deadly enemies, working out their owne deſtruction, and ſealing up their owne reprobation. For as the cauſe of the godly is made more famous, and ſpread abroad farre and neere, for which they ſuffer: ſo ſuch as perſecute them ſhall come to confuſion, and doe bring upon themſelves ſwift damnation. The Apoſtle ſpeaking of the unbeleeving *Iewes*, ſaith; *They killed the Lord and their owne Prophets, they perſecuted the Apoſtles, and forbad them to Preach unto the Gentiles, to fulfill their ſinnes alwayes, for the wrath of God is come on them to the utmoſt.* Seeing therefore God will have the faith of ſuch as ſuffer tryed, the godly that beleeve confirmed, and the perſecuters diſcerned to be moſt wicked men, no man ſhould be aſhamed of the croſſes and troubles that befall unto him. *Reaſon.* 3. 1 Theſſ. 2, 15 16.

Now let us ſee the Vſes. Firſt, this ſerveth to condemne ſundry ſorts of men, that eſteeme not aright of the ſufferings of the faithfull, nor judge of them with righteous Iudgement. It reprooveth ſuch as wonder at them lying in affliction, as at *an Owle in the Deſart, or a Pellican in the Wilderneſſe, ſo that they are as a Sparrow upon the houſe top ſitting alone.* It reprooveth ſuch as thinke them the greateſt ſinners, and meaſure the condition by the chaſtiſement that they ſuffer, like the friends of *Iob*, who judged him to be a deepe diſſembler, and an hollow hearted Hypocrite, becauſe he ſuffered ſuch things. How many are there that inſult over the godly, when they are humbled under the croſſe, and feele the hand of God upon them? How many are there that eſteeme of them when they are in peace and proſperity, but leave them in time of trouble, and forſake them in the day of their calamity, as the Apoſtle, 2 *Tim.* 4. complaineth of many men? *Vſe.* 1. Pſal. 102. 6.

Laſtly, it reprooveth ſuch as are diſcomforted in their profeſſion, and offended at the calamities that befall others for the faiths ſake, and faint for the Servants of God. On the other ſide, let us learne better things, and no judge raſh judgement againſt the righteous. Let us not thinke it ſtrange, to ſee the beſt men troubled and evilly dealt withall, by evill and carnall Wretches of this world. It was the lot of Chriſt our Saviour; *He was deſpiſed and rejected of men, he was a man full of ſorrowes, and not eſteemed.* It was the lot of all the Prophets and Apoſtles, and is the portion of all the Servants of God in theſe dayes, and ſhall be to the end of the world. It is in vaine for us to thinke to be exempted out of the common condition of theſe men. Let us not be offended at their ſufferings, nor ſhrinke backe for the troubles that doe befall them. Let us not thinke them the greateſt ſinners for their greateſt ſufferings, nor reproach them as wicked men, for ſuſtaining the reproaches of wicked men. Eſay 53. 3.

All they that judge thus, are deceived in their judgement. When the Diſciples ſhewed Chriſt to the *Galileans*, whoſe blood *Pilate* had mingled with their

Luke 13. 2. sacrifices, he answered and said unto them; *Suppose ye that these Galileans were greater sinners than all the other Galileans, because they have suffered such things? I tell you nay: but except yee amend your lives, ye shall all likewise perish. Or thinke you that those eighteene upon whom the Tower of Siloam fell and slew them, were sinners above all men that dwell in Ierusalem, I tell you nay: but except yee repent, yee shall all likewise perish.* Lastly, let us be so farre from triumphing over them, and trampling upon them that endure affliction, that rather in their sufferings wee should suffer with them; in their weeping, we should weepe with them; in their mournings, we should mourne with them; in their miseries, we should pray for them; that so we may shew our selves members of one and the same body with them, according to the precept of the Apostle; *Be of like affection one toward another, rejoyce with them that rejoyce, and weepe with them that weepe: remember them that are in bonds, as though ye were bound with them, and them that are in affliction, as if ye were also afflicted with them.* And this is a notable Argument and testimony to our owne hearts, that we are lively members of the body of Christ, and serveth as a sweet comfort unto us, that we are of the fellowship and Communion of Saints.

Rom. 12. 16. Heb. 13. 3.

Vse. 2. Secondly, seeing the afflictions of the faithfull, are not shamefull and ignominious unto them, we may conclude from hence, that they are blessed that suffer adversity for the Gospels sake. For seeing *Paul* glorieth in this place of his persecutions, and accounteth it a praise to him to be a prisoner of Christ, wee must needs hold them happy and blessed that are in affliction for righteousnesse sake, whereby we are joyned to the faithfull, we are made like them, and one with them; nay, we are joyned with Christ, and made one with him, so that the deeper we sinke downe under the crosse, the more we are likened to the sonne of God. This is it which he teacheth his Disciples, *Blessed are they which suffer persecution for righteousnesse sake, for theirs is the Kingdome of heaven: blessed shall ye be when men revile you, and persecute you, and say all manner of evill against you for my sake falsely.* See here a difference betweene the Spirit of God and all carnall men. All men indeed desire to be happy and blessed in this life, and in the life to come, and they are much deceived in their judgement and estimation of true happinesse. How many are there that account happinesse to consist in honours, pleasures, preferments, riches, friends, peace, prosperity, plenty, abundance, and worldly dignities? and esteeme of troubles, afflictions, crosses, shame, persecutions, losses, as the greatest miseries that can befall the sonnes of men? But God accounteth otherwise of them, and would have his Saints that suffer for a good conscience, to account otherwise of them than the world accounteth, seeing the fruits of mens wickednesse are turned to be the meanes of our blessednesse. The Apostle *Peter* teacheth the Church this Lesson, *Who is it that will harme you, if ye follow that which is good? Notwithstanding, blessed are yee if ye suffer for righteousnesse sake: yea, feare not their feare, neither be troubled.* Christ our Saviour teacheth, that to such belongeth the kingdome of heaven, though they be accounted unworthy of the company of men, yet they shall enjoy the blessed society of Christ and his holy Angels: though they be driven out of house and home, yet they shall have their habitation in the Heavens: though they be taunted and tearmed by the most odious names among men, yet they shall have praise and honour of God, and their names are written in the booke of life.

Mat. 5. 10, 11.

1 Pet. 3. 14.

Vse. 3. Lastly, we are put in mind by this Doctrine of a necessary duty, that we faint not under the crosse, but go boldly forward with our profession unto the end, and rejoyce in our afflictions. If we did suffer as evill doers, as murtherers and malefactors, we could have no comfort in our sufferings. Hence it is, that the Apostle chargeth, *That none of us suffer as a murtherer, or as a Theefe, or an evill doer, or as a busie-body in other mens matters: But if a man suffer as a Christian, let him not be ashamed, but let him glorifie GOD in this behalfe.* Many men suffer shame and reproach, but it is for their offences:

1 Pet. 4. 15. and 1 Pet. 3. 17, 18.

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in ſuch ſufferings, we want peace of conſcience, and comfort under the croſſe. If we ſuffer as drunkards, as robbers, as riotous perſons, we ſuffer for our merits and deſerts, we cannot rejoyce and be glad when we ſuffer in this manner. But it is better (if the will of God be ſo) that we ſuffer for well doing, than for evill doing, for Chriſt alſo hath once ſuffered for ſinnes, the juſt for the unjuſt, that he might bring us to God. Wherefore, if God at any time call us out for the Goſpels ſake to ſuffer adverſity, let us herein rejoyce with an exceeding great joy, and never be aſhamed of the Goſpell, which is the power of God unto ſalvation to all that beleeve. *Many there are that glory in their owne ſhame, but ſome are aſhamed of their glory.* We ſee how many make a mocke of ſinne, and ſoame out the froth and ſcumme of their owne ſhame; they ſtrive who ſhall exceed and excell one another in drinking, in reveiling, in whoring, in all vanitie, and are not aſhamed; nay, they are paſt all ſhame. It were as great a ſhame for us to be aſhamed of our glory, as it is for theſe to glory in their owne confuſion and ſhame. Phil.3.19.

Now, to endure affliction for the Faiths ſake, is our glory and honour, and therefore let no man be aſhamed of it. As for thoſe that are aſhamed of the Croſſe, let them goe and be aſhamed alſo of the Goſpell; yea, of Chriſt, which is the ſubject and ſubſtance of the Goſpell. Our Saviour declaring that this muſt be the condition of all the ſervants of God, to be reviled and perſecuted, ſaith, *Rejoyce and be glad, for great is your reward in heaven, for ſo perſecuted they the Prophets which were before you.* And the Apoſtle *Peter* willeth *the Iewes to rejoyce, in as much as they are partakers of Chriſts ſufferings, that when his glory ſhall appeare, they may be glad and rejoyce.* For if it be no ſhame or infamy to be perſecuted and impriſoned for the truth of Religion, and the teſtimony of a good conſcience, what greater matter of rejoycing can there be offered unto us, in the midſt of our ſufferings? What greater occaſion of gladneſſe and cheerefulneſſe of heart can we have, ſeeing the goodneſſe of the cauſe ſwalloweth up the diſgrace of the croſſe; and the glory of the Goſpell, over-ſhaddoweth all the ſhame of perſecution. This made the Apoſtles depart from the Councell of the Phariſees, *Rejoycing that they were counted worthy to ſuffer for the Name of Chriſt, and the preaching of the truth.* So the *Hebrewes* are commended, *Who being made a gazing-ſtocke by reproaches and afflictions and becomming Companions of them which are ſo toſſed to and fro, did ſuffer with joy the ſpoyling of their goods, knowing that they had in Heaven a better and an enduring ſubſtance.* Matth.5.12. 1 Pet.4.13. Acts 5.41. Heb.10.33. 34.

[*Of Ieſus Chriſt, &c.*] Before we heard that *Paul* entituled himſelfe a Priſoner: Now let us ſee whoſe priſoner he was. He was impriſoned by the authority of *Ceſar*, and the malice of the *Iewes*, yet for the cauſe of Chriſt, and the preaching of the Goſpell to the *Gentiles*. The cauſe of his bands and impriſonment, was not the committing of any haynous crime, but the publiſhing of the glad tidings of ſalvation to the world. In this ſenſe, that *Paul* is a Priſoner for Chriſt, that is, for the confeſſing and preaching of Chriſt, he cals himſelfe oftentimes by this title, *Ephe.* 3.1. *For this cauſe I Paul am the priſoner of Ieſus Chriſt for you Gentiles.* And *Chap.*4.1. and 2 *Tim.*1.8. *Col.*4.10. Theſe words are taken in this place paſſively, not actively: paſſively, in that he ſuffered impriſonment for Chriſts cauſe, and was caſt into priſon for the maintaining of the glory of Chriſt: not actively, as if Chriſt had put him in priſon; for in this ſenſe he might be called the priſoner of *Ceſar*, to whom hee had appealed, that the envy of the Phariſees, and malice of the Iewes, might be repealed and defeated. The Doctrine from hence is this, that the faithfull afflicted for the truth, may account their tribulations and afflictions to be the tribulations and perſecutions of Ieſus Chriſt. The perſecutions of all true Chriſtians which are impriſoned for Chriſts ſake, are the perſecutions, and muſt be eſteemed as the perſecutions of Chriſt himſelfe. This Apoſtle writing to the *Philippians*, and mentioning his Chaines, calleth them his *Bands in Chriſt*. And in the Epiſtle to the *Coloſſians*, he ſaith, *Now rejoyce I in my ſufferings for you,*

*Doct.*3. The perſecutions of all true Chriſtians, are the perſecutions of Chriſt. Phil.1.13.

Col.1.24. *and fulfill the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church.* Heere hee calleth the afflictions which he in his body ſuffered, the afflictions of Chriſt. So he exhorteth *Timothy*, not to be aſhamed *of our Lord, nor of him being his Priſoner, but to be partaker of the afflictions of the Goſpel, according to the power of God.* All theſe teſtimonies doe teach us, that all ſuch afflictions as are occaſioned through the Goſpell, and brought upon the godly for righteouſneſſe ſake, are not onely to be called their afflictions, but the afflictions of Chriſt Ieſus, for whoſe cauſe they come upon them.

2 Tim.1.8.

Reaſon. 1. The Reaſons hereof are plaine and evident. For firſt, they are ſuſtained for his Names ſake, and therefore may fitly be called his. If then wee endure them for his cauſe, and for the witneſſe of the Goſpell, whereof he is the matter and Authour, he is the occaſion of their trouble, and therefore they are to be accounted his. He muſt needs be a party with us, for whoſe cauſe and occaſion we are troubled. A man of any humanity and naturall affection, will make himſelfe a Companion in tribulation with him, who is puniſhed or troubled for his debt and offence. When *Abiathar* came to *David*, and told him how that his Father and his Fathers houſe were ſlaine, for ſuccouring of *David*; he preſently tooke him to himſelfe, ſaying; *I am the cauſe of the death of all the perſons of thy Fathers houſe, abide thou with me and feare not, for he that ſeeketh my life, ſhall ſeeke thy life alſo: for with me thou ſhalt be in ſafegard.* The truth of this reaſon is ſet downe by the Prophet, when he ſaith: *Surely for thy ſake are we ſlaine continually, and are counted as ſheepe to the ſlaughter.* Hereunto the Apoſtle alludeth and concludeth the reaſon, in the Epiſtle to the *Romans*, Chap 8. *Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword?* As it is written, *For thy ſake are we killed all the day long, and are counted as ſheepe to the ſlaughter.* Seeing then the afflictions are ſuſtained for Chriſts cauſe, whoſe ſhall they be better accounted than his?

1 Sam.22.12.

Pſal.44.22.

Rom.8.36.

Reaſon. 2. Secondly, there is a neare conjunction betweene Chriſt and his members, ſo that wee are made fleſh of his fleſh, and bone of his bones. If then we be made one with Chriſt, even members *of his body, of his fleſh, and of his bones:* the afflictions that are ours, muſt needs be made his; the perſecutions that are ours, muſt needs be made his; the perſecutions that are ours, are his perſecutions; our impriſonment is his impriſonment. For they that are faithfull, are the Body of Chriſt, and he their head, ſo that they with him make but one Chriſt.

Eph.5.30.

1 Cor.12.12. Hence it is, that the Church, which is the company of true beleevers, is called by the Name of Chriſt. If any member ſuffer, the head ſuffereth with it as well as the members, there is ſuch a ſympathy and feeling betweene them: ſo is it betweene Chriſt and his Church; their griefe is his griefe; their ſorrow is his ſorrow: their trouble is his trouble. This reaſon is included in the words of the Apoſtle writing to the *Coloſſians*, when he ſaith, *I fulfill the reſt of the afflictions of Chriſt in my fleſh for his bodies ſake, which is his Church.*

Vſe 1. Let us come to conſider the Vſes. Firſt, ſee here what Chriſt accounteth of the ſufferings of his ſervants. He accounteth whatſoever is done to them that are faithfull, are done unto himſelfe, whether it be good or evill, whether it be comfort and conſolation, or trouble and perſecution. True it is, Chriſt Ieſus is aſcended into the heavens, and ſitteth at the right hand of his Father, ſo that he can ſuffer no more, as he can dye no more: yet now he ſuffereth in his members that confeſſe his Name, and rejoyceth in his members that praiſe his Name: when they are troubled, he is troubled, and when they are comforted, he is comforted. And firſt touching afflictions, all ſuch as offer wrong and injury to the Saints, doe offer wrong and injury to Chriſt himſelfe. This appeareth in the words of Chriſt to *Saul*, who had obtained letters

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from the High-prieſts to put in priſon thoſe that called on his name, ſaying to him: *Saul, Saul, why perſecuteſt thou me?* He might have ſaid, why perſecuteſt and oppreſſeſt thou my Saints? Why bringeſt thou them bound to *Ieruſalem*? but to enforce his reproofe, he telleth him with whom he hath to deale, and to whom the injury and indignity is offered, to wit; to Chriſt. A notable leſſon for all perſecuters, to ponder upon, and carefully to remember. Whenſoever they take crafty and wicked counſell againſt the Children of God, and they are plotting and contriving any mitchiefe againſt them? when they whet their tongues, or draw their Swords, or buſie their heads, or ſet a worke their hearts, to overthrow and deſtroy them, let them by and by conſider, that Chriſt calleth unto them from heaven with a revenging voyce: *Why perſecuteſt thou me?* If this voyce of Chriſt were alwayes ſounding in their eares, and entring into their hearts, and piercing their conſciences, it would repreſſe their rage, and aſſwage their malice intended againſt the people of God. If any man among us that liveth in the Church, were asked the queſtion, whether he would perſecute Chriſt in his perſon, impriſon him, revile him, wrong him, afflict him, and put him to death if he lived upon the face of the earth: he would be ready to anſwer, God forbid: and to defie him that ſhould offer to charge him with it: he would anſwer, he looketh for ſalvation from him, and meaneth not to contrive the deſtruction of him: yea, he would be ready to ſay with *Hazael, what? Is thy Servant a Dogge, that I ſhould doe this great thing?* 2 *Kinges* 8. 13. But let us not deceive our ſelves in vaine words that cannot profit, whatſoever is wrought againſt the Servant, redowneth to the reproach and contempt of the Maſter, and Chriſt will be revenged of the afflictions layde upon the leaſt and pooreſt member that belongeth to his body, as if they were inflicted upon his owne perſon. Hence it is, that the Evangeliſt deſcribing the forme and manner of his laſt judgement, when Chriſt ſhall breake the heavens, and come to judge the quicke and the dead, ſaith that he will, *Set the Goates on the left hand, and ſay unto them: Depart yee curſed into everlaſting fire, prepared for the Devill and his Angels; for I was hungred, and ye gave me no meate, I thirſted, and ye gave mee no drinke: I was a Stranger, and yee tooke me not in unto you: I was naked, and ye clothed me not: ſicke and in Priſon, and ye viſited me not:* then ſhall they anſwer him, *Lord, when ſaw we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſicke, or in Priſon, and did not Miniſter unto thee?* He ſhall ſay unto them: *Verily I ſay unto you, inaſmuch as yee did it not to one of the leaſt of theſe, ye did it not to me.*

Act. 9. 4.

Mat. 25. 41. 42, 43, 44, 45.

And as the wrongs wrought againſt the righteous, doe reach up to Heaven, and touch the perſon of Chriſt: ſo one the other ſide, whatſoever benefit, whatſoever comfort, whatſoever good, is ſhewed to the faithfull, becauſe they are faithfull, ſhall be rewarded even to a Cup of cold Water, and Chriſt will eſteeme it as done and offered unto himſelfe. This likewiſe appeareth in the laſt judgement of Chriſt, when he ſhall ſay to his Sheepe ſtanding on the right hand: *I was an hungred, and ye gave me meate: I thirſted, and yee gave me Drinke: I was a Stranger, and ye tooke me in unto you: I was naked, and yee cloathed me: I was ſicke, and ye viſited me: I was in Priſon, and ye came unto me: for verily I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.* He doth not ſay, ye haue refreſhed, ye have viſited, ye have cloathed, ye have comforted my Servants, but yee have done all theſe things to me; I have beene filled, I have beene refreſhed, it is I, it is I, that have beene cloathed by you, and comforted of you.

Math. 25, 35. 36, 40.

If any were asked what he would doe if Chriſt Ieſus were in neceſſity among us, if he ſaw him naked, whether he would cloath him? If he ſaw him an hungred, whether he would feede him? Or thirſty, whether hee would give him Drinke? Or in Priſon, whether he would viſit him; He would bee aſhamed to deny him any thing, that hath given him all thinges:

he would thinke himſelfe unworthy to live in the World, if he ſhould ſee him want and not ſupply it. But every Chriſtian man to another, is as Chriſt himſelf, when we feede, cloath, and viſit him, we feede, cloath, and viſit Chriſt: which made the beleevers ſell their Lands and poſſeſſions, and lay the price downe at the feete of the Apoſtles, to be diſtributed as every one had neede. Among all encouragements to well doing, there cannot be a greater then this that Chriſt accepteth it as done unto himſelfe.

Uſe 2. Secondly, ſeeing the afflictions of the Children of God, are the afflictions of Chriſt, we learne what to eſteeme of all their afflictions, they are not ſhameful and ignominious, but glorious and honorable, as the Crowne of a Prince, or as the Banners and Enſignes of victory. This is it which the Apoſtle teacheth. *Phil.* 1.29. *To you it is given for Chriſt, that not onely ye ſhould beleeve in him, but alſo ſuffer for his ſake.* Where we ſee, he maketh it a ſpeciall prerogative and preheminence, to endure affliction for Chriſts ſake, and maketh it as great an honor to ſuffer, as to beleeve; and therefore he joyneth them both together. The priſon into which the godly are caſt, is better then the Palace of a Prince. The Chaines that are borne and worne, for keeping faith and a good conſcience, are greater ornaments then all the Chaines of Gold about the Neckes of the Men of this World. The Fetters wherwith the faithfull are laden, are of greater price and eſtimation, then all the Bracelets and Abilements, then all the Silver and Gold, that the Sonnes and Daughters of Men delight to carry about them. Hence it is, that the bleſſed Martyrs that gave their lives for the truth, when they came to ſuffer death, kiſſed the ſtake to which they were tyed, the Chaine with which they were compaſſed, and the Wood by which they were burned and conſumed. We ſee it is the manner of the men of this World, to ſet out themſelves with pompe and bravery, to win credit, and to get themſelves honor and eſtimation, whereof we have an example in *Herod*, recorded in the *Acts*: who arrayed himſelfe in royall apparrell cunningly wrought, that it gliſtred as the Sunne (as *Ioſephus* noteth) *and made an Oration, and the people gave a ſhout,* ſaying; *The voyce of God and not of Man.* This outward pompe and oſtentation, are not the notes and markes whereby true Chriſtians ſhould be knowne and diſcerned. Servants are knowne whom they ſerve, and to what Maſter they belong, by the Badge on their ſleeve. The perſecutions and afflictions of the faithfull, are the Badges and Cognizances of Chriſt, whereby they are knowne to be his. This is it which the Apoſtle putteth us in mind off. *Gal.* 6. *From hence forth let no man put me to buſineſſe, for I beare in my body the markes of the Lord Ieſus.* Where we ſee, how the Apoſtle calleth his ſufferings for the Goſpell, the markes of Chriſt. What theſe markes are, he ſheweth in other places, when he reporteth the ſtripes, whippings, ſcarres, and blemiſhes which he bare abont in his body; *I thinke that God hath ſet forth us the laſt Apoſtles, as men appointed to death, for we are made a gazing-ſtocke unto the World, and to the Angels, and to men: we hunger, we thirſt, we are naked, we are buffeted, we are reviled, we are perſecuted, we are evill ſpoken of, we are impriſoned, we are whipped, we are ſtoned, we are made as the filth of the World, and the off-ſcouring of all things.* Theſe are the markes which the Apoſtle gloryeth in, and whereof he is no more aſhamed, then the Souldier is of his wounds and ſcarres. We ſee how Souldiers that fight in a good cauſe, in their Princes quarrell, and for the defence of their Countrey, if they loſe an Eye, or an Arme, or a Legge, are ready to ſhew the place, they account it no blemiſh, they are not aſhamed of it, neither have they any cauſe to be aſhamed. If theſe can vaunt of the markes and maimes which they have ſuſtained: how much more honor and glory ſhould we account it, to beare the markes of Chriſt, and to ſuffer reproach with the people of God? Howſoever therefore the World judgeth of the ſcourgings, whippings, and impriſonments of the faithfull, they are truly and rightly honorable with God and good men. And if wee will judge rightly, we muſt eſteeme no otherwiſe of theſe their ſufferings.

Acts 12.21. *Antiquit. Iudaic. lib.* 29. *c.* 7.

Gal. 6.17.

1 Cor. 4.9. 11.12.13. 2 Cor. 6,4,5, & 11.23.

Thirdly,

Thirdly, we ſee that it is not the bare puniſhment, but the cauſe that maketh a Martyr and Witneſſe of the truth. It is the cauſe that maketh the croſſe of Chriſtians to be the Croſſe of Chriſt. The Apoſtle teſtifieth he was a Priſoner for Chriſt and the Goſpell, not for his owne ſinnes and offences. It is not our ſuffering barely and nakedly conſidered, can honour us with the reward of glory, and the Crowne of Martyrdome, but the cauſe in which we dye, and the quarrell in which we ſuffer. True it is, afflictions are common to the godly and ungodly, they ſuffer alike, they are impriſoned alike, arraigned, condemned, and executed oftentimes alike; but albeit the afflictions be one and the ſame, yet the cauſe is not one and the ſame for which they are afflicted. The ungodly are puniſhed for their ſinnes; the godly are afflicted for a good conſcience. *Abel* is murthered of his brother; *Caine* is curſed and condemned to be a fugitive upon the earth: both of them are afflicted, but the cauſe is diverſe; *Abel* is killed for his godlineſſe; *Caine* is puniſhed for his wickedneſſe. *Ioſeph* is ſold to Strangers and caſt into priſon, ſo likewiſe are *Pharaohs* two Eunuches, his Butler and his Baker: they lye all in one priſon, but they had not one cauſe: for he is committed through the ſlanders and falſe accuſations of his Miſtreſſe, they for their demerites and offences againſt their Maſter. Chriſt had his feete and his hands nailed on the Croſſe, ſo had the two Theeves, they ſuffered all one puniſhment, but how contrary were the cauſes of him and them, ſeeing he ſuffered without cauſe, but they juſtly and worthily had the ſentence of death executed upon them, as one of them confeſſed, *Luc* 23.5. Let us not therefore onely faſten our eyes, and looke upon the bare puniſhment, but conſider what the cauſe is, and according to the cauſe, eſteeme both of the perſon and of the puniſhment. Some are priſoners of men, others are Priſoners of the Devill, of whom they are holden captive, and both of them for their wickedneſſe; but if we will be Martyrs of Chriſt, we muſt bee the priſoners of Chriſt. This ſerveth to reprove the Church of *Rome*, who glory in their Martyrs (as ſometimes the *Donatiſts* did) and fill up their Kalender with ſuch as they have canonized for Saints in Heaven, which were no better then Traytors when they lived upon the earth. The Church of *Rome*, which vaunteth her ſelfe to be the onely true Church of God, and condemneth other, honoreth divers Saints which never were in the World: ſome that were *Pagans*; others, that were Iewes in Religion, and refuſed Chriſt; and others, that were Heretiques and Traitors, that neither had faith on Earth, nor have ſalvation in Heaven, being Rebels to their Princes, and enemies to their Country, and diſturbers of the State. And therefore alſo it condemneth thoſe, who albeit they live under the Goſpell, and ſhroud themſelves under the branches of it, as under a comfortable ſhaddow, whereby they have refreſhed and enriched themſelves, yet they magnifie the Church of *Rome*, and ſet up the faith profeſſed therein, they ballance it equall with the true Church of God among our ſelves, and thereby ſeeke to ſhake in ſunder the faith of many. Theſe men cry out, not onely that there are and have beene learned men on both ſides, but Saints and holy men on both ſides, and true Martyrs on both ſides: and therefore would have the people carryed about with uncertainty of Doctrine, as with a wave of the Sea. But we deny that any have ſuffered among us for the Romane faith, or have beene led to execution for their Religion. The truth is, they have but too much favour ſhewed them, and too great liberty given them. Indeed, ſuch as have beene found factious and forward to advance forraigne power, to adhere to forraigne enemies, to ſtirre the people to rebell and take armes againſt the Prince, to compaſſe the death and deſtruction of the Prince, ſuch as have beene Authors of treacheries and conſpiracies, and beene convinced to be Trumpets of ſedition by the depoſition of witneſſes, by the forme of their tryall, and by their owne confeſſions, have beene juſtly executed among us, as by all men muſt needs bee acknowledged. In the City of *Rome*, all that will not take the Popes part, or ſhall take

Vſe. 3.

The cauſe maketh a Martyr, nor the puniſhment.

Luc 23.41.

Matth. 5.35.
2 Tim. 2.26.

ſhall take him to be no Pope, or refuſe to joyne with him if an Army ſhould be ſent againſt him, are adjudged to be no lawfull Subjects, but diſloyall Traytors. No forraine Prince will repute them for his people and Subjects, that ſhall deny to take his part againſt any forraine Vſurper or Invador whatſoever. So the Lawes of our Land have ſeized upon ſome, who have buſied themſelves in matters of State, bringing over Buls, declaring that the Prince was to bee depoſed, and the Subjects diſcharged of their allegiance. As for points of Faith, they were never mentioned in the proceedings againſt them, they were not called into queſtion for their opinion concerning the Maſſe, for tranſubſtantiation, for worſhipping of Images, or for any other point of the Romiſh Religion, or rather ſuperſtition. Therefore it is falſe, that any have dyed among us as Martyrs, or any otherwiſe then as Traytors and Aſſaſſinates. The true Church of God ever held them for Martyrs, that dyed for the profeſſion of the Faith, and the teſtimony of Chriſt: but ſuch of the Popiſh faith and faction as have been executed among us, dyed for maintenance of the Popes pleaſure and tyranny, taking upon him to depoſe Princes, and ſeeking by open armes and ſecret Treaſons to murther them. True Martyrs ſuffered for the truth wrongfully, and therefore deſerved commendation, according to the rule of the Apoſtle: *It is thanke-worthy if a man for conſcience toward God endure griefe, ſuffering wrongfully:* but theſe ſuffer not in matter of wrong, nor for a good conſcience, unleſſe the will of the Pope be the rule of their conſcience. True Martyrs muſt bee endued with Charity, for as the Apoſtle teacheth; *If I give my body to be burned and have not love, it profiteth nothing*: but theſe have not any ſhaddow of charity, who plot the death of their Prince, and ſeeke the deſtruction of their Country.

Who are true Martyrs and who not.

1 Pet.2.19.

1 Cor.13.3.

To conclude this point, unleſſe Treaſon be Religion, and falſhood truth, and unleſſe Antichriſt be to be received for Chriſt, theſe men cannot bee eſteemed and honored as Martyrs among us, who dyed not for Chriſt, but for practiſing againſt the Doctrine of Chriſt, which teacheth to be gentle, patient, humble, and not any way to ſeeke revenge.

Uſe 4.

Laſtly, from this Doctrine ariſeth great comfort to the Servants of God, and as great terror to all their Enemies. It is a great conſolation for them that are afflicted for Chriſts ſake, to aſſwage their ſorrow, and a great meanes to worke in them patience, to conſider that Chriſt putteth all their teares in his Bottle, and accounteth their afflictions to be his afflictions. If we ſuffer with Chriſt, we ſhall raigne with him; if we dye with Chriſt, we ſhall live with him: if we be made like unto him in ignominy, we ſhall be made like unto him in glory. The Apoſtle *Peter* exhorteth the people of God, *Not to thinke it ſtrange concerning the fiery tryall which was among them, to prove them, as though ſome ſtrange thing were come unto them, but to rejoyce, inaſmuch as they were partakers of Chriſts ſufferings.* If any thing be able to lift up your hands, and to raiſe up your hearts under the Croſſe, this conſideration is able to refreſh our weakneſſe, and comfort our feeble Spirits, that our afflictions ſhall no otherwiſe be reſpected and regarded, then if the load were laid upon Chriſt himſelfe. On the other ſide, this ſerveth to terrifie the hearts of all perſecuters of the godly, and enemies of all righteouſneſſe, they can never eſcape the hand of God and of Chriſt, whom they doe perſecute in his members. They have not to doe onely with men like unto themſelves, but with him that is the eternall God, againſt whom they can never prevaile. This is it that deceiveth the proud perſecuters of the poore people of God, they dreame they have to doe no further then with weake men, who are not able to reſiſt them, and that they have no farther account to make. But they muſt know, that their perſecutions reach to Chriſt, and that they ſlander, revile, reproach, and hurt the perſon of Chriſt himſelfe, ſo often as they ſlander, revile, reproach, and hurt the leaſt and loweſt member of Chriſt; and therefore ſhall not eſcape fearefull puniſhment.

Rom.8.29. 2 Tim.2.11. 12. 1 Pet.4.12.

Hence

Hence it is, that Chriſt ſpeaketh unto *Saul* when he was converted to the Faith: *It is hard for thee to kicke againſt prickes.* It is therefore a fearefull thing to be a perſecuter, *It is a righteous thing with God to recompence trsbulation to them that trouble you, and to you which are troubled, reſt with us, when the Lord Ieſus ſhall ſhew himſelfe from Heaven with his mighty Angels, &c.* So the Apoſtle *Iohn*, deſcribing the tribulation of the Church, ſaith: *Behold, it ſhall come to paſſe, that the Divell ſhall caſt ſome of you into priſon.* Hee doth not ſay, the perſecuters ſhall doe it, but the Divell: becauſe he ruleth in them, he carrieth them to doe his will; albeit they be blind and ſee it not; albeit they be hardned and underſtand it not: albeit they be ſenſeleſſe and regard it not.

Acts 9.5.

2 Theſ.1.6.

[*And our brother Timotheus, &c.*] Heere is the ſecond perſon writing this Epiſtle. *Paul* joyneth unto him *Timothy*, a man of reverent account, and famous in the Church, as he doth in many other places of his Epiſtles. The former Epiſtle to the *Corinthians*, was written by *Paul* and *Soſthenes*: the latter by *Paul* and *Timothy*. *Paul* and all the Brethren which he had with him at *Rome*, joyned together in the writing the Epiſtle to the *Galatians*. *Paul*, *Silvanus* and *Timothy*, wrote the Epiſtles to the *Theſſalonians*. So in this place, *Paul* joyneth *Timothy* with him in this ſuit, becauſe howſoever he were in great credit with *Philemon*, and able to obtaine a great matter at his hands, yet he knew he ſhould prevaile better by the helpe and aſſiſtance of another, than he could doe himſelfe alone, ſeeing two may prevaile more than one. He honoureth him alſo with the name of a deere Brother (whom oftentimes, becauſe he had converted him, he calleth a naturall ſonne) that his gifts and graces may be conſidered with his perſon, and carry the greater waight in his ſuit, and ſo *Philemon* ſooner yeeld his conſent, and grant this requeſt, being requeſted, and as it were ſet upon by ſo many. From this practiſe of the Apoſtle, wee learne, that what good thing ſoever we enterpriſe and take in hand, we ſhall better effect it with others, than alone by our ſelves. The joyning unto us the hand and helpe of others, is profitable and neceſſary to all things belonging unto us for the better performing and accompliſhing of them. This the Wiſe man teacheth, *Eccle.4.* when he ſaith: *Two are better than one.* *Abimelech*, being directed by God to ſtirre up *Abraham*, obtaineth by his meanes (who prayed for him) that which he could not compaſſe and accompliſh alone by himſelfe. The like we might ſay of the three friends of *Iob*, they obtained the favour of God, and the accepting of their ſacrifice through the interceſſion of *Iob*, which without him they could not obtaine. *Abſalom* not being able to purchaſe and procure of himſelfe the good will of his Father, moveth *Ioab* to deale for him, *Ioab* uſeth the helpe of the ſubtill woman of *Tekoah*, whereby he is reconciled to his Father. Hereby it commeth to paſſe, that *Paul* ſo often requeſteth and requireth the prayers of the Church, that utterance may bee given unto him, that he may open his mouth boldly to publiſh the ſecrets of the Goſpell. All thoſe places of Scripture prove plainely and directly unto us, that what matter of waight and importance ſoever we enterpriſe and goe about, it is good for us to take to our ſelves the helpe of others, to further us therein.

Magdeb. Centur. lib. 2. cap. 7.

Doct 4. All duties are better done by the helpe of others, then alone by our ſelves.

Eccle. 4.9,12.

Gen.20.17.

Iob.42.8.

2 Sam.14.4.

Ephe.6.18.
Col 4.3.
2 Theſſ.3.1.

The truth of this Doctrine will better appeare unto us, if we weigh the cauſes, and conſider the Reaſons. For firſt, the labour and wages of two, is better and greater than of one alone. In all doing of duties, there is profit and reward, but where greater ſtrength is joyned, and force vnited, there is greater fruit of the labour ſeene. This is the reaſon urged by the Wiſe man. *Eccle.4.* where the Doctrine hath his confirmation, when he had taught that two are better than one, he addeth immediately; *For they have better wages for their labour.* It maketh us (having company) to be more cheerefull in labouring, it devoureth the tediouſneſſe and weariſomneſſe of the worke, and it provoketh us to an holy emulation, who ſhall goe before each other. Hence it is, that

Reaſon. 1.

Pſal.19.11.

Eccle.4.9.

Mar.6.7. Mat.10.2.3. that Christ Iesus calling and sending out his Apostles, did send them forth two and two, and the Evangelist doth couple, and as it were yoake them together, *Peter* and *Andrew*, *Iames* and *Iohn*, *Philip* and *Bartlemew*, *Thomas* and *Matthew*, &c, Thus they were sent, and thus they laboured together. When God had called *Moses* to goe to *Pharaoh*, and to will him to let his people goe, he sent him not alone, but joyned unto him his brother *Aaron*. When the Lord Iesus appointed the seventy Disciples to second the labours of his twelve Apostles:

Luke 10.1. *He sent them out, two and two before him into the every Citie and place whither hee himselfe should come.* So then, there is more profit in a life that hath a fellow, than when all things are done alone, in the earnestnesse of the labour, the works shall have more force, their strength is increased, their courage is kindled, by mutuall exhorting and cheering up one another, and by the mutuall example that one giveth to another.

Reason. 2. Secondly, in perill or danger, if one fall or be overcome, he hath by his fellow, a fitter remedy against all the changes and adventures of this life. When a man doth take a journey into a farre place, it falleth out oftentimes that hee commeth into some great danger, out of which he is never able to rid himselfe, and therefore woe to him that is alone. This is more dangerous in the matters of the soule, if a man fall into sinne, and have no man to pull him out of the pit into which he is fallen. In bodily falls it is accounted childish and sottish to fall and not to rise againe, to stumble, and to lye still in the myre, and therefore he hasteth to rise before any man know of his fall. But in spirituall falls, which are more common and more dangerous, the case is farre otherwise. For he that falleth into sinne, is scarce ever lifted up and set on his feet, unlesse by the exhortations, admonitions, and reproofes of others, he be restored and recovered. This we see in the examples of *David*, *Hezekiah*, and sundry others, who continued in their sinnes untill the Prophets of God came and spake unto them in the Name of the Lord. This is the reason that *Salomon* useth to commend the sociable life above the solitary;

Eccle.4.10.12 *For if they fall, the one will lift up his fellow: and if one overcome him, two shall stand against him, and a three-fold cord is not easily broken.* Seeing therfore, the recompence of labour, is better of two than of one, and the danger of falling, is lesser in one that hath his fellow with him; in both respects we see, that the helpe of others, especially of the faithfull, is very necessary and profitable to all things belonging unto us.

Use. 1. The Vses are now in the next place to be observed and marked. First, this teacheth us, that in all occasions and adventures of our life, both in prosperity and adversity, we should use and seeke the helpe one of another. We say commonly, that two eyes see more than one, and three more than two. Two hands are better to worke withall than one. Two heads are better than one, and three better than two, to contrive any thing. Man is by Nature sociable, and loveth the company and fellowship of others, more than other creatures that flye together and flocke together. The Philosophers could say, that such as leave the society of men, and betake themselves to a solitary life, are either a God, or a Beast. Experience doth teach us, that all of us doe stand in need of the helpe of another; the high, of such as are low; the rich, of such as are poore; so as we are bound together by common fellowship, as by a strong band, and one of us cannot be without another. Let no man therefore despise his Brother, neither let the head say to the foot, I have no need of thee. The Lion which is accounted as the King of all the Beasts of the Forrest, may want the helpe of the seely Mouse. Let us set no man at naught, be he never so seely and simple. All humane things are uncertaine and unstable, and are turned as with a swift wheele. Let us therefore maintaine peace and concord one with another, that when we want the comfort and counsell, the ayde and assistance one of another, we may not be to seeke of them, but have them at hand. Small things are increased by concord: great revennues are diminished, and large possessions decayed by discord. A bundle of stickes taken together, are not easily broken:

Arist. polit. lib. 1 cap. 2. Cicer. de finib. lib. 2.

ken: but being ſevered one from the other, they are quickly pulled in peeces without any great paines or policy: An army of men ſo long as they incampe together, and march together, are not eaſily ſubdued, but one ſerveth to ſtrengthen another: but if they goe ſtragling and forraging out of order, if they fall to the prey and pillage, every one providing for himſelfe, it falleth out oftentimes, that the Conquerors have beene conquered and overcome. And as there is great uſe and benefit in the company and ſociety one of another, in regard of earthly and temporall things, ſo is there greater profit of it in regard of ſpirtuall things. We have need to be inſtructed and comforted, to be admoniſhed and adviſed one of another. We want daily, the daily prayers one of another, to commend our ſelves and our Brethren to God. The Apoſtle *Iames* ſaith: *Is any among you afflicted? let him pray. Is any merry? let him ſing. Is any ſicke among you? let him call for the Elders of the Church, and let them pray for him, and the prayer of faith ſhall ſave the ſicke, and the Lord ſhall raiſe him up.* So the Apoſtle *Heb.* 13. ſtirreth up the Hebrewes to this duty, *Pray for us, for we are aſſured that we have a good conſcience in all things, deſiring to live honeſtly, and I deſire you ſomewhat the more earneſtly that ye ſo doe, that I may be reſtored to you more quickly.* We want oftentimes, nay at all times the prayers one of another, and we muſt continually be ready to helpe one another, and mindfull of the welfarre of the whole Church. This condemneth and reprooveth the ſolitary and Monkiſh life of thoſe, that abhorre and abjure the fellowſhip and familiarity of men, and like the wild Aſſe, delight in no place but in the Wilderneſſe, as if it were a worke of merit to live alone out of the company of others. Theſe men glory, that they are the light and ſalt of the world, yet they hate the light, and hide themſelves in their dens, as it were in darkeneſſe, under a colour, forſooth leſt they gather contagion and corruption from the baſe vulgar: But as the Gentiles teach by the light of nature, that we are not borne for our ſelves alone, ſo is it their duty rather to come abroad, to enlighten others with the light which they make boaſt of, and to ſeaſon the unſavory, and unſeaſoned, and unſanctified manners of the people which they complaine of. Doth any man light a Candle to cover it under a Buſhell, to hide it under a Bed, or to put it in a priy place? But he ſetteth it in a Candleſticke, and placeth it on a table that it may give light to all that are in the houſe. And what uſe is there of the Salt, unleſſe application be made of it to the meate, that it may bee kept from putrifaction: Away therefore with this Monkiſh life out of the Church, which ſtandeth neither with the ordinance of God, nor the ſociety of man: and let us maintaine concord and company one with another, not forſaking the fellowſhip, as the manner of ſome is, but remembring that God hath ſaid: *It is not good for man to be alone, and that two are better then one.*

2 Sam. 10,9. 10,11.

Iam. 5,13,14.

Heb. 13. 19.

Cicer. de offic. lib. 1.

Mat. 5. 14,15 Mark 4. 21. Luke 8,16, & 11,33.

Secondly, this teacheth us to maintaine the publike meetings and aſſemblies of the Saints, and to magnifie the Lords Sabbaths, when all the Church joyne in prayers, praiſes, and other exerciſes of our Chriſtian Religion, making even heaven and Earth to ring with the ſound of their thankſgivings, and conſents in the Doctrines of Faith, and fruits of their obedience. For ſeeing the doctrine we have in hand, teacheth, that the company of others, chiefely of the faithfull, is very availeable to helpe us forward, and to further us in all good duties, we learne the excellent uſe of all Church-meetings, where with one mind, and with one mouth, we glorifie God the Father in Jeſus Chriſt. Surely, as many ſtickes make a greater fire, and many ſtrings a fuller Muſicke: ſo is the meeting of many in the Church, to pray to God together: to heare the word together, to receive the Sacraments together, to ſing the praiſes of God together; it is a fire that caſteth abroad a greater heat, and an harmony paſſing pleaſing in the eares of the Lord.

Vſe. 2.

1 Kin. 1. 40.

Bab. on Exo. Chap. 25.

Now the more gracious theſe meetings are, the greater is their ſinne that breake off this fellowſhip of the Saints, and diſſolve the people of God, which came

Pſal.110.3. came willingly together at the time of muſtring together his Army in perfect beauty. Now the Standard ſeemeth pulled downe, and the Campe to bee broken up, and the people diſperced and ſcattered as Sheepe without their Shepheards, wandring heere and there (as it were) upon the Mountaines, to ſeeke paſture to ſave their lives. It is noted in the holy Hiſtory, that a great
1 King. 18,5. Famine was ſent upon *Samaria*, when the Prophets were deſtroyed: *So that they ſought for the the Fountaines of Waters, and the ſtreames of the Rivers, if ſo be they might find to ſave the Horſes and the Mules alive, leſt the Land were utterly deprived of them.* The Word of God groweth precious in our dayes, and the people that hunger after the Bread of life, are conſtrained to goe from
Pſal.84.1.2. place to place to ſuſtaine themſelves. This made the Prophets to cry out; *O Lord of Hoaſts how amiable are thy Tabernacles, my ſoule longeth, yea and fainteth for the Courts of the Lord, for my heart and my fleſh rejoyce in the living God.* This ſerveth to reprove thoſe that ſhew no love or liking to Church-meetings, that deſpiſe the grace of God offered unto them, and preferre any aſſemblies in the World, and of worldly and wicked men before the aſſemblies of the Church. Theſe men (if they be asked) ſay they hope to be ſaved, but they will not uſe the meanes of their ſalvation: they looke to come into the Kingdome of Heaven, but they regard not the way and path that leadeth unto
Iohn.8.47. it: they will needs be of God, but they will not heare the Word of God, and therefore we may truely conclude, that becauſe they heare it not, they cannot be of God.

Vſe. 3. Laſtly, we muſt not content our ſelves, or thinke it ſufficient to pray unto God, or to praiſe him alone in the Cloſſet of our houſe, or of our heart, or in the company of our Family, when we ſhould doe our duties to God publikely, and joyne with the reſt of the Congregation. Chriſt Ieſus himſelfe repaired to the Temple, at the ſet times of Gods worſhip; ſo did the faithfull in
Luk.2.42. all ages of the Church, they were terrified, neither by the coldneſſe of the
Pſal.84,6,7. weather, nor by the greatneſſe of the heat, nor by the length of the journey,
Matth 18,20. nor by the coſtlineſſe of the worſhip: but had the greateſt ſolace and chiefe
Gen.28,17. delight in thoſe holy meetings; where is the preſence of God, the joy of the godly, the gate of heaven. Hence it is, that the Prophet ſaith; *Bleſſed are they that dwell in thine houſe, they will ever praiſe thee: a day in thy Courts, is better then a thouſand other where: I had rather be a doore-keeper in the houſe of my God, then to dwell in the Tabernacles of wickedneſſe.* *Pſal.*84.5. 10. True it is, we are commanded to make private prayers, and to poure out the ſecret Meditations of our hearts before the Lord, but when we ought to aſſemble with our Bretheren in one place, and frequent the meetings of the Church, God will not heare us, nor accept us, if we refuſe ſuch ſolemne meetings, although we privately call upon him in our houſes. They that come ſeldome to publique Prayers, doe alſo moſt ſeldome uſe private prayers. And ſuch as enter into their Chamber, and when they have ſhut the doore, doe pray unto their Father which is in ſecret, will make conſcience to enter into the Lords Courts, and to pray unto him with the reſt of the faithfull in publike. For if God promiſe his preſence, where two or three are gathered together in the Name of God: much more will his eares be ready to heare us, and his mouth open to anſwer us, and his hands ſtretched out to helpe us, when we ſhall joyne together with the reſt of our brethren, as one man to call upon him. See then the difference betweene the godly and ungodly. The Children of God have deſired nothing more then to abide and continue in the houſe of the Lord all the dayes of their life, as
Pſal.27.4,& 42,1,2& 137 1. the Prophet maketh knowne his requeſt. *Pſal.*27. *One thing have I deſired of the Lord that I will require, even that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beauty of the Lord, and to viſite his Temple.* And nothing hath more troubled and diſquieted them, then when they have beene conſtrained to goe from the houſe of God, and beene baniſhed from the exerciſes of their Religion. This we ſee in the example of the *Iewes* carried in-

to

to captivity. By the Waters of *Babel* we ſate, and there we wept when we remembred *Sion*. But the ungodly are never more merry nor better contented, then when they are out of the Church: nor never more heavy and diſcontented, then when they are in the houſe of God. They thinke every houre ſeaven; They count every Sabbath the loſſe of a day, and no time worſe ſpent, then that which is ſpent in the ſervice of God. All time is eſteemed too little & too ſhort, that is ſpent in pleaſures, in Carding, in Dicing, in Drunkenneſſe, in vanity, and in all wickedneſſe. never conſidering that we ought to number our dayes, and redeeme the time, becauſe the dayes are evill.

[*To Philemon, our deare friend and Fellow-labourer, &c.*] Hitherto we have ſpoken of the perſons writing: Now we are to proceede to the perſons, to whom this Epiſtle is written; which are foure in number, whereof one is chiefe and principall; the other, ſuch as are joyned to him as leſſe principall. The cheife perſon here named, is *Philemon*. Touching this *Philemon*, who he was, and of what calling and condition, it is not agreed among all. Some thinke he was in the Miniſtery, and of ſome Eccleſiaſticall function, becauſe the Apoſtle calleth him a Fellow-labourer. But the opinion and judgement of theſe men is not certaine, and the reaſon whereupon it ſtandeth, is weake and wavering. Rather he appeareth to be a Citizen of *Coloſſe*, of good wealth and worſhip, becauſe both the Paſtor of that Church was *Archippus* as appeareth *Coloſſ.*4. *Say unto Archippus, looke to thy Miniſtry that thou fulfill it*; And many other are called by this honorable Title of Fellow-labourers, who never had calling to preach the Word, as appeareth in divers places, where *Paul* ſaluteth not onely private perſons, but Women, who were not to teach publikely in the Church by this Name, as *Rom.*16.3. *Phil.*4.33. *Iohn.* 8. and this is the opinion of Saint *Ierome* touching this *Philemon*. *Ambroſe* alſo judgeth him to be one of the people, not having any Eccleſiaſticall function to preach the Goſpel. Now the Apoſtle uſeth two reaſons, to perſwade him to yeeld to his ſuit and earneſt requeſt: the one of friendſhip and familiarity that was betweene them; the other, of his zeale and forwardneſſe in furthering the Goſpel, as indeed it is the duty, not onely of the Miniſters, but of all the godly, to promote the doctrine of the Goſpell, and to labour much in the Lord by their prayers, workes, counſels, endevours, and imployments. But of the labour of the Miniſtery, we ſhall ſpeake in the next Verſe. So then in regard of the neere conjunction of Chriſtian love and common labour in the truth, and for the truth; the Apoſtle hopeth to prevaile with him. From hence we learne this Doctrine, that where true Chriſtian love is, there is a willing and ready performance of all Chriſtian duties one to another. Chriſtian friendſhip and familiarity, ought to prevaile much, to intreate and obtaine duties of love one from another, and to ſtay unchriſtian and uncharitable courſes. When a contention grew betweene *Abraham* and *Lot*, and betweene the Heard-men of their Cattle, *Abraham* ſaid unto him; *Let there be, I pray thee, no ſtrife betweene thee and me, neither betweene my heard-men and thy heard-men, for wee are brethren. Ionathan* and *David* (a paire of ſure and faſt friends) entred into a covenant of peace and amity, either with other, this love would not ſuffer any evill to be pretended and plotted againſt each other, which they did not willingly diſcloſe and diſcover. *David* loved him as himſelfe, and *Ionathan* revealed and bewrayed the counſell and conſpiracy of his Father, even to the danger of his owne life, and the loſſe of a Kingdome. He preferred the maintaining of friendſhip before the gaining of a Kindome. The love that was in Chriſt to his Diſciples, cauſed him to reveale to them all things that hee had from his Father, *Henceforth call I you not ſervants, for the ſervant knoweth not what his Maſter doth, but I have called you friends, for all things that I have heard of my Father, have I made knowne to you.* When Chriſt ſitting at the table, told the Diſciples, that one of them ſhould betray him into the hands of Sinners;

Cal. in Epiſt. Phil. Piſcat. in hanc locum. Rollocus analyſ. in Epiſtol. Phil. Bullenger. in hunc locum.

Doct 5. A Chriſtian friend will performe any Chriſtian duty to his friend.

Gen. 13,8.

1 Sa. 18. 3,3.

Iohn. 15. 15.

Peter moved *Iohn*, whom Iesus loved, and who leaned on his breast, to aske who it was, of whom he spake, being assured he would not deny to tell him, because he loved him. This the Apostle teacheth; *Doubtlesse one will scarce die for a righteous man: but for a good man it may be that one dare die.* So the Epistle that now we have in hand, *vers.* 9. he saith; *For loves sake I beseech thee for my sonne Onesimus.* All these severall places serve to point out, and to prove this truth unto us, that a friend, a true friend, a true Christian friend, will not deny, but readily performe any Christian duty to his friend, whereunto he is enabled.

Rom. 5.7.

Reason. 1. The reasons are; first, because true friends are as one soule in two bodies. They agree in one, they consent in one, they take such sweet counsell together, and are partakers one with another, in weale or woe. The Heathen could say, that all things are common among friends, and that a sure friend is as another the same. It is said to this purpose, that *David* loved *Ionathan* as his owne soule, 1 *Sam.* 18. So *Luke* speaking of the faithfull members of the Church, saith; *The multitude of them that beleeved were of one heart, and of one soule: neither any of them said, that any thing of that which he possessed was his owne, but they had all things common.* Seeing then, that such as are joyned in Christian friendship, have one soule, one heart, one will, one purpose, how can they but performe all good things one to another? Who can deny any thing to himselfe? Who hateth his owne flesh, or doth not nourish and cherish it by all the meanes he can? How then shall not friends that have a Title and interest one of another, demand and obtaine any thing that is just and equall.

Arist. Eth. lib. 8. c. 1. Cicer. lib. de Amicit.

Act. 4. 32.

Reason. 2. Againe, this is a note of true love, that it seeketh not his owne good, but seeketh and desireth the good of his brother. The love that aymeth and endeth at selfe, is nothing else but selfe-love (whereof there is great store in the World) when men respect nothing but their owne profit. But true love is so occupyed about the thing loved, that in regard thereof, it is oftentimes negligent about it selfe, not enjoying all the liberty or commodity that lawfully it may have. The Apostle describing the properties of love, saith: *Love suffereth long: it is bountifull: love envieth not: love doeth not boast it selfe: it is not puffed up: it disdaineth not: it seeketh not her owne things: it is not provoked to anger: it thinketh not evill.* Seeing then this is one of the fruits and properties of love, that it is ready to neglect it owne private profit and pleasure, in regard of the thing loved, we cannot doubt of a carefull performance of all duties and demands that are required of it, where it is.

1 Cor. 13. 4, 5.

Vse 1. Let us see the Vses of this Doctrine. First, seeing Christian friendship will performe Christian duties, we learne, that a Christian friend is a sure friend, and Christian friendship is the best friendship. These love in the Faith, and therefore cannot start backe. Such friendship as beginneth in the flesh, and ariseth upon carnall causes, and worldly respects, is easily broken and dissolved, the least displeasure doth over-turne it: but the friendship which is in God, and for God, endureth for ever, no envy shall undoe it, no occasion shall breake it, no time shall dissolve it. This appeareth by the words of the Wise-man, *Proverb.* 18. 24. *A man that hath friends ought to shew himselfe friendly, but a friend is nearer than a Brother.* Seeke such friends as feare God, and be Christianly minded. Chuse none to be thy friend but him that is the friend of God. Let none be thy brother, that is not the brother of Christ. One such friend, is worth ten thousand others. If thou have in all thy life found by tryall and experience such an one, make more account and reckoning of him, than of a naturall brother, (which band is but in the flesh) assuring thy selfe, that grace will worke above nature. and therefore preferre him before all earthly treasure, If then thou be carefull to keepe thy temporall

Prov. 18. 24.

porall riches and poſſeſſions, much more oughteſt thou to be careſull to keepe a faithfull friend, and joyne thy ſelfe in amity with him. True it is, there is a kinde of friendſhip and familiarity among Drunkards, among Adulterers, among Robbers, and among all Malefactors; as *Salomon* teacheth, Proverb. 1.14. *Theſe ſometimes ſeeme moſt neerely joyned, but by the leaſt occaſion that can be, they are eaſily ſeparated.* There is in all places and Pariſhes, almoſt a band and knot of theſe friends, and good fellowes. But ſuch as the Word of God maketh friends, and the band of the Spirit gleweth together, are not eaſily ſundred and diſ-joyned, but have a ſure and ſtedfaſt conjunction, and are builded upon a ſtrong and ſtable foundation. Theſe love more in adverſity, than in proſperity, and in time of need doe ſhew what their friendſhip is: whereas the friendſhip ariſing upon worldly cauſes, will faile and abate when wealth decayeth, when the world lowreth, when trouble commeth, and ſo ſhew themſelves not to have beene the friends of us, but of our wealth: not of our perſons, but of our proſperity. Prov. 1. 14.

Secondly, we learne from hence, to be bold with all Chriſtian friends, and to ſuffer them to be bold with us. It is a true note of a true friend, of a faithfull friend, to deale plainely, to reproove, comfort, exhort, commend without flattery, without partiality. There is none of us all, how great ſoever our knowledge be, how great ſoever our graces be, how much ſoever wee have profited in the faith of Chriſt, but ſometimes we have need to be inſtructed, ſometimes to be comforted, ſometimes to be reprooved, and ſometimes to be threatned. It is a great bleſſing of God, when he giveth a friend, by whom (as by a true glaſſe) we may perceive and know our wants and blemiſhes. We ſhall find every where ſuch as will be ready to ſooth and flatter us in our offences, and to tell us all is well done, but few there are that will deale faithfully with us. *Uſe 2.*

This is a great plague, and a great judgement, commonly waiting upon great men, and rich men, that they find few or none that dare admoniſh them of their faults, or tell them of their offences, and ſo many times are ſuffered to runne on in evill to their deſtruction. Let us account it as a ſpeciall bleſſing ſent unto us of God, when we have a friend by whom we may heare what is amiſſe in us. We would give him thankes, that would tell us of ſome ſpots in our faces, or blemiſh on our garments; and ſhall we envy or maligne him, that will diſcover unto us the ſinnes of our ſoules, which doe more foyle and defile us, than all the blemiſhes of the body? The Prophet *David* having found the benefit and comfort of a godly reproofe, when he was reproved by *Nathan* the Prophet, ſaith; *Let the righteous ſmite mee, for that is a benefit, and let him reproove mee, and it ſhall be a precious Oyle that ſhall not breake mine head.* To this end ſpeaketh *Salomon* in the *Proverbes*: *Rebuke not a Scorner, leſt hee hate thee: but rebuke a wiſe man, and he will love thee.* The correction of a friend, is as the Rod of a father: the end is not to deſtroy, but to ſave: not to overthrow, but to deliver from death. We are all of us bound, as it were in a Bond or Obligation, to performe this duty one to another: and wee muſt in humility ſubmit our ſelves under the reproofe of Chriſtian friends. Pſal. 141. 5. Prov. 9. 8.

We cannot better make manifeſt our love unto our Brethren, than by admoniſhing of them, and reprooving of them. This is it which *Moſes* teacheth in the Booke of *Leviticus*: *Thou ſhalt not hate thy brother in thy heart, but thou ſhalt plainely rebuke thy Neighbour, and ſuffer him not to ſinne.* Can a Phyſitian ſhew his love better, than by telling his Patient his diſeaſe, and declaring unto him the meanes whereby to cure it? Can a Man meeting his Brother, wandring out of his way in Hils and Dales, in Woods and Wilderneſſes, ſhew his love better unto him, than by bringing him into the way, and laying his errour before his face? So that no Levit. 19. 19.

man can give a ſounder Teſtimony of his ſincere heart, and unfained love toward his brother, than by dealing plainly with him when he walketh not uprightly. For a friend is unto the ſoule, as Phyſicke unto the body: and the admoniſhing of our brother, is as the directer of a Traveller. Let us therefore ſuffer the word of exhortation: Knowing that ſuch as are out of order muſt be admoniſhed; the feeble-minded, muſt be comforted; the weake, muſt bee ſtrengthened; the evill muſt be reproved; the obſtinate muſt be terrified and threatned. And let us not fret and rage againſt our Brethren, when we are checked and controlled for our ſinnes. It is a ſigne we are perſwaded and reſolved to continue in our ſinnes, when we cannot abide to be reproved, but are ready to ſay with *Ahab*: *Haſt thou found me, O mine enemy?* The Word of God is good to him that walketh uprightly: and we ſhall finde in the end; *That open rebuke is better than ſecret love; yea, that the wounds of a Lover are faithfull, and the kiſſes of an enemy are pleaſant.*

1 Theſ. 5. 14.

Prov. 27. 5.

Vſe. 3. Laſtly, ſeeing one friend (eſpecially a Chriſtian friend) may challenge and claime much from his friend, we muſt know that it is a fearefull ſinne under colour and ſhew of friendſhip, to betray or undermine one another. Of ſuch falſe and fained friends, *David* complaineth in ſundry places of the Pſalmes; *My familiar friend whom I truſted, which did eate my bread, did lift up the heele againſt mee: Surely mine enemy did not defame me, for I could have borne it: neither did mine adverſary exalt himſelfe againſt mee, for I could have hid mee from him, but it was thou, O Man, even my companion, my guide, and my familiar, which delighted in conſulting together, and went into the houſe of God as Companions.*

Pſal. 41. 9 & 55, 12, 13, 14.

This falſehood have the faithfull felt in all Ages: this had Chriſt himſelfe experience of, being betrayed of one of his owne Diſciples and Houſhould. So have his members continually prooved the ſame, being exerciſed by the deceit of falſe brethren. This was the ſinne of *Caine*; Who ſpake friendly to his brother, but when he had him alone in the field, hee roſe up againſt him and ſlew him. This was the ſinne of *Ioab*, his falſe and fraudulent dealing with *Abner* and *Amaſa*, he ſpake peaceably, but meant treacherouſly; *Art thou in health my Brother?* And ſo ſmote them with the ſword, that they dyed. This was the ſinne of *Iudas*, who had *Haile Maſter* in his mouth, and covered the hollowneſſe and Hypocriſie of his heart, with the kindneſſe of a kiſſe: but this was a token of his Treaſon, and the ſigne that he had given to apprehend him. It was not a kiſſe of love, but a Teſtimony of his Villany: and therefore Chriſt ſaid unto him: *Betrayeſt thou the Sonne of Man with a kiſſe?* Hence it is that the Apoſtle *Iohn* exhorteth, 1 *Iohn* 3. *My little children, let us not love in word, neither in tongue onely, but in deed, and in truth: for thereby we know that we are of the truth, and ſhall before him aſſure our hearts.*

Gen. 4, 8.

2 Sam. 20. 9.

Math. 26. 48.

1 Iohn 3, 19. 19.

This is the true love which ſtandeth not in word, but in deed: which lyeth not in the tongue, but in the heart: which conſiſteth not in an outward ſhew, but in the inward truth. Such was the love of the godly gathered together after the Aſcention of Chriſt, they loved together in truth, and had all things common in the Vſe: *For all that beleeved were in one place, and had all things common: they were of one heart, and of one ſoule, neither any of them ſaid, that any thing of that which he poſſeſſed was his owne, neither was there any among them that lacked.* Where the Evangeliſt declareth, that their hearts and affections were ſo joyned in God, that being all members of one body they could not ſuffer their fellow-members to be deſtitute, accounting the defeating and defrauding of them, as it were a ſpoyling and robbing of themſelves.

Acta 2. 44. & 4, 32, 34. 35.

We muſt not deny our helpe to them that are in Chriſt, but ſhew our ſelves ready to cloathe him, to feed him, and to viſite him in all his members, as we

ſhewed

ſhewed before: otherwiſe we are no true members, but dead members without life, and ſeeming members without truth.

[*And to our deare ſiſter Apphia, &c.*] Hitherto we have ſpoken of the firſt and chiefe perſon, to whom the Epiſtle is directed: Now let us come to ſuch as are leſſe principall, being joyned with him, which are theſe: firſt, *Apphia*: Secondly, *Archippus*: Thirdly, the family of *Philemon*, to whom this Epiſtle was to be read and rehearſed. The firſt that commeth to be conſidered, is *Apphia*, whom he calleth a beloved ſiſter. This woman ſeemeth to be the wife of *Philemon*; my reaſon is, becauſe ſhe is placed immediately after *Philemon*, and before the Miniſter and Paſtor of the Church. For no cauſe can be aſſigned why ſhe ſhould follow *Philemon*, and goe before *Archippus*, but that ſhee was the wife of *Philemon*; and therefore the Apoſtle joyneth her next unto him in place, as ſhe was joyned to him by the Ordinance of God. And this is the judgement of many.

Chryſoſt. hom. 1. in Phi. Theophil in Epiſt. Phi.

Now, as *Paul* before did joyne with himſelfe *Timothy*, ſo in this place hee joyneth *Apphia*, as a Companion with *Philemon*, that thereby hee might make the way more open to obtaine his purpoſe. Good women may and ought doe much with their husbands: and the Apoſtle provoketh her by naming and ſaluting her, to be a mover and perſwader of her husband, to this charitable and Chriſtian duty. We learne from hence, that it is required of all Chriſtian Women to be helpers and furtherers of good things in their husbands. It is the duty of Wives to ſtirre up, and ſpurre up their husbands to all Chriſtian duties and holy fruits of Religion.

Doct. 6. Chriſtian women ſhould be helpers of their huſbands.

The end of her Creation was, that ſhe ſhould be an helper unto man, eſpecially in the beſt things, for the Woman was made for Man, and not Man for the Woman; and therefore God ſaid from the beginning: *It is not good for Man to be alone, let us make him an helper fit for him.* *Salomon* deſcribing in the booke of *Proverbes*, *a vertuous Woman, whoſe price is farre above the Pearles*, he ſaith, *The heart of her Husband truſteth in her, and hee ſhall have no need of ſpoyle: Shee will doe him good and not evill, all the dayes of her life, &c. Shee openeth her mouth in wiſedome, and the Law of Grace is in her tongue, ſhee over-ſeeth the wayes of her Houſehold, and eateth not the bread of idleneſſe.* An example of this dutie wee have in the Wife of *Manoah*, the Mother of *Sampſon*, when her Husband was greatly affrighted and aſtonied, at the ſight of the glorious departure of the Angell of God, who aſcended up in the ſight of the Altar, and cryed out in the perplexity of his ſpirit, and terrour of his heart: *Wee ſhall ſurely dye, becauſe wee have ſeene the Lord.* She encouraged him and comforted him, being greatly caſt downe; *If the Lord would kill us, hee would not have received a burnt offering, and a meate offering at our hands, neither would he have ſhewed us all theſe things, nor would now have told us ſuch things as theſe.* Another example we have in the *Shunamite*, a Woman of great eſtimation, when ſhee perceived the Prophet *Eliſha* to come often that way, ſhee ſaid unto her husband: *Behold, I know now, that this is an holy Man of God, that paſſeth by us continually, let us make him a little Chamber, I pray thee, with walls, and let us ſet him there a Bed, and a Table, and a Stoole, and a Candleſticke, that he may turne in thither when hee commeth to us.*

Gen. 2. 18.

Prov. 31. 10, 11, 26. 27.

Iudg. 13. 22. 23.

2 Kings 4. 9.

Where we ſee ſhe ſtirreth up her husband to doe good to the Prophet, and to prepare him a ſtudy by himſelfe, fit for his Meditations. And the Apoſtles doe often urge this duty, and teach, that all women ſhould be helpers, not hinderers: furtherers, not diſcouragers: ſtirrers forward, not holders backeward from good things.

The Reaſons are plaine. For firſt, they may by the gracious goodneſſe of GOD be bleſſed Inſtruments to winne their husbands to the Faith, by bearing themſelves toward them with meekneſſe of ſpirit, and by patient

Reaſon. 1.

waiting for a blessing from God. The water by often dropping, pierceth the hard stone: the earth by continuall touching, weareth the tough Iron: and what is it that length of time doth not alter? The Apostle *Peter* exhorteth;

1 Pet.3.1,2. *Wives to be subject to their husbands, that even they which obey not the Word, may without the Word be wonne by the conversation of their Wives, while they behold their pure conversation which is with feare.* Likewise *Paul* perswading the beleeving Wife to dwell with the unbeleeving Husband, and not to depart from him,

1 Cor.7.16. giveth this reason; *What knowest thou, O Wife, whether thou shalt save thine Husband?* Seeing therefore they may be effectuall meanes to save the soules of their Husbands, and to winne them without the Word, to allow of the Word and heavenly things, and so gaine them a good report, and a sweet name in the Church, they must consider that it belongeth unto them to be helpers unto their husbands.

Reason. 2. Secondly, she is his yoake-fellow, and ought to draw with him in an even and equall course, to make her obedience to him easie and cheerefull in the Lord. The Oxen that draw in a yoake together, are an ease of the worke and burthen one to another. Such a paire of yoake-fellowes were *Abraham* and

Luke 1.6. *Sara*; *Isaac* and *Rebecca*; *Zachary* and *Elizabeth*, and sundry others. The man and wife are as the two eyes in the head, or as the two feet in the Body. The two eyes if they goe together, and looke both one way, be it upward or downeward, be it to the right hand, or to the left hand, all is well and comely in the face: but if they be severed, and the one looke one way, the other another way, what a blot and blemish is it to the face? The two feet, if they walke together, and one step doe follow another, they become the body well, and one furthereth another in the way they walke: but if one step one way, and another step another way, there is no agreement in the body. So the man and the woman being made to draw in one yoake, being as the two eyes, the two hands, the two feet in the body working together, and helping one another, should never be severed and divided to crosse one another, to reproach one another, to shame or depart one from another. This piety and honesty, God and Nature, Reason and Religion, teach us to practise.

Use 1. Let us see what are the Vses of this Doctrine. First, seeing the Woman is made by the Law of her creation to be an helper; we learne, that a good and Christian wife that is wise and godly, encouraging her Husband, and stirring him up to godlinesse, is a great blessing of God. If she finde her husband backward and untoward, cold and careless in good things, shee will labour wisely to bring him on, and to conceive a liking of them, that before distasted with him. If she perceive him forward, shee will endevour to make him yet more forward. If she finde a sparke, she will strive to kindle the Coales, and make it flame out to the comfort of many other. If shee see him waver and waxe faint, she will never cease untill she have strengthened and sustained him. If she finde a good beginning, she will further it by a timely proceeding, and a conscionable persevering unto the end. It is a worthy saying set downe by *Salomon*: *He that findeth a wife, findeth a good thing: and receiveth favour of the Lord.* And in another place; *House and riches are the inheritance of the Fathers, but a prudent wife commeth of the Lord.* He is blessed of God that hath such a portion. She bringeth a blessing to his person, to his children, to his family, to the meanes of his maintenance, and to his whole estate. She will seeke to better his estate (howsoever she find it) both with God and the world, in heavenly things and in earthly. This reproveth such as destroy or hinder his estate, impoverish him, decay him, or undoe him, whether by dainty and delicate fare, or by gay and gorgeous apparrell, by costly and sumptuous furniture, by feasting or idlenesse, by carelesnesse and negligence, or by any vanity whatsoever. *A wise woman* (saith the Wise-man) *buildeth up her house, but the foolish destroyeth it with her owne hand.* Secondly, it reproveth

Pro.18.22. and 19.

Prov.14.1.

such

ſuch Wives as are uncomfortable and uncheerefull, much more as are bitter and reprochfull to their husbands, ſuch as *Michol* was to *David*. Of ſuch *Salomon* ſaith; *A fooliſh Sonne is the calamity of his Father, and the contentions of a Wife, are like a continuall dropping:* Where he compareth the braulings and chidings of a Woman, to the cover of an houſe, which is ſo broken, that when it raineth, the Water droppeth in upon the Planckes and Wals, and rotteth the Timber of the houſe, ſo that in ſhort time, it is very ruinous and ready to fall. So when Women are given to contention and brauling, they are the cauſe of great miſchiefe and deſtruction to the whole family. Civill warres were alwayes held among the heathen moſt dangerous: but the jarres that are at home, and made within the Walles of the houſe, are as noyſome and grievous, and doe threaten the ruine thereof. Every bitter word is as a ſhower of raine that falleth into the houſe. This maketh many husbands ill husbands, and cauſeth them to delight any were, rather then where they ſhould moſt of all delight to be; and to deſire any company, rather then to be with the Companion of his life, which he ought to deſire. An houſe thus divided cannot ſtand long, albeit for a time it may continue. Prov.19.13.

Secondly, it ſerveth as a notable direction for godly Women, in regard of the honorable Name and Title of an helper given unto them, to teach them to watch all occaſions, and waite all opportunities offered them to doe good, and not to ſlacke them. It is a great point of wiſedome to take the occaſion: and there is a fit time for every purpoſe under the Heavens. Hence it is, that the Apoſtle chargeth *every one to abide in his calling*, when he ſpeaketh of the Womans winning of her Husband. And wee have a notable example hereof in the behaviour of *Abigail* toward *Nabal*, a wiſe woman, toward a churliſh and drunken husband, when ſhee ſaw evill ready to come upon her and her husband, and the whole Family, yet ſhe told him nothing, neither more nor leſſe untill the morning aroſe, becauſe he was drunken, and ſo had no wit in his head, nor reaſon in his heart to conſider, or to conceive what ſhe had done for their deliverance: but in the morning when he had ſlept out his drunkenneſſe, and the wine was gone out of *Nabal*, then ſhe told him, and ſet before him the wickedneſſe of his heart, the purpoſe of *David*, the danger of death, and the working of the ſafety of the whole family. It is a profit and advantage to doe a thing in ſeaſon. On the other ſide, it is the note of unwiſe and wicked Women, to draw their Husbands to all wickedneſſe and outragiouſneſſe, to further them in impiety and ungodlineſſe, and conſequently to haſten their owne and their husbands ruine and deſtruction. If there be any ſparke of godlineſſe, they are as water to quench it in their Husbands. An example hereof we have in *Iezabel*, when *Ahab* longed after the Vine-yard of *Naboth*, and could not obtaine it, ſo that he came to his houſe heavy and in diſpleaſure: did ſhe perſwade the Kings heart to be content? Did ſhe tell him he had enough; or move him to ſuffer *Naboth* to enjoy his poſſeſſion in peace? No, as if he had not beene of himſelfe mad enough, ſhe pricketh him forward; ſhe ſaith unto him, *Doſt thou manage the Kingdome of Iſrael? Art thou fit to be a King? I will give thee the Vineyard, up, eate Bread, and be of good cheere.* The like wee ſee in the Wives of *Salomon*, that were Heathen, they turned away his heart from God, and provoked him to ſet up Idolatry. When *Mordecai* refuſed to bow downe to *Haman*, and to give him the honour that he required, he was full of wrath, ſo that the glory of his Riches, the multitude of his children, the favour of the King, the greatneſſe of his honor, the advancement of his Name, did nothing availe him, ſo long as he ſaw *Mordecai* the Iew ſitting at the Kings Gate: did his wife perſwade him to be patient? Did ſhee ſhew him, that favour is deceitfull, that wealth is uncertaine, and that honor is as a blaſt of wind; yea, lighter then vanity it ſelfe? No, ſhe moveth him to ſet up a tree of fifty cubits high, and to ſpeake to the King that *Mordecai* might

Vſe 2.

1 Cor.7.20.

1 Sam.25.36.

1 King.21.7.

Eſter 3,5. & 5,14.

might be hanged thereon. It is a great meanes to goodneſſe, to delight in good company. It is a great allurement to wickednesse, to follow evill company. A day-companion is ſtrong to draw men to all impiety: but the Night-com panion is ſtronger, and prevaileth farther, and oftentimes bringeth to the hight of all iniquity.

Vſe 3. Laſtly, as the conſideration of the Name being made to bee Helpers, putteth Wives in mind of their duty: ſo it teacheth all men two things. Firſt, they muſt remember, that it ſtandeth every one upon, to have a care in his choyce and match, to get ſuch as may brooke their Names, and be indeed Helpers, and not hinderers unto them. It is the greateſt and neareſt calling that we can enter into, and a band never to be broken. Therein ſtanding the comfort or diſcomfort of our whole life. It is our duty to be carefull to marry in the Lord, that Chriſt may be bidden as one of our Gueſſe, and not ſhut out of our meetings. It is a prophane marriage where he is not entertained, and we can looke for no bleſſing to come upon ſuch aſſemblies. The Apoſtle teacheth. *That the Wife is bound by the Law, as long as her Husband liveth, and that her husband being dead, ſhe is at liberty to marry with whom ſhe will, he addeth, onely in the Lord.* The ſame Apoſtle chargeth us, *Not to be unequally yoaked with the unbeleevers, becauſe there can be no fellowſhip betweene righteouſneſſe and unrighteouſneſſe, no communion betweene light and darkeneſſe, no concord betweene Chriſt and Belial.* Such unequall marriages betweene the Sonnes of God, and the Daughters of men, brought an univerſall floud upon the Earth. How greatly God deteſteth this, the Prophet *Malachi* declareth. *Chap* 2.11. *Iudah hath tranſgreſſed, and an abhomination is committed in Iſrael, and in Ieruſalem, for Iudah hath defiled the holineſſe of the Lord which he loved, and hath married the Daughter of a ſtrange god.* This condemneth ſuch matches as are ſought out for beauty, for riches, for honors, but no mention made of godlineſſe or of Religion. The chiefeſt things to be reſpected, are not wealth, and ſuch outward things of the world, for a man may be advanced in his eſtate this way, and yet in the end be caſt downe to hell.

1 Cor. 7.39.

2 Cor. 6.14. 15.

Gen. 6,1,2.

Secondly, ſuch as have received by the bleſſing of God, ſuch helpers and comforts of their life, muſt learne to love, and delight in ſuch wives, as in thoſe companions that God hath ſent them. This doth *Salomon* teach, *Rejoyce with the wife of thy youth, let her be as the loving Hind, and the pleaſant Roe, let her breaſts ſatisfie thee at all times; for why ſhouldeſt thou delight, my Son, in a ſtrange Woman, or embrace the boſome of a Stranger? For the wayes of man are before the eyes of the Lord, and he pondreth all his paths.* Where he teacheth, that the delight that the married folke ought to take one in another, is a notable preſervative to keepe them from uncleanneſſe. They muſt confeſſe, that it is God that hath knit them together in ſuch wiſe, that the one ſhould not deſire to be ſeparated from the other. The Apoſtle writing to the *Epheſians*, willeth *Husbands to love their Wives, as Chriſt loved the Church, and gave himſelfe for it:* and ſheweth, that men ought ſo to love their Wives as their owne bodyes; *So that he which loveth his Wife, loveth himſelfe, for no Man ever yet hated his owne fleſh, but nouriſheth and cheriſheth it, even as the Lord doth the Church.*

Prou. 5.19, 20.21.

Eph. 5,25,28. 29.

[*And to Archippus our Fellow-Souldier, &c.*] Hitherto of the two firſt perſons, to whom the Epiſtle is ſent; to wit, *Philemon* and *Apphia*, the Husband and the Wife. Now followeth the third perſon, who was the Paſtour of the Church, deſcribed by his proper Name, *Archippus*: and by his Office, a fellow-Souldier. True it is, all Chriſtians in this life are Warriours, and fight the battels of God, againſt ſinne, the world, and the Devill: and ſo may be called Fellow-Souldiers, in as much as they are members of the Militant Church: yet the Miniſters of God are in a peculiar and ſpeciall manner, ſo called, becauſe they are as it were the Captaines and Standart-bearers to goe before others,

others, and to order the battell. This Title to be called a fellow Souldier is uſed in other places of holy Scripture, *Phil.* 2. 24. and is a borrowed ſpeech (for their Weapons are not carnall) and importeth great labour and much trouble, it ſignifieth the neceſſity of the calling, and pointeth out the danger and oppoſition that is made againſt it. The Doctrine from hence is this, that the calling of a Miniſter is painefull, moſt needfull, and a trouble ſome calling, reſiſted and oppoſed againſt by Satan and wicked men. When Chriſt ſaw the people ſcattered abroad and diſperſed, as Sheepe without a Shepheard, he had compaſſion upon them, and ſaid to his Diſciples; *The Harveſt indeed is great, but the Labourers are few, pray ye therefore the Lord of the Harveſt, to thruſt forth Labourers into his Harveſt.* Where we ſee, he calleth the Miniſters of the Goſpell Labourers in the Harveſt-field, and gatherers of the Lords Corne. We ſee what great paines men take in Harveſt, and how neceſſary Labourers are, when the Corne is ripe and ready to be reaped. The Apoſtle *Paul* ſpeaking of himſelfe, and the reſt of the Apoſtles, ſaith: *We together are Gods Labourers.* And in another place; *The Elders that rule well, are worthy of double honor, ſpecially they which labour in the Word and Doctrine.* Heereunto agreeth that which he writeth in another Epiſtle; *Study to ſhew thy ſelfe approued vnto God, a worke-man that needeth not to be aſhamed, dividing the Word of truth aright.* All theſe teſtimonies teach us this truth, that the office of the Miniſtery is not ſo much a dignity, as it implyeth a duty; it is not onely an honor, but a burthen; it is not onely a Title of renowne, but a worke of labour.

Doct 5. The calling of a Miniſter, is a painefull, needfull, and troubleſome calling. Matth. 9. 37.

1 Cor. 3, 9. 1 Tim. 5, 17. 2 Tim. 2, 15.

This will better appeare, if we marke the Reaſons following. Firſt, the ordinance of God appointeth, that every calling ſhould eate their Bread in the ſweate of their browes; that is, ſhould be induſtrious and painefull in their ſeverall vocations, whether it be in bodily or in ſpirituall labour. The bodily calling, requireth bodily labour: the ſpirituall calling, requireth ſpirituall labour. Idleneſſe and negligence in any worke of the Lord is accurſed. An idle hearer, that joyneth not practiſe, is abhominable: a looſe and careleſſe profeſſor, that addeth not obedience, is a bad profeſſor.

Reaſon. 1. 1 Gen. 3. 19. Ier. 48. 10.

Secondly, the Miniſters of God fight the Lords ſpirituall battells for us, by their prayers, care, watchfulneſſe, faith, and the whole Armour of God: by oppoſing and ſetting themſelves againſt Heretiques, Atheiſts, Worldlings, Schiſmatiques, Wicked men, and all things that exalt themſelves againſt God. Is not this a great worke, of great labour, to reſiſt the budding and growing of ſo many ſinnes as daily riſe up, as men that ſtrive with the whole Earth? To labour in ſtudy, in word, in doctrine, in zeale, in watching? According to that which the Apoſtle ſaith; *I was often in wearineſſe, and painefulneſſe, in watching often: beſides the things which are outward, I am combred daily, and have the care of all the Churches: who is weake, and I am not weake? Who is offended, and I burne not?* How did *Moſes* fight in prayer, and labour in zeale for the people of *Iſrael*, when he ſtood in the gap and ſtopped the wrath of God that was kindled againſt them? If then we would reaſon from the generall to the ſpeciall, waying the purpoſe and appointment of God, who hath annexed labour to every calling; or conſider that the Miniſters of the Word are the Souldiers of God, to fight his battels againſt ſinne and ſinfull men; in both reſpects we may conclude, that the calling of the Miniſtery, is an office of great neceſſity, and of much labour.

Reaſon. 2. 2 Cor. 11. 27. 28. Exod. 32. 31.

This doctrine teacheth us, and offereth unto us divers Vſes. Firſt, let us learne to acknowledge the worke of the Miniſtry, to be a worke of a great diligence, painefullneſſe, and labour, if it be performed as it ought to be. We muſt keepe backe nothing from the people, but ſhew unto them the whole Counſell of God. We muſt lay the Foundation of Religion among them, and build conſtantly upon it, which cannot be done without faithfulneſſe. If wee take heed to our ſelves, and to all the flocke, whereof the holy Ghoſt hath made

Vſe. 1. Act. 20, 27. 28.

made us Over-seers to feede the Church of God, which hee hath purchased with his owne blood, we shall find our function to be full of labour and sweating, to receive much evill intreating, and hard entertainement here in this World. The Apostle teaching the duty of the hearers toward their Ministers, saith; *Let a man so thinke of us, as of the Ministers of Christ, and disposers of the secrets of God: and as for the rest, it is required of the Disposers, that every Man be found faithfull.* So he teacheth in another place: *This is a true saying, if any Man desire the office of a Bishop, he desireth a worthy worke.* Where he sheweth indeed, that the calling is a worthy calling, but it requireth also worthy labouring. This will farther appeare unto us, if we consider the Titles that are given unto them. They are called Builders, that are continually busie in building, hewing tough Timber, and squaring rough stones. No Timber, no Stones of themselves so unfit for building, as we are by Nature to be coupled together, and to grow unto an holy Temple in the Lord. They are called Souldiers, they are alwayes fighting or looking for their enemies, and drawing out the Sword of the Spirit, which is the Word of God. Is any calling under heaven more necessary, then the profession of a Souldier in time of danger? And when an assault is made, or the battells joyne, is any profession more painefull? Sometimes they are called husband-men. Is not the life of the Husband-man a painefull life, and is not the ending of one worke the beginning of another? Doth not every season of the yeare bring his severall travell? So that no calling is accompanied with more labour and lesse ease. Sometimes they are called Watch-men, who stand continually on their watch Tower, to discry the comming and approaching of the Enemy. Sometimes they are called Shepheards abiding in the field, and keeping watch by night over their flocke: they are in the day consumed with heate, and with Frost in the night, and their sleepe departeth from their eyes. Seeing therefore the Ministers are builders of the Lords house, Souldiers in the Lords Campe, husbandmen in the Lords field, Watch-men in the Lords City, and Shepheards over the Lords flocke, which he hath redeemed with his precious blood; we must all confesse, that the Ministry of the word is a worke of great labour, if it be discharged aright. For this, if we know not by practise, we may see by experience, that to study with constantnesse, to meditate with earnestnesse, to instruct with diligence, to exhort with carefulnesse, to reprove with zeale, to comfort with cheerefulnesse, to convince with boldnesse, to watch over the people with a godly over-sight, as they that must give accounts for their Soules, to conceive godly anger and great sorrow for sinne, to pray in publike and private, to goe in and out before the people of God in the doctrine of Faith, and in example of life, to prepare themselves to handle the Word, and to deliver it with power and evidence of the spirit, and with earnest affections, being thus prepared; I say, to performe all these duties, doth more cõsume the inward parts, waste the body, impaire nature, decay strength, spend the vitall spirits, and cause them to be subject to sundry infirmities, sickenesses, and diseases, then any the strongest labour that is used among men. For this we may observe, that the labours of the body (though they be great) maintaine strength, preserve the stomacke, encrease the appetite, and adde vigour to every part: but it is farre otherwise in the labours of the mind, they weaken the naturall powers, they waste the vitall Spirits, and they decay the health of the body. Hence it is, that the Apostle giveth this precept to *Timothy*, a Minister of the Gospell; *Drinke no longer Water, but use a little Wine for thy stomackes sake, and thine often infirmities*: declaring thereby, that it often falleth out, that the Ministers of the Gospell which take paines in their callings, are feeble in body, weake in strength, sparing in dyet, and subject to diverse diseases which oftentimes shorten their dayes.

1 Cor.3.1.2.

1 Tim.3.1.

Heb.13.17.

1 Tim.5.23.

Use.2 Secondly, seeing the calling of a Minister requireth paines and labour, it reproveth

reproveth thoſe that be Idol Shepheards, dumme Dogges, evill Beaſts, ſlow bellies; not labourers, but loyterers: not worke-men, but ſleepers; which make not the calling painefull, but gainefull. How many are there that enter into this waighty and worthy calling for their owne eaſe, and to follow idleneſſe and pleaſure? How many, to enrich themſelves, and to gather wealth? The Prophet *Eſay* complaineth greatly of ſuch in his time. *Chap.* 56.10. *Their Watchmen are all blind, they have no knowledge, they are all dumbe Dogges, they cannot barke: they lye and ſleepe, and delight in ſleeping.* Let all ſuch conſider the greatneſſe and height of their excellent calling, and remember the honourable Titles whereby they are called, that ſo they may be put in mind of their duties. Let them be diligent (according to the counſell of *Salomon*) *To know the State of their flocke, and take heede to the heards: for Riches remaine not alwayes, nor the Crowne from generation to generation.* And howſoever many that poſſeſſe the places, occupy the roomes, and uſurpe the Titles of Paſtors, doe glory in their calling, and account themſelves ſent of God: yet ſo long as they loyter in the Lords Harveſt, and will take no paines to winne Soules of God, they are but Idols, *They have eyes and ſee not, they have a mouth and ſpeake not, neither make they a ſound with their throate, they that make them are like unto them, ſo are all that truſt in them.* True it is, they can ſay ſomewhat for themſelves, and can alledge ſundry reaſons to maintaine their eaſe and idleneſſe; *And the ſluggard is wiſer in his owne conceit, then ſeaven men that can render a reaſon*: as appeareth in the example of the ſloathfull Servant, who did hide his Maſters Talent: notwithſtanding, if the diligence in their calling, be not anſwerable to the dignity of their office, they ſhall have the reward of ſluggards, they ſhall have the Talent and gifts which they have received, taken from them, and the blood of thoſe that periſh through their negligence, ſhall be required at their hands.

Eſay 56. 10.

Pro. 27. 23.

Pſal. 115. 6, 7, 8.

Pro. 26. 16.

Againe, it condemneth and convinceth the ſenſeleſſe opinion of vaine and unthankfull men, that cry out againſt the Miniſters in every place, accounting their calling eaſie, and themſelves idle, as living by the ſweat of other mens browes, and receiving their meanes and maintenance without any manner of paines. Albeit, this objection be indeed idle, and deſerve no anſwer, and that it is in vaine to reaſon with the belly, that hath no eares to heare, nor hart to conceive: and albeit I ſtand in a ſlippery place, becauſe I ſhould be cenſured to ſpeake rather for our ſelves, then for others, and to reſpect more our owne gaine, then the good of others: yet ſomewhat muſt be ſaid to this fooliſh and peeviſh conceit. Indeede, I acknowledge freely, ſome are unprofitable drones, that doe not gather, but eate the Honey: and ſome idle Shephards that fleece the ſheepe, but feede not the Flocke; theſe I confeſſe have their living come in eaſily, who indeed deſerve no living, and becauſe they will not labour, they ſhould not eate; and woe be to them if in time they repent not. But theſe men that object as before, doe exclaime and cry out, not againſt the abuſes of the office, or the ſlothfulneſſe and negligence of men, but againſt the calling it ſelfe, contrary to the ſaying of Chriſt, who teacheth, that the *Labourer is worthy of his hire, and the workeman of his meat*. and oppoſing themſelves againſt the ordinance of God, who hath appointed the Miniſtery to be maintained: for as they that *Miniſtred at the Altar, did live of the Altar: ſo God hath ordained, that they which preach the Goſpell, ſhould live of the Goſpell.* As theſe men are ignorant of this high ordinance of God, ſo they ſeeme not to know themſelves. They are ſo blind, ſo brutiſh and blockiſh, that they know not by any experience from themſelves, that men have ſoules, and that there is an immediate ſoule-labour, farre greater then bodily labour, and likewiſe a ſoule-ſuffering (which they ſhall one day feele, if they repent not) many wayes exceeding and ſurpaſſing bodily ſuffering, or any torment that befals the body. Remember with me, and conſider a little, though

Mat. 10. 10. Luc. 10. 8.

1 Cor. 9, 13, 14.

There is a labour of the ſoule as well as of the body.

(though it bee in an higher degree) the ſorrow of the Soule that was upon Chriſt in the Garden, without any the leaſt touch and viſitation of the body, whether it were painfull and labourſome or not, *When it ſo heated and cruſhed him, that it cauſed him to ſweat droppes of blood, that trickled downe to the ground.* Many diſeaſes of the body are very painefull and hard to be borne; but the griefe, and anguiſh, and horror of the ſoule, is a thouſand times more painefull, according to that which *Salomon* ſpeaketh in the Proverbes, *Chap.* 18. *The ſpirit of a Man will ſuſtaine his infirmity, but a wounded ſpirit who can beare it?* Furthermore, there is a perſecution of the Soule, as well as a perſecution of the body; and theſe two are diſtinguiſhed, and differing one from the other. For when Tyrants perſecute the Church, and rage with fury againſt the Saints, their faith is not ſhaken, but Religion then flouriſheth moſt of all, as we ſee when *Iſrael* was afflicted in *Ægypt*. The greateſt ſlavery and ſlaughter, is when mens ſoules are corrupted with falſe doctrine. Laſtly, is the calling of a Prince, of a Counſellor, of a Noble-man, an idle calling, becauſe they uſe not bodily labour? This is, as if a man ſhould ſay, that the Governour of the Ship doth nothing in ſailing, becauſe while ſome climbe the Maſts, other walke upon the Hatches, he ſitteth quiet and holdeth the Sterne: he doth not indeed as they doe, but he doth farre greater and better things. The Church and Common-wealth are not unfitly compared to a mans body, which doth conſiſt of many parts, all needfull and neceſſary, yet all have not the ſame uſes and functions. If the members of a mans body ſhould riſe and rebell againſt the belly, if the feet ſhould plead, that they onely beare up the waight of the whole body, if the hands ſhould affirme, that they labour painefully, earne their living, and bring many other commodites: if the ſhoulders ſhould ſay, that they beare all burthens: or the head, that it ſeeth and heareth: the mouth that it ſpeaketh: and then if all joyntly ſhould turne themſelves to the belly, and accuſe it to be without profit, to remaine in the midſt of the body, without doing any thing, and ſuſtaine no labour to the maintenance of the reſt of the parts: were not this a fooliſh conceit of reaſoning, and would not this tend to the ruine of the whole body? In the body politicke, if the people that dig and delue, ſhould complaine and conſpire againſt the Prince and Nobles, (who labour by care, rule by authority, foreſee by wiſedome, and manage by gouernment) becauſe they worke not with their hands, would not this draw with it the deſtruction of the Common-wealth? So is it in the Church, and in the offices of the Church. As the people labour by working, ſo doe the Miniſters in ſtudying and preaching. All have not one office, all have not one uſe. Therefore the Apoſtle ſaith; *The body is not one member, but many. if the foote ſhould ſay, becauſe I am not the hand, I am not of the body, is it therefore not of the body? And if the eare ſhould ſay, becauſe I am not of the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? And if the whole were hearing, where were the ſmelling? But now hath God diſpoſed the members, every one of them in the body at his owne pleaſure: for if they were all one member, where were the body? But now are there many members, yet but one body: and the eye cannot ſay unto the hand, I have no need of thee: nor the head againe to the feete, I have no neede of you.* Whereby we ſee, that the body conſiſteth of many members, all have their neceſſary uſe for the preſervation of the whole, and yet all have not one and the ſame function. So then, they that deſpiſe the Miniſters of the Goſpell, and ſo account the Miniſtry of the word needleſſe and unprofitable, becauſe they worke not with their hands, and labour not with bodily labour; are as mad and monſtrous, as they that would have all the body to be an hand: no mouth, no head, no foot. For albeit, the Teachers of the Church be not the hands of the body, to handle the Carpenters Axe, or the Shepheards Crooke, or the Husbandmans Plough, or the ſaw of the Sawyer: yet he is as the eye of the body, to give light to them that

Luke 22. 44.

Pro. 18, 144.

Whita. de pontif. Rom. quæſt. 5. cap, 2.

Cicero de Senectute.

Halicar. Roman. antiquit. lib. 6. Plutar. in vita Coriolani. Livi. decad. 1. lib. 2.

1 Cor. 12. 14. 15, 16, 17, 18, 19, 20, 21.

that ſit in darkeneſſe, and in the ſhadow of death: as the mouth of the body to ſpeake to God, and to powre out ſupplications before him for the people: yea, he is alſo as the belly, for as the belly which receiveth all meats that nouriſh mans body, doth ſend them backe againe with advantage, to the nouriſhment of the whole body: ſo the Miniſter receiving maintenance from the Church, doth feed them againe, and nourifheth them with the bread of life to the ſalvation of their ſoules. He receiveth temporall things, but he ſoweth unto them ſpirituall things. The Apoſtle ſaith, *Who goeth a warfare any time at his owne coſt? Who planteth a Vineyard, and eateth not the fruit thereof? Or who feedeth a Flocke, and eateth not of the milke of the flocke?* The ſouldier liveth by the receiving of his wages; the Husbandman by the fruits of his labours; the Shepheard, by the encreaſe of his flocke, every Tradeſ-man is maintained by his Trade: and therefore it muſt not ſeeme ſtrange unto us, that the Lords ſouldiers ſhould enjoy their pay, and that his Workemen ſhould have their hire. 1 Cor. 9. 7.

Laſtly, ſeeing the calling of the Paſtor ſet over the people, is painefull, it offereth good conſiderations and profitable Meditations, both to the Paſtors, and to the people. Touching the Miniſters, it ſerveth as a good admonition to ſuch as purpoſe and intend to enter into this great Calling of the Miniſterie, that they doe it wiſely and warily, that they runne not before they bee ſent; that they enter at the Doore, and climbe not in at the Window; that they conſider what proviſion, and ſtore of new and old they have, to goe through with the worke. Such as meane to build, doe firſt make great proviſion and preparation. The Kings of the Nations, and Princes of the Earth, with great advice and conſultation, doe proclaime warres. The Miniſtery is a going to Warfare, it is a building of Gods houſe; and therefore it is to be enterprized not raſhly, but adviſedly: not meanely ſtored, but plentifully furniſhed with all manner of proviſion fit for the Lords worke. Againe, being the Souldiers of Chriſt, and the leaders of his people, they muſt ſeeke to pleaſe, not men, but their Captaine that hath choſen and called them; they muſt take heed they doe not entangle and ſnare themſelves in worldly matters, and ſo hinder their worke in hand, whereby they are made unfit to ſerve God and his Church. The order and diſcipline of the Warres is ſuch, that ſo ſoone as the Souldier hath enrolled and given his name to his Captaine, he leaveth his houſe and other affaires, which might with-draw his minde, and mindeth nothing but the battell. So ought we to be wholly looſed, and throughly freed from the impediments and incombrances of this world, that Chriſt may have our ſervice in this warfare. This is that Vſe which the Apoſtle maketh of this Doctrine, 2 *Tim.* 2. Thou therefore ſuffer affliction, as a good Souldier of Ieſus Chriſt; *No man that warreth, entangleth himſelfe with the affaires of this life, becauſe he would pleaſe him that hath choſen him to be a Souldier.* Touching the people, they muſt know, that when God ſendeth ſuch Labourers among them, they muſt be eſteemed and accounted as the greateſt defence and preſervation of a Kingdome. This is confeſſed by *Ioaſh* the King of *Iſrael* (when *Eliſha* fell ſicke of his ſickeneſſe, whereof he dyed.) *O my Father, my Father, the Chariot of Iſrael, and the horſemen of the ſame.* The prayer of *Moſes*, prevailed more then the ſword of *Ioſhua* and all the furniture of warre againſt the *Amalekites*. The Apoſtle writing to the *Hebrewes*, exhorteth them. *To obey them that have the over-ſight of them, and to ſubmit themſelves, becauſe they watch for their ſoules as they that muſt give accounts, that they may doe it with joy, and not with griefe, for that is unprofitable for them.* Secondly, it teacheth them to account them worthy of their hire and wages, and to eſteeme them worthy of double honour. It is a grievous and a crying ſinne, to keepe backe the Labourers wages, to diminiſh it, to grudge at it, and to take it to themſelves, and it calleth for vengeance, and entreth into the eares of the Lord of hoſtes. The Miniſters are the Lords Labourers and Workemen, hired

Vſe 3.

Luke 14. 28. 31.

Gal. 1. 10.

2 Tim. 2. 3, 4.

2 King. 13. 14. Exod. 17. 11.

Heb. 13. 17.

Iam. 5. 4.

to labour in this Vineyard, to sow, to plant, to water, to prune, to dig, and hee hath appointed to them their portion for their maintenance: if this therefore be detained from them by injustice, it cryeth unto God, and bringeth oftentimes his curse upon us, both in spirituall and temporall things. In spirituall things, because he dealeth with us in heavenly things, as we deale with his Ministers in earthly things. If we detaine from them their maintenance, he will detaine from us his blessing. If we be sparing in giving them their hire, hee also will be sparing in bestowing upon them his graces. As wee sow, so wee shall reape. In temporall things, because God promiseth a blessing to such as pay the Lord his due, and threatneth to curse them that spoyle him in his Tithes and offerings. This we see in the Prophet *Malachi*, where God complaineth of their spoyling and defrauding of him, he saith; *Yee are cursed with a curse, for ye have spoyled me, even this whole Nation: bring ye all the Tithes into the Storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hostes, if I will not open the windowes of heaven unto you, and powre you out a blessing without measure.* If then we desire the blessings of God to come upon us in spirituall graces, or in earthly things, we ought not to withhold the Labourers wages, that plough up our Fallow grounds, and Till our barren hearts. It is a worthy exhortation which the Apostle giveth to the Church of the *Thessalonians*, touching their Ministers, *We beseech you Brethren, that ye acknowledge them which labour among you, and are over you in the Lord, and admonish you, that ye have them in singular love for their workes sake.* For seeing the true Pastors of Christ bestow their labour among us, and consume themselves as the Candle, to give light to others, we ought to shew the bowels of love and compassion toward them, we ought not to be wanting unto them in the fruits of our love.

Mal.3.8,9, 10.

1 Thess.5.12.

[*And to the Church that is in thine house, &c.*] Hitherto we have handled the third person written to; namely, *Archippus*, together with the description of him, to be a souldier of Christ, and a fellow-souldier with the Apostle: Now, we are to proceed to the fourth and last which yet remaineth, which is a joyning of many persons together, for he addeth to the former, *The Church which is in thine house.* He adorneth the household and family of *Philemon*, with the honourable & renowned Title of a Church. This serveth to commend as wel *Philemon* the Master, who had instructed his family in the Doctrine of godlinesse, as also the household it selfe, which had been taught and trained up by him.

We see here a private house is called a Church. For seeing where two or three are gathered together in the Name of Christ, he is there in the midst of them: every assembly or meeting of the Saints, is called not unfitly by that Name. *Philemon* to his perpetuall commendation, had by his care and industry, made of his owne house an house of God, even a little Church, instructing, guiding, governing, framing, and ordering them in the knowledge and feare of God. We learne from hence, that all Housholders ought to prepare, instruct, and order their Families in the knowledge of God, and obedience of godlinesse, that the house of the Master may be the Church of God. And that it is the duty of all such as have the government and oversight of others, to see them taught and instructed in the wayes of God, it appeareth by many precepts and examples set forth unto us in the Scriptures. This is it which *Moses* gave in charge to the *Israelites*, *Ye shall lay up these my words in your harts, and in your soule, and binde them for a signe upon your hand, that they may be as a frontlet betweene your eies, And ye shall teach them your Children, speaking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest up.* So the Prophet speaking of the great workes of God, wrought for the safety of his people, and the overthrow of their enemies, declareth, *How he stabled a testimonie in Iacob, & ordained a Law in Israel, which he commanded our Fathers, that they should teach their children, that the posteritie might know it, and the*

Mat.18.20.

Doct 8. It is the duty of all house-holders to teach their Families.

Deut.6.7.& 11.19.and 4, 10,11.

Psal.78.4. 5,6.

Children

Children which ſhould be borne, ſhould ſtand up and declare it to their Children, that they might ſet their hope on God, and not forget the workes of God, but keepe his Commandements. This it is which *Salomon* ſpeaketh, *Prov.22.6. Teach a child in the trade of his way, and when he is old he ſhall not depart from it.* Hereunto alſo agreeth the ſaying of the Apoſtle; *Yee fathers, provoke not your children to wrath, but bring them up in inſtruction and information of the Lord.* Now, as we have ſeene ſundry precepts, preſſing us to the performance of this duty, ſo we have many examples of the godly, that have put it in practiſe, and gone before us in their obedience. *Abraham* the father of the faithfull, is commended of God, for his care and conſcience this way, *Gen.*18.19. where he ſaith: *I know him that hee will commaund his ſonnes, and his houſhold after him, that they keepe the way of the Lord, to doe righteouſneſſe and judgement.* *Iob* is reported to have ſanctified his children, when the dayes of their banqueting were gone about, *Hee roſe up early in the morning, and offered burnt offerings according to the number of them all.* *Cornelius*, a Captaine of the *Italian* band, feared God with all his houſhold. The Parents of *Timothy*, his Grand-mother and Mother brought him up in the knowledge of the Scriptures of a child, *Which are able to make us wiſe unto ſalvation through the faith which is in Chriſt Ieſus.* To theſe precepts and examples before remembred, we might adde divers other out of the Booke of God, to teach us, that to whomſoever God hath vouchſafed this grace, and given this honour to make him a father of children, a maſter over ſervants, a governour over an houſhold; hee requireth with all this duty, and therefore layeth it as a burthen upon his ſhoulders, to teach, to exhort, to admoniſh, to reprove, and to inſtruct all thoſe that are under his charge and juriſdiction.

Pro.22.6. Ephe.6.4. Gen.18.19. Iob 1.5. Act.10.2. 2 Tim.1.5. and 3.15. Prov.4.3,4.

The Reaſons inforcing this Doctrine, are many in number, ſtrong in value, and manifeſt in the view of all that will rightly conſider of them. For firſt, all Chriſtians are generally charged to exhort and admoniſh one another, as we ſee, 1 *Theſſ.*5.11. *Heb.*3.13,14. *Levit.*19.17. So then, unleſſe the Rulers of Families will exempt themſelves out of the number of Chriſtians, they cannot ſhake off this yoake, but they are bound to edifie and exhort daily their Families, leſt their hearts be hardned through the deceitfulneſſe of ſinne. If then we be bound generally to admoniſh one another, even thoſe to whom we are leſſe bound, much more are we to doe it to ſuch, as we are tyed unto by a double band, and a neerer conjunction.

Reaſon. 1. Levit.19. Heb.3.13. 1 Theſſ.5.11.

Secondly, every mans houſe is his private charge, which hee muſt over-ſee; it is as his flocke which he muſt attend; it is as his Citie, over which he muſt watch: and thereby fit them for the hearing of the publique Miniſtery of the Word; and therefore muſt anſwer for their negligence. This we ſee in the example of *Eli*, 1 *Sam.*2.29. He is charged with the ſinnes of his children which they had committed, and to have honoured them above the Lord. This is a grievous fault, and an horrible offence, to ſet up our ſonnes in ſtead of God, and to make more account of them then we doe of the moſt High. Hence it is that *Salomon* ſaith; *Be diligent to know the ſtate of thy Flocke, and take heede to the Heards.* Such as are Shepheards, over the Sheepe of the Paſture which are unreaſonable, ought to care and provide for them: much more ought ſuch to be diligent and watchfull, as have the people of God committed unto them, and have a charge to looke to his ſheep which are indued with reaſon, whoſe ſoules are immortall, who beare the Image of God upon them, and for whom Chriſt Ieſus ſhed his moſt pure and precious blood. Every man hath ſome charge or other, greater or leſſer, in the Church, in the Common-wealth, or in the Family: and every one muſt be diligent to know the eſtate of his charge, labouring earneſtly to diſcharge it. And if we will make conſcience of our duty, wee ſhall find the leaſt flocke enough for our feeding, the leaſt field ſufficient for our tilling, the leaſt houſe great enough for our teaching and ordering.

Reaſon. 2. 1 Sam.2.29. Pro.27.23.

Reason. 3. Thirdly, we may be drawne to the discharging of this duty, if we consider the profit and benefits that arise from hence. First, it will be a meanes to make them more carefully to learne to know the will of God, when they consider it shall be required of them, and an account taken how they heare. Secondly, it will cause them to retaine in mind and memory the better, the Lessons which they have learned, when they have whetted them upon their enemies. Thirdly, God will increase his gifts and graces that are in them already, he will blesse them with a new supply, for to him that hath shall be given, and he shall have abundance. Fourthly, it will breed and begin great obedience and dutifulnesse in all the degrees of their Families; first to God, then to themselves; and afterward to others, to the preventing of a thousand household griefes and troubles, that arise for want thereof. This obedience is a thing which all Fathers and Masters greatly desire. Every one desireth to have dutifull children and faithfull servants: this is the way and course to be taken, that we may attaine unto it. So when such as have beene instructed and nurtured by us, shall goe abroad into other Families of their owne, and grow to have houses themselves, as they have beene instructed, so will they instruct their servants, and deale toward them as they have beene dealt withall themselves. Lastly, the publike Ministery is made more fruitfull unto them, in that the seed sowne in their hearts, is watered, and thereby made to spring up. And this is found true by daily experience in our assemblies, that let the Minister teach never so diligently in his charge, unlesse there be a seconding and furthering of his labours, in severall Families at home, all the doctrine delivered and heard, is troden under foot, choked, and forgotten.

Reason. 4. Fourthly, innumerable are the evils, and manifold are the mischiefes and miseries that come of the neglecting of this duty. First, it is the Mother of all the ignorance and grosse blindnesse, that overfloweth and overthroweth the Church. For from what cause commeth ignorance, but from the want of teaching, as darkenesse proceedeth from the want of light? Secondly, it causeth the Lessons and instructions taught on the day of the publike assembly, to bee forgotten of master and man, of mother and daughter, of father and child, before the next day. Often teaching and much repeating, make a diligent Master, and a profitable Scholler. Thirdly, from hence come all domesticall brawles, contentions, stubbornnesse, and disobedience, that the house is divided against it selfe, which would be remedied and prevented by this meanes. Fourthly, hereby it falleth out that Magistrates are so much troubled with the shamefull abuses and disorders that are in all sorts, and constrained to execute penalties and punishments of the Lawes upon them, because they have beene let runne at liberty without good education. Lastly, the neglect of this duty, bringeth Gods judgement upon the whole Family. So then, whether we consider the common duty of exhorting that lyeth upon all, or that the private house is a private Church, or that the benefits are many where this duty is practised, and the evils many that grow where it is neglected: in all these respects wee see, that it is a speciall duty required of all governours, to labour to plant, and to sow the seed of true Religion in the heart, as it were in the ground of those that are committed unto them.

Ob. 1. Before we come to the uses of this Doctrine, certaine Objections are to bee removed, whereby many stumble and fall downe. This sluggard pretendeth there is a Lyon in the way, and feareth danger when there is none: So soone as *Adam* had sinned, by and by he sought Figge leaves to cover his shame. Many are the devices of men, dawbing with untempered Morter, to excuse their neglect or contempt of this duty. Some say, they are ashamed to pray, to read, to teach in their families and housholds, and to call them together for such ends. They are ashamed of it, because it is good, because it is commanded: but they are not ashamed of committing open sinnes in open

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places. They ſhrinke backe when any good dutie is to be performed: but they bluſh not with brazen faces and Iron fore-heads, to breake out into all prophanneſſe. Let theſe take heed leſt Chriſt be aſhamed of them when he commeth into his Kingdome. If we be ready to confeſſe him, and to profeſſe his truth, he will acknowledge us before his Father which is in heaven. Some ſay, it is a note of hypocriſie to performe theſe duties, and condemne them as Hypocrites that teach their families. Theſe are evill ſervants, that out of their owne mouthes they may be judged. Let them pray to have their ſtony hearts taken away, and new hearts given unto them; *For if their hollow and hypocriticall hearts doe condemne them, God is greater than their hearts, and knoweth all things.* And let them take heed they ſit not in judgement upon others, leſt with the ſame meaſure that they mete, it be meaſured to them againe. Let them judge nothing before the time, but reſerve judgement to the Iudge of the whole world.

Matth 10.33.

Ob. 2.

1 Ioh. 3.20.

Ob. 3.

Others ſay, it will let and hinder their ſervants worke, wee muſt have ſo much praying, that we ſhall have little working. Theſe men can alot and allow no time for the Lord, but thinke every houre loſt that is not ſpent in buſineſſe of the world, and affaires of this life. Theſe are like to prophane *Saul*, who when the *Philiſtims* preſſed toward him, and he was to aske counſell of the Lord; *He commanded the Prieſt to withdraw his hand*; that is, he ſaid unto him, the ſeaſon ſerveth not to ſeeke unto God, we cannot ſpend the time in calling upon him, let us goe unto the battell and fight againſt our Enemies. Theſe men are like to wretched *Pharaoh*, when *Moſes* called upon him, to let the people go into the Wilderneſſe to ſerve and ſacrifice to the Lord, he is charged to make them idle, and to cauſe them to ſurceaſe from their workes. Theſe men are like to covetous *Iudas*, who when *Mary* annoynted Chriſts feet, complained of the waſte, and ſaid; *Why was not this oyntment ſold for three hundred pence, and given to the poore.* Wherefore our Saviour anſwereth ſuch, in his reply to *Martha*, who was much troubled and combred about much ſerving, *One thing is needfull, Mary hath choſen the good part, which ſhall not be taken away from her.* Nay, to be inſtructed in true Religion, and to ſet out a time for calling upon the Name of God, is ſo farre from hindring our ſervants worke, that it ſhall further it, and give a bleſſing unto it, that ſhall returne upon our ſelves.

1 Sa. 14.19.

Exod. 3,4.

Iohn. 12,4.

Luk. 10,41.

Wee are commanded to meditate upon the Law of the Lord day and night, that ſo we may make our way proſperous, and have good ſucceſſe in the works of our hands. And the Prophet teacheth, *That except the Lord build the houſe, and watch the City, the labour of the Builder, and of the Watchman, is in vaine.* Others object, they ſhall be mocked, taunted, and ſcorned by the world, they ſhall be termed *Preciſians*, they ſhall be called *Puritans*. But we muſt not ſeeke to pleaſe men by running into the diſpleaſure of God, nor buy their praiſe at ſo high a rate. For oftentimes it falleth out, through the juſt judgement of God, that whilſt we hunt after the pleaſure and favour of men againſt God, we have the favour neither of God nor men. The Apoſtle ſaith of himſelfe, writing to the *Galatians*, *If I ſhould yet pleaſe men, I were not the ſervant of Chriſt.* It was the lot of Chriſt, it hath beene the portion of all true Chriſtians, to be ſcourged by the viperous and venemous tongues of ungodly men, that care not for God, nor regard any Religion. We are faint ſouldiers, not worthy to beare the Name of Chriſt, if wee flye out of the field for every idle word, and taunt of the tongue caſt out againſt us. We muſt prepare our ſelves againſt greater encounters, and arme our ſelves againſt words and ſwords; wee muſt buckle, both with the Divell and with divelliſh men, hand to hand, except we will yeeld him both our bodies and ſoules to our deſtruction. Some ſay, they cannot bring the unlearned to knowledge, and that youthes are ſtubborne, they will be youthes ſtill, and we were once youthes, and they ſhould hardly

Ob. 4.

Ga. 1.10.

Ephe. 6,11.

Ob. 5.

hardly keepe any ſervants,if they ſhould ſtrictly tye them to this order; nay, they would fly the Pariſh rather than beare this yoake. I anſwer, firſt, let us remember that God giveth the knowledge of his Myſteries,even to the ſimple and lowly minded that feare him. Secondly,conſider,that yong men are commanded to *remember their Creator in the dayes of their youth, and ſhall give an account of all things unto God.* As for their ſtubbornneſſe, the Word of God is the beſt remedy to bend them,and make them pliable unto all goodneſſe: ſo that the Prophet ſaith; *Wherewith ſhall a yong man redreſſe his way? In taking heed thereto according to thy Word.* But if they be ſo ſtiffely and ſtubbornely minded, that they will not be reclaimed and reformed, their roome is better than their company, and we ſhould grant no harbour nor habitation in our houſes to iniquity, *Iob.*22.23. If admonitions will not winne them,they are to be avoyded: thy houſe is better without them, than with them. Neither are wee to feare their flying away,and departing to another place: for if this courſe of inſtruction were taken in hand every where, publikely and privately as it ought to be; the Objection were anſwered,and their mouthes ſtopped. For whether would they goe to eſcape this training up in the principles of Religion? It is certaine they could turne themſelves no whither,but it would meet with them in all places. Others object, our Fathers did well enough without obſerving any ſuch order, I trow you will not condemne them. Why ſhould we make our ſelves wiſer than they? They troubled not themſelves or their children with learning of Catechiſmes: and we ſee men doe well enough proſper in the world,yet buſie not their heads about this. I anſwer,if they meane their forefathers and anceſtors, whoſe ſteps we ſhould follow, as *Adam*, *Abraham*, *Iſaac*, *Iacob*, *Ioſhua*, *David*, and divers others, which were indeed our Fathers then we may be aſſured out of the Word of Truth,that theſe buſied and beſtirred themſelves this way: they taught their children, they inſtructed their families,they reformed diſorders, they removed the diſordred. If they meane our forefathers that lived in latter times, when darkeneſſe covered the earth, no marvell if they were not urged thereunto themſelves,or that they urged not others,for then they lived at the dyet of the Prelats, and nothing pleaſed the Prelats better than the ignorance of the people, they were the blind leaders of the blind, they would neither enter into the Kindome of heaven themſelves, nor ſuffer thoſe that would enter. Notwithſtanding, we will not meddle with condemning our forefathers, neither will we juſtifie them, both theſe belong unto God; and therefore are not to be uſurped by any man. We muſt judge the beſt of them,according to the rule of Charity, *Which hopeth all things, and beleeveth all things.* We know God reſerved to himſelfe 7000 in *Iſrael*, in the dayes of *Ahab*, that never bowed the knee to *Baal*: and yet hee hath a few names in *Sardis*, which have not defiled their garments, which ſhall walke with him in white,for they are worthy. We may ſay with the Apoſtle of them, *The time of this ignorance God regardeth not, but now he admoniſheth all men every where to repent.* We are not therefore to looke what they have done, but conſider what by the Word we ſhould have done, and what by the ſame we ought to doe. And touching the thriving and proſpering of them that neglect this duty: this is an Objection fitter for Athieſts,than Chriſtians to uſe. Chriſt hath taught us,that this is no rule to meaſure good or evill: he ſheweth, *That the Father maketh his Sunne to ſhine, and his raine to fall upon the juſt and unjuſt, upon the godly and ungodly.* The Wiſe man hath taught, that by outward things wee cannot underſtand, whether we be loved or hated of God. We ſee the wicked for the moſt part proſper more in the world in worldly things, than the godly, as wee read, *Pſal.*73.3,4,5.and *Iob* 21.8,9.

Ecclе.12,1.

Pſal.119.9.

Ob. 6.

Matth.15.14

1Cor. 13.7.
1 King.19.18

Revel.3.4.

Acts 17.30.

Matth.5,45.

Eccle.9,1,2.

Ob. 7.

Laſtly, it is objected, that ſome which have beene diligently and duely taught, doe yet live as lewdly and prophanely, as they that never knew any thing of God. I anſwer, it may be this is thy wrong and raſh judgement.

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The world ſpeaketh evill of thoſe that will not follow them into all exceſſe of ryot. But let us grant it to be ſo: yet heerein they play the wrangling Sophiſters and Cavillers, alleadging a falſe cauſe for a true. For I am ſure, this courſe of learning is not the cauſe of the looſeneſſe of their living. If grace had beene in their hearts, it would be a meanes to make them beleeve and live better. He that knoweth his Maſters will, is more likely to performe it, then he that knoweth it not, nor careth for the knowing of it. He that hath his eyeſight, is more likely to walke with ſtumbling and falling, then he that is blind; ſo he that is inſtructed in the wayes of godlineſſe, hath better meanes to walke in the feare of God, then he that is ignorant and knoweth nothing. True it is, ſome that know their Maſters will, doe it not: ſome that have their eyes open, fall downe now and then: yet none can be ſo voyde of reaſon to conclude from hence, that it is not neceſſary to know his will, or to open our eyes. Thus much for the removing of the objections, and the ſcattering of thoſe Miſts and Clouds that ſtood before us, to dazle or darken our ſight.

Now let us come to the Vſes of this Doctrine. Firſt, ſeeing it belongeth to the Maſters and Governours of Families, to inſtruct them in godlineſſe, we gather, that it is not enough for them to provide for the bodies of ſuch as are under them, and belong unto them in this life, but they muſt care moſt eſpecially for their ſoules and bodies in the life to come. They then are greatly deceived, who when they have given them meate and Money, thinke themſelves ſufficiently diſcharged. If we onely feede them and fill them to the full, what doe we more to them then to our brute Beaſts? If we onely cloath them and pay them their wages, what doe we more to them then the Turkes and Infidels that feare not God, that know not God, doe performe to their Children and Servants? If we thinke our ſelves diſcharged by providing for them, and leaving unto them a temporall patrimony and poſſeſſion, and never regard to make them heires and Inheritors of the Kingdome of Heaven, what doe we more then the Iewes or Gentiles, that are ignorant of Chriſt and his Goſpell? What ſhould it availe us or them, to leave them rich in the World; and poore in God? To lay up for them treaſures on earth, and to neglect the treaſures of Heaven, which are the true and enduring ſubſtance? True it is, Fathers and Mothers are bound concerning this bodily life, to make honeſt proviſion for the ſuſtenance of their Children; and therefore all unthrifty Dicers and Drunkards which waſte and waſh away their goods (whoſe Children may well bee accounted fatherleſſe, and their Wives as Widdowes) have no ſparke or portion of naturall Fathers in them: nevertheleſſe, they are charged, not onely to bring them up in the World, but to prepare them for the World to come. It is a vaine and fooliſh imagination to dreame that we have done our part, or diſcharged a Fathers and a Mothers duty, when we have nouriſhed, apparrelled, and brought up our Children, whereas we have a farre greater account to make before God for their ſoules. They are alſo greatly deceived, who if they ſend them to the Church on the Sabbath day, and bring them to the place of Gods worſhip, they thinke they have anſwered the charge required of them. Theſe men poſt over all their duty to the Miniſter, and lay the burthen (to eaſe themſelves) upon his ſhoulders, They care not, they ſpare not to lay load upon anothers backe, that they may not beare it, or touch it with their little finger. But God cannot thus be mocked or deluded, or defrauded, who commanded that themſelves ſhould rehearſe his Lawes and Commandements to their Children and Houſholds.

Vſe 1.

Matth 1.20.

1 Tim. 5. 8.

Indeed, it is a commendable duty to ſee that they ſerve God, and to accompany them unto the houſe of God: but this is onely halfe (if halfe) our duty, or rather to doe our duty to halves: we muſt both provide that they may bee taught, and alſo teach them our ſelves: when the Miniſter hath planted, we muſt water: when he hath preached, we muſt ſee how they profit, and by all meanes

meanes aſſiſt him in the worke of the Lord. They are ſo greatly deceived, who take themſelves to be diſcharged of their duty, when they have taught them to ſay the ten Commandements, the Lords Prayer, and the Creede, or the Articles of Faith, becauſe they ſay they have done what they can, and are able to performe no more. If they can doe no more, it is a ſhame for them that they will be fathers, before they can doe that which is the duty of fathers. It is one thing to teach them to ſay them; another to underſtand them. It is not enough for us to helpe them to ſpeake the words, unleſſe we labour to make them conceive the meaning of the words. The Commandements of the Law, and the petitions of the Lords Prayer ſtand not in the bare words, but in the true meaning. Let them know therefore, that they muſt render a greater account then of teaching them to utter and pronounce the words, they muſt cauſe them to underſtand them, they muſt ſow the Seeds of Chriſtian Religion in their hearts, they muſt inſtruct them with all diligence, they muſt exhort them with all earneſtneſſe; they muſt charge them to feare God, and to walke in his wayes: that ſo their children may be made Gods Children, and ſo give them to him againe, of whom, and by whoſe bleſſing, at the firſt they received them.

Uſe. 2 Secondly, ſeeing all Houſholders muſt teach their families, it is their duty firſt of all to reforme themſelves, that ſo their people may be reformed. They that are the chiefe in the Family, muſt looke unto themſelves, and goe in and out before them by good example, that ſo they may the better looke unto thoſe that are under them. It is a Teſtimony of our great love toward them, and an earneſt deſire to win them to the truth, and to embrace true godlineſſe, when we ſeeke to ſave their ſoules. He that loveth the ſoule, loveth truely: for the ſoule is the principall part of man. They therefore that are careleſſe in training up their children in Religion, cannot aſſure themſelves that they beare any true love unto them. Let them ſhew never ſo much comfort and compaſſion to their bodies, yet all their mercies are cruell, ſo long as they neglect the chiefeſt care that ought to be in them toward their ſoules. We may judge them to be more inhumane and unnaturall, even more then ſavage beaſts, who not onely by neglect of teaching their Children the feare of the Lord, but by corrupt example of living doe leade them into evill, and ſo murther their ſoules. For how many children in ſtead of good education and godly inſtruction, doe heare their fathers delight in ſwearing, doe ſee them deale deceitfully and unjuſtly, and walke in every evill way? If we ſhould behold a man killing his owne children, and laying violent hands upon his owne fleſh, if we ſhould ſee him deſtroy his poſterity, and ſhed the innocent blood of thoſe that came out of his owne loynes: who would not accuſe and condemne him of unnaturall murther and barbarous cruelty? But there are many, many thouſand Fathers in the world that are the Murtherers and Butchers: yea, the death and deſtruction of their owne Iſſue. They gave them life, but they are the cauſes of their death. They gave them a temporall being, but they bring them to eternall condemnation. They ſhould direct them in the right way to Heaven, but they leade them into the pathes of ſinne, and ſo thruſt them downe to hell with their owne handes. For ſo long as we teach them not to honor God, but to diſhonor him, and regard not whether they know Chriſt Ieſus or not, but are patternes and preſidents unto them of all prophaneneſſe, wee are guilty of their blood, and are worſe then thoſe that take away their naturall life, and ſhall one day hold up our hand at the barre of Gods Iudgement, to bee arraigned for it. For they onely kill the body, and when they have done, can doe no more; but we caſt away and ſpill the Soules of our Children, which is the greateſt rigour, the vileſt murther, and the extreameſt cruelty in the world. If therefore we would be cleare and pure from the blood of our children, let us traine them up in godlineſſe, and take heed to our ſelves, reforming

Plutar. in Alcibia.

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our owne wayes, and endevouring to be examples unto them in all holineſſe and true righteouſneſſe. This is it which *Ioſhua* profeſſeth in his exhortation that he maketh to the people, that they would with full purpoſe of heart cleave unto the Lord. *Ioſhua.* 24. 15. *If it ſeeme evill unto you to ſerve the Lord, chuſe you this day whom you will ſerve, whether the Gods which your Fathers ſerved beyond the flood, or the Gods of the Amorites, in whoſe Land ye dwell: but I and my houſe will ſerve the Lord.* The like we ſee in the anſwer of Queene *Eſter* to *Mordecai*, when ſhe had exhorted to gather the Church together to Faſting and Prayer, that God might be intreated to open a way for their deliverance, ſhe addeth: *I and my Maids will doe likewiſe.* A like practiſe we find in *David. Pſal.* 101. as hee declareth that his eyes ſhould be upon the faithfull of the Land, that they may dwell with him, and that ſuch as are upright ſhould ſerve him: ſo he profeſſeth, *He would walke in the uprightneſſe of his heart in the middeſt of his houſe, he would ſet no wicked thing before his eyes, but hate the workes of them that fall away.* For well did *David* know, that if the Maſter of the houſe were evill, the Family ordinarily could not be good, and that the example of the higheſt, is alleadged as a warrant to the loweſt to follow. It is great pitty, that a Child ſhould heare an evill word, or ſee an evill deed, they are ſo ready to imitate that which they heare and ſee. Let us therefore looke diligently to our ſelves, what examples we lay before them.

Ioſh. 24. 15.

Eſther 4. 16.

Pſal. 101. 2. 3.

Thirdly, this doctrine directeth us to have in our private Familes, the private exerciſes of Religion. It is no ſmall praiſe of the houſe of *Philemon*, that he had ſo taught and inſtructed his Family, that he had the lively Image and true repreſentation of a Church in it, diſcharging after a ſort, the duty of a Paſtor within his owne walles. So the Apoſtle *Paul* ſaluteth *Aquila* and *Priſcilla*, and the Church that is in their houſe. Every Governor of an houſe, and Maſter of a Family muſt endevour, that his houſe-hold may deſerve the Name of a Church. He ſhould be the ſpeaker, they the hearers: he the Paſtor, they the flocke: he the Miniſter, they the people: he ready to inſtruct, they ready to be inſtructed. A private Family, ſhould be as a private ſchoole, the Governour is the Maſter of the Schoole: every one within his government, is a Scholler to learne of him: then ſhall our houſe be *Beth-el* the houſe of God: not *Beth-aven*, the houſe of iniquity.

Vſe. 3.

Rom. 16. 3. 5. and 1 Cor. 16. 19.

This ſhall be a ſingular commendation unto us, if we ſo order our ſeverall charges and places of government, as that they may be called rather Churches, then private Families; rather Schooles, then Houſes: rather Temples of God, then dwellings of men: rather Tabernacles ſet up to ſerve the Lord, then buildings erected to ſerve our ſelves. Now we ſhall attaine this praiſe and eſtimation among the faithfull, if our houſes doe reſemble Churches, by the practiſe of ſuch exerciſes as are performed in it. For the Maſter is both a King and a Paſtor within his owne houſe: a King, to rule and correct: a Paſtor, to inſtruct and reprove; yea, to remoove ſuch as are obſtinate and obdurate. Let us therefore all of us ſet up little Churches in our houſes: let us uſe in them prayer to God, Catechizing of our youth, teaching of the ignorant, reading of the Scriptures, ſinging of Pſalmes, conferring one with another, examining of our people, taking an account how they profit, comforting them that are weake, encouraging them that are willing, diſcountnancing them that are froward and untoward, ſhewing gentleneſſe unto all, ſuffering the evill, and inſtructing them with meekeneſſe that are contrary minded.

Matth. 13. 51.

Thus doing, we ſhall begin a Church in our houſes, we ſhall erect a Temple and Tabernacle unto God, and give to thoſe that live with us, and depend upon us, an entrance into the Kingdome of Heaven. But alas, may we ſpeake and write to many Maſters in our times, as *Paul* doth in this place to *Philemon*? may we truly call their private houſes little Churches, by reaſon of the exerciſes of Religion uſed in them? nay, I would to God, there were not great

great multitudes swarming among us, which have such dissolute and disordered houses, so farre from being Images and likenesse of a Church, that they are lively pictures of the prophane World, and very representations of the Kingdome of darkenesse, and of the bottomlesse pit of Hell. These men, howsoever they shroud themselves under the names of Christians, and would be accounted faithfull men, yet it is manifest, that they are farre from true Christianity, and from a godly and religious mind. For shall they be esteemed sound and sincere Christians, that suffer their Families to be full of swearing, lying, railing, roysting, ryotting, quarrelling, contention, and all other wickednesse, and never goe about to examine them, or exhort them to any goodnesse? So that it is a very hell to dwell in them; a very death to live in them, a loathsome and stinking prison to remaine in them; yea, a foule and filthy lakes to abide in them, wherein all unsavory and unseasoned practises, are contained and continued. I dare boldly avouch, and constantly defend, that a man were farre better to thrust his sonne into a Pest-house or place of infection, then to commit him to such Masters of misrule, and teachers of all Abhominations, most noysome and dangerous to the Soule and Body, where those corruptions are quickly learned, which are afterward hardly forgotten, and bred in the bone, which are not easily removed out of the flesh. We usually and commonly say of him that liveth in a contagious place, Lord have mercy upon him: but much rather, and farre better may we say and pray for such as are in leud and ungodly houses, Lord be mercifull unto them, and deliver them from evill. For if the plague and pestilence walke among us, and we among them, they can but kill the body, and make an end of this Mortall life: but the contagion of sinne will bring fearefull destruction, both upon soule and body, and will roote out whole houses and Families, waste Townes and Cities, and consume utterly Countries and Kingdomes. We see how by the instinct of Nature, Parents have a care to place their Children, where they may be well used, and where they may be well provided for, that they want nothing: but what folly is this to looke to the body, and to have no respect to the Soule? To be curious in the least, and careless in the principall thing? To see that the backe be cloathed and the belly filled, and never require or inquire how the soule (which is the chiefest part) be provided for and sustained? To be angry if they want food for this life, and yet to seeme well pleased and contented, though they never taste of that bread and of that meat, which indureth to everlasting life.

What the houses of the ungodly are.

It hath alwayes beene otherwise with faithfull Governors and Christian Parents, they have made conscience of their duties to God and their Families. It is noted touching *Iacob*, when he was to goe to *Bethel* the house of God, he sanctified and prepared his people, he reformed and redressed the abuses that were crept in among them, before they came to the worship of God. *Abraham* had in his house three hundred and eighteene persons which he had well instructed, who were ready to adventure their lives with him in the battell. The Apostle giveth this commendation to *Timothy*, *That he had knowne the Scriptures of a Child, who are able to make him wise unto salvation, through the faith which is in Christ Iesus.* His first yeares, as it were the first fruits of his age, were seasoned with the doctrine of Christ, which was done by a familiar and easie order of instructing him. Our government therefore ever others, must not be a meere civill government (as the government of most men is) but a religious government, to feede the soule as well as the body, to provide for the life to come, as well as for this present life.

Gen.35.2.

Gen.14.14.

2 Tim.3.15.

Fourthly, it is required of us, to bring our severall Families to the publique exercises of Religion, of the Word and Prayers, that we may know how to use and practise these aright within the Walles of our private houses. It is not enough for us to serve God alone by our selves, and to plant true Religion in

Vse 4.

our

our owne hearts, but we muſt endevour to bring others to God, eſpecially thoſe that are neereſt unto us. It is not enough for us, nor a ſufficient diſcharge of our duties to goe to the Church our ſelves, and to frequent the places of Gods publike worſhip, to come to the houſe of Prayer, and to attend to the preaching of the word on the Lords day: but we muſt looke to our Children and Servants, we muſt have an eye over them, we muſt ſee that they be not abſent, but preſent: and when they are preſent, that they attend and hearken to the Miniſtery of the Word; and when as they are departed, we muſt know what they have profited. When we ſend our Servants to the Market, we will ſee what they bring home, and how they have provided for our bodies: much more when we ſend them to the Market of their Soules, ſhould we require an account of them, where they have beene, and what they have done, and how they have heard. How many are there among us that have a care to come to this place themſelves, that have no conſcience to looke to their Children and Servants, whoſe ſalvation ſhould be as deare, and as much deſired as their owne? Yea, even among you that are at this preſent in this place, if divers of you were asked; Indeed heere you are, here you ſit, but where are your Sons, where are your Daughters? Where are your Man-Servants, where are your Maides, for whoſe Soules ye muſt give an account; what reaſonable anſwer could ye make? Nay, how many are there to be found, who, if they have their worke well done on the weeke-dayes, care not what they doe, how they behave themſelves whither they runne, or where they become upon the Sabbath day? And ſo they make themſelves guilty and partakers of their ſinnes through their negligence, as *Eli* did of the offences of his Children. Mat. 21. 13.

Hence it is, that in the fourth Commandement, preſcribing the time of Gods publike worſhip, the Houſholder is charged to have care of his Sonne, of his Daughter, of his Servant, of his Stranger. *Iacob* called for his people, and aſſembled them together, when he went to *Bethel*. *David* went with a great traine and company into the houſe of God, as thoſe that goe to a Feaſt, when he ſaith; *When I remembred theſe things, I powred out my very heart, becauſe I had gone with the multitude, and led them into the houſe of God with the voyce of ſinging and praiſe, as a multitude that keepeth a Feaſt.* Behold here, the godly devotion of a religious heart, as the Hart brayeth for the Rivers of waters, ſo his ſoule panted after God and his publike worſhip: neither could he content himſelfe to goe alone, but it was his comfort and delight, to leade others as it were by the hand with him, that they might find that ſweetneſſe in the word that he found, and be partakers of the benefit that he reaped thereby. Exod. 20. 10. Gen. 35. 2. Pſal. 42. 2.

Laſtly, ſeeing it is ſo neceſſary a duty to teach our Houſhoulds, we muſt acknowledge that it is as neceſſary for Children and Servants to be taught and inſtructed. It ſhould be therefore our care and deſire, to dwell and inhabite in ſuch places and houſes, as that we may be trained up in godlineſſe, and learne our duties to God and man. It ſhould be our care and deſire to place and beſtow our Children with ſuch perſons, as that they may be brought up in the feare of God. There is not one of thoſe in our Families, even the loweſt and meaneſt, but if meate, drinke, cloathing, or wages, be at any time denyed or detained from them, they will thinke themſelves wronged and miſuſed, and are ready to complaine of the injury. How much more (if there were in them any care of their Soules, or love of the life to come) would they mourne and lament when they are debarred and defrauded of this moſt neceſſary portion (the knowledge of true Religion) appointed by the Lord to be beſtowed upon them. If a man be to take any Farme, he will not doe it hand over head, but he will know what Acres he ſhall have, what arable ground, what Meddow, and what meanes of his maintenance: but how many are there that ſeeke to others for their ſervice, who never cõſider what inſtruction they ſhall have, Vſe 5.

or

or whether they be likely ever to hear of the Name of God? There is no Man so simple in wit, but if he put his Sonne to be an Apprentize, and his Master within his yeares doe not teach him his occupation, he will and may justly thinke his Child much misused: what a wonderfull blindnesse and blockishnesse then doth it argue in them, that care not where they put, and with whom they place their Children, so they learne their occupation, they regard not whether they learne any Religion, and neuer enquire whether their Masters take any paines or not, to teach them the precepts and instructions that belong to a Christian, which of all callings under heavens, is both the most honorable, and in the end, shall be acknowledged to be most profitable. Let us therefore put out our Children to be the Servants of those, that may learne them to be the Servants of God. Let us so bind them to their Trade, that we may be sure they may learne the Trade of Trades, the Art of Arts, the Mystery of Mysteries; that is, Religion and godlinesse. If we have little to leave our Children, and small wealth to bequeath unto them, yet if we bring them up to this Trade, and binde them fast unto it, we shall leave them a worthy and wealthy portion: for all men must be of this Trade. We see how costly other Trades are, and what a round summe must be given with our children to serve for them: but we may without cost, and without Mony, make our Children of this Trade, which is the best and most gainefull of all others. Esay 55.1,2. 1 Tim.6.6. *For godlinesse* (saith the Apostle) *is not onely gaine, but great gaine, if a man bee contented with that he hath.* If thou have not learned this gainefull and profitable Trade, thou wilt be neuer but a Begger and a Bankerout: for being destitute of this, thou art without Grace, without God, without heaven. Thus much of this doctrine.

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3 *Grace bee with you, and peace from God our father, and from the Lord Iesus Christ.*

The order of the words, and the interpretation of the same.

HItherto we have spoken of the first part of the Preface of this Epistle, touching the persons writing and written unto: now we come to the second part; to wit, the prayers which he maketh, which are of two sorts: a salutation, and a thanksgiving: the salutation is a greeting, which the Apostle wisheth to all the persons before named, wherein we are to consider two points; first, what blessings the Apostle desireth to be given unto them. Secondly, from whom he craveth them. The blessings which he prayeth for, are two; namely, *Grace and Peace.* By Grace, we must understand the free favour, meere mercy, and good will of God towards us, whereby he hath eternally and undeservedly loved us in Christ, who are a people by nature not beloved, but deserving to bee disgraced by him, and hated of him. The second blessing that he beggeth for them, is peace, whereby is meant all kind of benefits, spirituall and temporall, which flow unto us from this Fountaine, and grow out of the root of Grace; and therefore ordinarily in other Epistles, it is annexed unto it. Grace heere mentioned, is not any gift in us, but it is Gods, and in God; it is his gracious favour, free love, and good will, whereby bee is well pleased with his Elect, in, and for Christ. Peace is not any gift in God, but in us, and is that holy unitie and blessed concord, which is in the Kingdome of God among Gods Children: this concord and agreement of Gods Children, is a fruit and effect of grace. So then, the meaning of the words is this; Paraphr. We wish unto you all the favor of God in Christ, and that concord which is proper to Gods Church and Children, having peace with God, with his holy Angels, with his Church, with your owne hearts, with your enemies, and with all his Creatures.

Secondly, in this verse is set downe the cause, the worker, and author from whom

whom theſe bleſſings come; to wit, the Father, and Ieſus Chriſt. God the Father, the fountaine of them; and Chriſt our Lord, as the Conduit Pipe, by whom they are carried and conveyed unto us. But it may be objected, why is the holy Ghoſt left out? why is not he named? doe not theſe gifts come from him as well as from the Father and the Sonne? I anſwer, It is a generall rule in all Arts, and true in Divinity; That which is underſtood, is not wanting. So then, the holy Ghoſt, the third perſon in Trinity is not omitted, though not expreſſed: for he muſt of neceſſity be underſtood, who proceedeth from them both; namely, from the Father and the Sonne. Chriſt ſaith in his Prayer. *This is eternall life, to know thee to be the onely true God, and whom thou haſt ſent Ieſus Chriſt*: yet the holy Ghoſt in this place, is not excluded from both the perſons, but included and comprehended together with them, for theſe three are one, as the Apoſtle teacheth. Thus much touching the order and meaning of the words: Now let us proceed to the generall obſervations out of the ſame, and then come to the Doctrines particularly to be handled.

Ob.

Anſ.

Iohn 17.

I ohn 5.7.

The obſervations out of this verſe, containing the ſalutation, are not many, which we will point out. Firſt of all, we ſee the matter of his Prayer what it is: he asketh not the favour of men, but of God: he craveth not earthly and worldly peace, but ſpirituall and heavenly. True it is, the favour of God and good wil of men, the outward peace and tranquillity one with another, are worthy and excellent gifts, but the free and fatherly favour of God, together with peace with God the Father, being reconciled unto us in his deare Sonne, are much to be preferred in our deſires. Hereby we have that peace of conſcience which paſſeth all underſtanding, which teacheth vs to reſt in God as in a moſt loving Father, with all confidence and aſſurance.

Obſervations out of this verſe.

Phil. 4. 7.

Secondly, as we learne chiefely to aske ſpirituall bleſſings, ſo we ſee what bleſſings among ſuch as are ſpirituall, are the principall and predominant; to wit, the favour of GOD, and peace of conſcience. He that is poſſeſſed of theſe two, hath an hid Mine of Treaſures, with which, all the Wealth and Riches of the World are not to be compared. For theſe bleſſings are heavenly, are ſpirituall, are eternall: whereas all the ſubſtance of this World is Temporall, is Tranſitorie, is corruptible. The World it ſelfe muſt paſſe and vaniſh away, and all theſe earthly things muſt decay and periſh with it.

Thirdly, the Apoſtle in ſome of his Epiſtles, uſeth three words; *Grace*, *Mercy*, and *Peace*: here he contenteth himſelfe with naming two, Grace and Peace, omitting and leaving out Mercy: wherein there is no contrariety or diverſity, for as much as Mercy is included under Peace. For by Mercy is underſtood our Iuſtification, which conſiſteth partly in the forgiveneſſe of our ſinnes, and partly in the imputation of Chriſts righteouſneſſe, which doe bring true peace with them.

1 Tim. 1. 2. and 2 Tim. 1. 2. & 2 Ioh. 3.

Fourthly, we ſee from whom he asketh all theſe; to wit, firſt from God the Father, to teach that he is the Author of every good giving and perfect gift. If then we ſtand in need of them, we muſt goe to him, we muſt aske them of him, we can receive them of none but of him, as the Apoſtle *Iames* teacheth, who is the Father of lights.

Iam. 1. 5, 17.

Fiftly, we ſee that to God the Father he joyneth Ieſus Chriſt: for all bleſſings are beſtowed upon us through Chriſt, the Mediator of the New Teſtament. God the Father is the fountaine, Chriſt is the Pipe or Conduit, by whom they are conveyed unto us. He that hath not him, hath not the Father. Hee that is not in him, remaineth in death. Hence it is that the Evangeliſt ſaith; *He that beleeveth in the Sonne, hath everlaſting life, and he that obeyeth not the Sonne, ſhall not ſee life, but the wrath of God abideth on him.*

Iohn 3. 36.

Sixtly, obſerve the Title given unto him, he is called the Lord of his Church:

it is a Kingdome, whereof he is the Prince: it is a City, whereof he is the Governour: it is an house, whereof he is the Master or owner, it is a body, whereof he is the head. So then, all obedience is due to him, and all men (how great soever) must acknowlege his worship over them. Lastly, in that he craveth grace and peace from Christ our Lord, as well as from God the Father, it confirmeth our faith in a fundamentall point of Christian Religion, touching the Deity of Christ; *Who is God equall with the Father*; against the *Arrians*, and other Heretiques that deny his Eternity. For seeing he giveth grace and peace as well as the Father, we conclude him to be true God Co-eternall, and Co-equall with the Father.

Phil.2.6.

[*Grace, &c.*] This word in the Scripture hath two significations, the ignorance whereof hath bred great errour, and been the occasion of stumbling in the Church of *Rome*. First, it signifieth Gods good will and favour: Secondly, some gift of God freely bestowed, which is grace of his grace: and so the Apostle doth distinguish the grace of God from the gift that is by grace. In this place, we must understand, not any particular gift of God infused into us, as faith, hope, love, and such like; but the free favour and love of God, whereby he accepteth of some in Christ for his owne children: for we see here, it is discerned and distinguished from peace, which is a gift of grace, and therefore cannot signifie the same thing. This grace and good will of God, is the fountaine of all Gods blessings, and the foundation of all mans happinesse. All that we have is of grace, it is the beginning of all good things in us. Our Election, Redemption, Vocation, Iustification, Sanctification, and Glorification is of grace onely, we can ascribe nothing to our selves. Now in this Divine salutation, and Apostolicall Benediction, marke that the Apostle beginneth with this grace. From hence we learne, that the favour of God is to be sought above all other things. The free grace and undeserved love of God, is the first and highest, and onely cause of all blessings, is above all things to be desired and intreated at the hands of God. Consider the example of *David*, *Psal.4* *Many say, who will shew us any good? But Lord lift thou up the light of thy countenance upon me.* As if he should say, Let worldly men seeke what they will, and let them place their happinesse in riches, pleasures, and vanities, but my desire is after thy love and favour above all. Hence it is, that he calleth and accounteth God his portion, his lot, his inheritance, his rocke, his refuge, his shield, and Castle of defence; to shew, that all his joy was in Gods favour, all his comfort in Gods love, and that he preferred his grace before all things in the world besides. This affection is also expressed in the 73 *Psalme*. *Whom have I in heaven but thee? And I have desired none in the earth with thee: my flesh faileth, and mine heart also, but God is the strength of mine heart, and my portion for ever.* So the Apostle *Paul* accounteth all things as losse and dung in comparison of the grace of God. Whereby we see that all men should principally, and in the first place, seeke, wish, and intreat for the feeling of Gods favour in Christ, as the blessed fountaine of all good things to come upon us.

Rom.5.15.

Rom.11.5.
2 Tim.1.9.
Rom.3.24.
Ezek.36.27
Ephe.2.10.
Rom.6.23.

Doct. 1. The free favor of God is of us chiefly to be desired.

Psal.4.6.

Psal.16.5. and 18.2.

Psal.73.25, 26.

Reason. 1. Let us consider the causes and reasons of this point. First, one drop of his free love, is better worth than all the world, and it shall yeeld us more sweet and sound comfort in the end. If we should put the grace of God and the glory of the world, and peize them together in the balance, the least dramme and drop of the favour of God toward us, would over-weigh, and over-sway all the whole world, and all the things that are in the World, which worldly men make their chiefest Treasure. This the Prophet *David* found by experience, so soone as he had prayed for the loving countenance of GOD, hee addeth; *Thou hast given mee more joy of heart, than they have had, when their Wheate, and their Wine did abound.* This giveth a man more sound comfort and contentment, than hee can finde else-where. We have a common saying that runneth in every mans mouth, Give a man good lucke, and throw him

Psal.4.7.

him into the Sea. But this is a Divine truth. Let a man have the free grace and favour of God, and then neither Sea nor Land, neither Fire nor Water; neither ſword nor Peſtilence; neither force nor Famine; neither any other thing ſhall be we able to hurt him. We ſee this in *Moſes* and the *Iſraelites*, when they are come to the Red Sea, and *Pharaoh* with his Army followed at their backes, they were brought through the Sea as on dry land; and were carried ſafely in the Wilderneſſe as on Eagles Wings by the providence and protection of God. The three children were caſt into the Furnace: *Daniel* was throwne into the Lyons denne, yet they were not conſumed with the fire, neither he devoured by the Lyons. This made the Prophet ſay, *Though I ſhould walke through the Valley of the ſhaddow of death, I will feare none ill: for thou art with me, thy Rodde, and thy Staffe, they comfort mee.* All other comfort is no better than diſcomfort; all other joy is no better than ſorrow and vexation of ſpirit without this; according to the ſaying of the Wiſe man: *I ſaid of laughter, Thou art mad; and of joy, What is this that thou doſt?*

Exod. 14. 30.

Dan. 3. 27. & 6. 22.

Pſal. 23. 4.

Eccle. 2. 2.

Secondly, the grace and love of God, bleſſeth, ſanctifieth, and furthereth all other things unto us: honour, wealth, wiſedome, riches, ſtrength, favour, friendſhip, and whaſoever befall the ſonnes of men. The Prophet teſtifieth, *Pſal.* 45. Becauſe God had bleſſed him for ever, therefore it is ſaid unto him, proſper thou with thy glory, ride upon the word of truth, and of meekeneſſe. On the other ſide, the want of the love and grace of God, curſeth all other things unto us; yea, defileth and poyſoneth them, and maketh them deadly, our honour it turneth into ſhame, our ſtrength into weakeneſſe, our table into a ſnare, our wiſedome into fooliſhneſſe, our riches into ſnares, our beauty into vanity, our favour into hatred. We have many examples in the Word of God, and by daily experience offered unto us of this truth, the wiſedome of *Achitophel*, the honour of *Haman*, the valour of *Ioab*, the beauty of *Abſolom*, the knowledge of *Iudas*, all theſe were good and great bleſſings of God, but all are turned to be curſes unto them, becauſe wanting the free grace of God, they wanted the ſanctified uſe of them. Seeing therefore, the love of God is of greater price, and more excellent value than all the world beſides, and ſeeing his grace ſanctifieth and ſeaſoneth all other bleſſings, and the want thereof bringeth a curſe upon them, we conclude and gather from theſe reaſons, that the free favour and mercy of God in Chriſt Ieſus, is firſt and above all other things, to be intreated and deſired for our ſelves and others.

Reaſon. 2.

Pſal. 45. 2, 3.

Now let us make uſe of this point. Firſt, let every one of us ſeeke to have our hearts eſtabliſhed and ſetled in this free grace, to finde and feele in us his love ſhed in our hearts by his holy Spirit. Let this bee our firſt, our chiefe, our principall and ſpeciall care, to obtaine the love and favour of God, that wee may be beloved of him. This was the prayer of the Prophet. *Reſtore to me the joy of thy ſalvation, and ſtabliſh me with thy free ſpirit.* So the Apoſtle teacheth; *It is a good thing that the heart be ſtabliſhed with grace.* We ſee how men are filled and carried away with naturall preſumption, even from their Cradle, perſwading themſelves to ſtand in a ſure eſtate, and thinking to eſcape the wrath of God: but of this free grace they have no taſte, no deſire, no feeling of any want. They imagine themſelves to ſtand in no need thereof, they preſume they are in the favour of God, they dreame that he cannot chuſe but love them. If we want any earthly bleſſing, the helpe of friends, the health of body, the treaſure of this world, wee can very quickely feele it, our ſenſes are ſharpe enough to diſcerne it: but though we want the grace of God and his favour toward us, wee have no more feeling than a dead man hath, wee neither feele it, nor deſire it, nor once regard it.

Uſe 1.

Pſal. 51. 12.

Heb. 13. 9.

We ſpend our ſtrength, waſte our life, & cõſume our daies in ſeeking riches,

honours, pleasures, and preferments, but we never looke so high as to the grace of God. We lye groveling like the Beasts upon the Earth, wee use every day; nay, every houre, nay, every minute, the blessings of God, *In whom we live, and move, and have our being:* yet we will not lift up our eyes to the chiefe cause of all, the Grace of GOD. Let us therefore above all things, seek earnestly for the grace of GOD, wherein the foundation of all our happinesse is laid. Hee that liveth in his favour, hath comfort in his sorrowes and miseries. He that dyeth out of his favour, dyeth as a beast; nay, worse then a Beast, and shall have fellowship with the Divell and his Angels, it had beene good if such a one had never beene borne. For even as the rich man in the Gospell, desired one drop of water to quench the fire, and to coole his tongue, and if he might have gotten it, he would have preferred it before the gaining and obtaining of a thousand worlds: so when God shall set our sinnes in order before us, and the Gulfe of his wrath ready to swallow us, we shall cry out for one drop of Grace, for one drop of Faith, for one drop of comfort, to refresh our pining soules, and to deliver us from the shadow of death:

Acts 17.28.

Luke 16.24.

Now is the time to desire and seeke after grace, if we let slip the present occasion offered unto us, we shall afterward cry out for it, and complaine of the want of it, and yet shall never attaine unto it. Thus was it with the rich man, when hee entreated *Abraham to have mercy on him, and to send Lazarus, that he might dip the tip of his Finger in water to coole his tongue, being tormented in that Flame:* *Abraham* answered; *Sonne, remember that thou in thy life time receivedst thy pleasures, and likewise Lazarus paines: now therefore hee is comforted, and thou art tormented.* Thus was it with the foolish Virgins who slumbred and slept, and regarded not to procure and provide Oyle for their Lampes: for when the Bridegroome was come and had shut the Gate, they cryed in vaine, *Lord, Lord, open unto us,* who received their answer, *Verily, I say unto you, I know you not.* Thus it shall be with those in the last day, which shall say; *Lord, Lord, have we not in thy Name propheſied? And by thy Name cast out Divels? And by thy Name done many great workes? For then hee will professe unto them, he never knew them, Depart from me ye workers of iniquity.* So shall it be with those that have neglected the time, and passed over the opportunity, who begin to say, *Lord, open unto us, we have eaten and drunke in thy presence, and thou hast taught in our streets:* to whom hee shall say, *I know you not whence yee are.* Let us all be wise, and beware by their examples, that we doe not delay the time from day to day. Let us crave this gift of God, that we may have it in time of need, and in the houre of tentation. If now while we have time, we shall desire and labour to obtaine grace, wee shall not need hereafter to stand in feare of death, or to cry out through horrour and displeasure! O that I had one drop of faith! O that I had one drop of Grace.

Mat.25.10, 11.

Mat.7.22.

Luke 14.25. 26.

Use. 2

Secondly, seeing grace is in the first place, above and before all other blessings to be desired and required at the hands of God, let us learne the high-way, and enter into the beaten path that leadeth to this grace, and when wee have learned it, let us walke in it, in a constant and setled course. Now the steps that we must make to trace it, and find it out, are these. The first degree or step, is to dislike our selves, and to be in disgrace with our selves. Every man naturally, is in love with himselfe, and his owne shadow. But we must cast off this selfe-love, that cleaveth so fast and hangeth on, and learne to know our selves, and to hate ours selves, as we are of our selves.

Three steps leading us to find Gods grace,

No man can magnifie Gods mercy sufficiently, untill hee attaine to the knowledge of his owne misery. *Daniel*, a man gracious and dearely beloved of GOD acknowledged this in his prayer, and as it were ascendeth into the presence of God by this steppe, *O Lord, righteousnesse belongeth unto thee,*

Dan.9.7,8.

and

and unto us open ſhame, as appeareth this day, to our Kings, to our Princes, to our Fathers, and unto every man of Iudah, becauſe we have ſinned againſt thee. This was the courſe that the Prodigall Sonne tooke, and the way that he entred, *Father I have ſinned againſt heaven and before thee, and am no more worthy to bee called thy Sonne.* Thus did the poore Publican inſinuate himſelfe into the grace of God, and departed juſtified in his ſight, he ſmote his breaſt, ſaying; *Lord be mercifull to me a Sinner.* To be proud, and puffed up with our owne righteouſneſſe, and to truſt in our owne wiſedome, is the fore-runner of a fall.

Luke 15.21.

Luke 18.13.

The ſecond ſtep to obtaine grace, is, after we have felt this want and miſery in our ſelves, wee muſt not reſt there, but earneſtly deſire, and inwardly hunger and thirſt after the love and favour of God in Chriſt, above all earthly things. Firſt, we muſt feele our ſelves empty, before our ſoules can have this hunger. Our Saviour deſcribing true bleſſedneſſe to his Diſciples, and ſhewing wherein it conſiſteth contrary to the judgement of the world, he ſaith, *Bleſſed are the poore in ſpirit*; that is, that know themſelves poore, that feele themſelves poore and voyd of righteouſneſſe: and then he addeth, *Bleſſed are they that hunger and thirſt after righteouſneſſe, for they ſhall be filled.* We muſt hunger after the meat that never periſheth: we muſt thirſt after that Well of Water which ſpringeth up unto everlaſting life. If we never hunger after grace, we ſhall never have grace. *The whole deſire not the Phyſitian, but they that are ſicke: They which thinke they ſee, are made blinde, and their ſinne remaineth: ſuch as thinke themſelves full, are ſent empty away.*

Mat. 5.3,6.

Iohn 6.27. and 4.14.

Matth. 9.12.

Iohn 9.41. Luke 1.53.

Laſtly, it is required of us, to lay hold by the hand of a true faith, upon the grace and mercy of God in Chriſt Ieſus, offered unto all of us in the promiſes of the Goſpell generally, and learne to apply them to our ſelves particularly. Chriſt calleth thoſe that are weary and heavy laden, promiſing to eaſe and refreſh them. In the laſt and great day of the Feaſt, Ieſus ſtood and cryed, ſaying; *If any man thirſt, let him come unto me and drinke.* Hee teacheth; *That he that ſhall beleeve and be baptized, ſhall be ſaved.* Theſe are generall promiſes, theſe require particular application. Wee cannot receive them into our hearts, and make them our owne, except we lay hold of them by a ſpeciall faith. This lively faith bringeth Chriſt home to us, and openeth the doores of our ſoules to entertaine him. If then we feele our owne miſery, if wee hunger after mercy, and if wee apply the promiſes of the Goſpell to us particularly, we ſhall be aſſured to finde the grace of God, and taſte plentifully and abundantly of his love. So many as truely deſire grace, muſt looke to attaine it by theſe meanes, and climbe up to the top of it by theſe ſteps and degrees, as by certaine ſtaires.

Matth. 11.28.

Iohn 7.37. Marke 16.16

Thirdly, ſeeing grace is firſt of all to be craved, it directeth us to obſerve and keepe a good order, in ſeeking and craving things at the hands of God. We are taught firſt to ſeeke his grace and favour, as the roote and fountaine, and then peace, welfare, and other bleſſings. He that will receive fruit from the tree, muſt come to the roote and body, before hee can come to the branches: ſo if we would have peace, health, wealth, a good name, favour, friendſhip, or other gifts of the Spirit, we muſt begin at the roote; that is, intreat firſt for the grace of God, take hold of his free love, and above all things, beg his fatherly favour to compaſſe us as with a garment, and to defend us as with a ſhield. It is in vaine to aske any thing, it is in vaine to hope for, and to expect any bleſſing as a bleſſing, before this be asked and obtained. This order is to bee obſerved, if wee would enjoy and poſſeſſe Gods bleſſings. When the grace of God commeth, and maketh us accepted, it commeth not alone, but commeth accompanied, and bringeth a traine of all other bleſſings with it.

Vſe. 3.

He that will ſeeke a benefit from a Prince, muſt firſt ſeeke to bee gra-

tious with the Prince and get his favour: he must never looke to be respected and regarded in his suit, that is out of the Princes favour: so if we would have wealth, welfare, ease, honour, peace, prosperity, or any other gifts, wee must before all things, labour to be gracious with the great God of Heaven, and seeke to be accepted in his beloved. This serveth to reprove the prepostero-

Horat. epistol. lib. 1. Epist. 1. us course of carnall men, who set the Cart before the Horse, and place the Body before the Soule, and advance the Earth above the Heaven, and so overthrow the whole order of Nature, labouring first for wealth, and afterward for Vertue; first, for Riches; afterward for Religion: first, to be great in the world; afterward to be gracious with God. These men seeke from day to day, and from yeare to yeare for earthly profits, and vanishing pleasures: but never thinke on the root of all blessings, the grace of God. This corruption is reproved by Christ, who prescribeth unto us a better way, when

Mat. 6.33. he saith; *Seeke yee first the Kingdome of God and his righteousnesse, and all these things shall be ministred unto you.* If the things of this world be the first in our thoughts, the chiefest in our desires, the greatest in our estimation, and the best in our imagination, we have our reward, wee must looke for no other reward at the hands of God.

Use. 4. Lastly, when we have found our hearts perswaded, and our soules possessed of this grace of God, let us delight in it, let us rest upon it, let it be made our stay and comfort in all times, and upon all occasions. Let us remember

Esay 9.3. to be more thankefull to God for it, and more joyfull in it, than those that rejoyce in Harvest, or such as finde great spoyles and rich booties. If thou shouldest finde Mines of silver and gold, and mountaines of Pearles and precious stones, they could not give such comfort and contentment unto thy soule,

Prov. 3.14,15 as this grace of God is able to doe, which is a Iewell of Iewels. Blessed is the man that findeth this Treasure, and getteth it into his heart, for the Merchandize thereof, is better than the Merchandize of silver, and the gaine thereof is better than gold: it is more precious than Pearles, and all things that thou canst desire, are not to be compared unto it. For these treasures of the earth, which worldly men have in so great price and estimation, are bought at a deere rate of the owners, but the Lord offereth and giveth his grace frankly and freely unto

Esay 55.5,1. Iames 1.2. us, which need the same, as we reade in the prophesie of *Esay*, and in the Epistle of *Iames*.

Secondly, the Merchandise of these Pearles may be stolne from us, we cannot so safely and closely lay them up, but time will consume them, rust will rot

Matth. 6.19. them, and theeves will steale them, as our Saviour teacheth in the Gospell: *But the grace of God shall never dye or decay, but is ever flourishing and everlasting.* Lastly, the gaine of silver and gold, if we could possesse it in the greatest measure and abundance, is but to maintaine the body, and to provide for this present life for a season: but the gaining of grace, and the favour of God, is an entituling of us to the Kingdome of heaven, and to eternall life, which he that hath this grace of God in his heart, shall possesse for ever. Indeed, few men doe beleeve this, because they make more reckoning of things earthly, then heavenly: but all men shall finde it to be true in the end. This treasure the poore may have as well as the rich. In all tentations this will stand by us, and raise us up when we are cast downe, and strengthen us when we are weake. This grace (whereby we are freely beloved) will goe with us abroad, will stay with us at home, will lye downe with us in bed, will sit with us at Table, will direct us in prosperity, will sticke to us in trouble, will comfort us in sickenesse, will solace us in death, and will accompany us to heaven. To desire this, is the best cove-

1 Cor. 14.1. tousnesse, and that which onely hath allowance and approbation from God, and therefore the Apostle chargeth us to covet spirituall things. All these things teach us to reside and relye upon the grace of God, as upon the onely comfort of our soules, and the very life of our lives, according to the practise

of

of the Prophet. *Pſal.* 4. after he had deſired of God to lift up his loving countenance upon him, addeth; *I will lay me downe and alſo ſleepe in peace, for thou, Lord, onely makeſt me dwell in ſafety.* Pſal.4.8.

[*And peace, &c.*] Hitherto we have ſpoken of the firſt bleſſing, which the Apoſtle craveth for them; to wit, the grace of God, which is the grace of graces: Now followeth the ſecond, which is peace, which is a notable fruit, growing upon the bleſſed tree of grace. This ſignifieth the quiet concord and unity, which the faithfull are made partakers of, being once ingrafted into Chriſt, and brought into the boſome of the Church. They find peace and are at an agreement, which hath many branches, and ſtandeth of many parts, every one whereof is a moſt worthy bleſſing. Firſt, we are at peace with God, when we are reconciled unto God in Chriſt, ſo that he hath no quarrell or controverſie againſt us. *Rom.* 5.1. Secondly, we are at peace with the elect Angels, which pitch their Tents round about us, and are ſet to guard us, leſt we daſh our foot againſt a ſtone. Thirdly, we are at peace with our ſelves, when our conſciences enjoy quietneſſe and tranquillity, not accuſing or condemning, but excuſing and cleering us, being waſhed in the blood of Chriſt. This is that peace of God which paſſeth all underſtanding. Fourthly, wee are at peace with Gods Children, foretold by the Prophet, that the wilde Beaſts and tame ſhould dwell together, the cruell and the gentle ſhould couch together, and practiſed by the Church and beleevers, who are ſaid to be of one Soule, and of one heart. Rom.5.1. Pſal.91.11. Phil.4.7. Eſay 11.6. Actes 4.32.

Fiftly, we have peace with our enemies, who are charged not to touch the Lords annointed, and to doe his Prophets no harme. This is ſo farre verified, as is expedient to ſet forth the glory of God, to procure the ſafety of the godly, and to repreſſe the rage of the Reprobate. Thus *Ioſeph* was at peace with *Pharaoh*, *Obadiah* with *Ahab*, and *Daniel* with *Nabucadnezzer*, *Mordecai* and the Iewes with *Ahaſhueroſh*? and thus is the ſaying of the Wiſe-man verified; *When the wayes of a man pleaſe the Lord, he will make alſo his enemies at peace with him.* Laſtly, wee have peace with the Beaſts of the field, the Foules of the Heaven, and all the Creatures of God, ſo that we ſhall find helpe and comfort from them, as we ſee in the Prophet, God maketh a Covenant with them for his people. *Hoſ.* 2. *In that day I will make a Covenant for them, with the wild Beaſts, and with the Foules of the Heaven, and with that which creepeth upon the earth: I will breake the Bow and the Sword, and the battell out of the Earth, and will make them to ſleepe ſafely.* Loe heere how large and ample is this peace, and how many and worthy preheminences there are thereof. This peace followeth grace, as a fruit of it, and therefore (we ſee) it is joyned unto it both in this place, and in ſundry other Epiſtles. We learne hereby, that ſuch as are under the grace and covenant of God, living under his protection and obedience, have aſſurance of all Gods mercies, ſpiritnall and temporall, of this life, and of the life to come, all which doe belong unto them, and ſhall follow them, and overtake them. I ſay, ſuch as are under the grace and favour of God have all his bleſſings following them, ſo farre as they may further their eternall happineſſe. *Moſes* ſheweth, *Deut.* 28. that when once they belong to God, and are under his grace, as under the ſhaddow of his Wings, all his bleſſings ſhould follow them, and come upon them from Heaven and Earth, from houſe and field, from ſoule and body, that they ſhould be bleſſed in the fruit of their body, in the increaſe of their Cattle, and in the aboundance of all things. *Aaron* and his Sonnes did thus bleſſe the people. *Num.* 6.6. *The Lord lift up his countenance upon thee, and give thee peace.* Where we ſee, he ſetteth peace after the ſhining of Gods gratious countenance upon them. This the Apoſtle teacheth in the Epiſtle to the *Romanes*, having proved at large that we are juſtified without the workes of the Law, he addeth; *Being then juſtified by Faith, we have peace toward God, through our Lord Ieſus Chriſt.* Rom.5.1. Ioh.5.23. Prov.16.7. Hoſ.2.18. Deu.28,3,4.

Doct. 2. Such as are in Gods favour have all his bleſſings following them.

The

The Prophet *Dauid*, expreſſing that God is his Shepheard, to refreſh him with his grace, to feede him with his Word, to rule him by his ſtaffe, and to deliver him from danger, concluded hereupon; *I ſhall want nothing, doubtleſſe kindneſſe and mercy ſhall follow me all the dayes of my life, and I ſhall remaine a long ſeaſon in the houſe of the Lord.* The like we ſee in another place; *The Lord God is the Sunne and Shield unto us: the Lord will give grace and glory, and no good thing will he with-hold from them that walke uprightly.* The Apoſtle *Paul* ſeeth downe at large the bleſſings flowing from this love of God, *Who hath predeſtinated us to be adopted through Ieſus Chriſt, in himſelfe, according to the good pleaſure of his will, to the praiſe of the glory of his grace, where-with he hath made us freely accepted in his beloved, by whom we have Redemption through his blood, even the forgiveneſſe of ſinnes, according to his rich grace, where by he hath beene abundant toward us in all wiſedome and underſtanding.* Where he teacheth, that the free grace of God, whereby we are accepted in his beloved, in whom hee is well pleaſed, and exceedingly contented, is the cauſe of all other mercies, and therefore ſuch as are in his favour, ſhall find the fruits thereof to their comfort, and have all his bleſſings to overtake them.

Pſal. 23.1.6. and 84.11.

Ephe. 1.5.6.

Reaſon. 1.

If any doubt yet remaine in us to trouble us, and hinder our faith from receiving and beleeving this Doctrine, as a pregnant and certaine truth, conſider with me a little farther the reaſons, to ground and eſtabliſh us heerein. For firſt, when the wrath of God is once appeaſed, and the love of God opened unto us, we have free and bold acceſſe unto him, and to the Throne of grace, as to a moſt mercifull Father. The Apoſtle having declared, that we are at peace with God through Chriſt, he addeth immediately: *by whom alſo thorough faith we have this acceſſe into this grace wherin we ſtand, & rejoice under the hope of the glory of God.* We may freely come into the preſence of God, wee have boldneſſe to aske any thing that we want, we have aſſurance to be heard when we call upon him.

Rom. 5.2.

Reaſon. 2.

Secondly, it is the free love and favour of God toward us, that ſpared not his owne Sonne, but beſtowed him upon us, who is our life, our peace, our attonement. Now ſeeing it is his grace onely that hath given us the bleſſing of all bleſſings, we ſhall with him, and by him, have all other gifts to compaſſe us about, and to come upon us, according as the Apoſtle teacheth. *Rom. 8. If God be on our ſide, who ſhall be againſt us? Who ſpared not his owne Sonne, but gave him for us all to death, how ſhall he not with him give us all things alſo?*

Rom. 8. 32.

Reaſon. 3.

Thirdly, his love reconcileth all his Creatures, and openeth the way to his mercies toward them whom he loveth. This is it which *Moſes* ſpeaketh to the Iſraelites: *Becauſe the Lord loved you, and becauſe he would keepe the oath which he had ſworne unto our fathers, the Lord hath brought you out by a mighty hand, and delivered you out of the houſe of bondage.* And afterward he putteth them in mind, *That the Lord would not hearken unto Balaam, but the Lord their God turned his curſe to a bleſſing unto them, becauſe he loved them.* Thus doth the Prophet tell the people of God; *That they inherited not the Land by their owne Sword, neither did their owne Arme ſave them, but his right hand, and his Arme, and the light of his countenance, becauſe he did favour them.*

Deut. 7.8.

Deut. 23.5.

Pſal. 44.3.

Reaſon. 4.

Laſtly, they love God againe whom he loveth. His love worketh love, and conſtraineth them to expreſſe backe againe that which they have received. They that loue him ſhall never be deſtitute, but feele the fruit thereof to their endleſſe comfort. The Prophet ſaith to this purpoſe. *Pſal. 91. Becauſe he hath loved me, therefore will I deliver him: I will exalt him, becauſe hee hath knowne my Name.* Lay now all theſe things together, and conſider, that ſeeing wee have free acceſſe to the throne of grace, ſeeing we have Chriſt, the greateſt bleſſing of all given unto us, ſeeing all Creatures are reconciled unto us: and laſtly, we being loved, doe love God againe, and powre out ſtreames iſſuing from his Fountaine, and all this proceedeth from his grace: we conclude, that ſuch as are in Gods favour have his bleſſings following them.

Pſal. 91. 14.

Now

Now let us handle the uſes. Firſt, ſeeing the favour of God is the Fountaine of all goodneſſe and graces in vs, we learne, that no favour is like to the favour of God. The grace and love of Princes, bringeth many priviledges and preferments with it: but can they aſſure us of every good thing? Or doe they remaine and continue with us for ever? Nay, they are moſt unſtable, and uncertaine, their honor is turned into diſhonor, and all their glory is changed into ſhame and confuſion. Theſe earthly things are like unto *Ionas* gourd, that ſheltred him for a time, and was as a ſhaddow over his head, to deliver him from the ſcorching heate of the Sunne: but by and by a worme ſmote it that it withered, and he fainted and wiſhed in himſelfe to dye. *Haman* was the happieſt man in the Kingdome in his owne eyes, and in the eyes of many others; one day he was next unto the King, and the next he was moſt wretched; one day in favour, the next day out of favour; one day honoured, the next day hanged. Nay, thus it fareth and falleth out oftentimes with the godly, as we ſee in *David*; who was greater in *Sauls* Court then he? Who was more praiſed and preferred? He was made the ſonne in Law of the King, and the Captaine of the Hoaſt: yet by and by he was diſgraced, degraded, and depraved by flatterers and falſe informers, caſt out of the favour of the King, and put in danger of his life. It is not ſo with God, it is not ſo with his favour ſhewed toward the godly: whom he loveth once, he loveth ever: he doth not change, he cannot lye, he will not repent. He is unchangeable, there is no ſhaddow of change with him, his gifts are without repentance. There is great comfort in ſuch favour, ſeeke therefore for his favour, above the favour of Princes: and make much of it when we have found it. Great is the love of Parents toward their Children: but the love of God ſurmounteth them all, and that love which can be in them. *Vſe 1.* Iohn 13.1.

Secondly, ſeeing ſuch as are gratious with God, are laden with many bleſſings, we may ſee hereby the bleſſed eſtate of all that live under the grace of God, all things doe ſerve them that ſerve the Lord, and have taſted how gratious the Lord our God is. He is counted happy in the World that hath the favour of Princes. The Queene of *Sheba* pronounced the people and ſervants of *Salomon* happy, which did ſtand ever before him to heare his wiſedome. When *Eliſha* demanded of the *Shunamite* what he ſhould doe for her, or whether there were any thing to be ſpoken for her to the King, or to the Captaine of the hoaſt: ſhe anſwered, *I dwell among mine owne people.* She lived in peace and quietneſſe, ſhe had no cauſe to make any complaint againſt any her Neighbours, ſhe was not driven to make any ſuit to King or Captaine, ſhe troubled not others, and others troubled not her, and this ſhe accounted an happy life. But the happy eſtate and bleſſed condition of the faithfull, is a thouſand times greater: they are at peace with heaven and earth, with Men and Angels, with themſelves, and with all others, with life and death, nothing ſhall be able to hurt them. *Vſe. 2.* 1 King. 10. 8. 2 King. 4. 13.

True it is, they have no promiſe to be free from tentations and troubles, Famine may come, Perſecution, Peſtilence, nakedneſſe, poverty, perill, and tribulation may come, and death ſhall come: but we have a gratious and ſure promiſe, that they ſhall not hurt us, or deſtroy us, or hinder our ſalvation, they are all as Enemies without Armour, as Souldiers without a Sword, as Serpents without a ſting, and as Aſpes without venome. This is it which the Prophet handleth at large. *Pſal. 91. Who ſo dwelleth in the ſecret of the moſt High, ſhall abide in the ſhaddow of the Almighty: ſurely, he will deliver thee from the ſnare of the Hunter, and from the noyſome Peſtilence: thou ſhalt not be afraide of the feare of the night, nor of the arrow that flyeth by day: nor of the Peſtilence that walketh in the darkeneſſe, nor of the Plague that deſtroyeth at noone-day: a thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come neere thee: there ſhall none come unto thee, neither ſhall any Plague come neere thy Tabernacle.* He meaneth Pſal. 91. 1, 3, 5, 6, 7, 10.

neth not in these words, that the godly shall be free from troubles, sicknesses, and all calamities, but that God doth so care for them, and watch over them, that nothing shall be able to hurt and harme them, but he will give them a sanctified use of the Crosse, and make all things turne to their good, and further their salvation. This is it which the Apostle *Paul* offereth to our consideration; *Let no man rejoyce in men, for all things are yours: whether is be Paul,* 1 Cor.3.21. 22.23. *or Apollos, or Cephas, or the world, or life, or death: whether they be things present, or things to come, even all are yours, and ye Christs, and Christ Gods.* Great is the dignity and excellency of the godly, that all things are made to serve to their use, and are appointed in the ordinance of God to serve for their profit: according to that which he hath in another place, *We know that all things worke to-* Rom.8.28. *gether for the best unto them that love God, even to them that are called of his purpose.* Where we see he teacheth, that not onely life is ours, but also death, which is againe and advantage to the godly, and an entrance or doore that leadeth to everlasting life. What greater glory can befall us, or what greater happinesse can we desire, then to have all thing ours? Life is ours, death is ours, the world is ours, the Crosse is ours, the Crowne is ours, Heaven is ours, the Angels are ours, Christ is ours, God is ours, all is ours, and what is there that is not ours? What a great honor is this? Or who is it that can doubt of these things? Of whom should not these priviledges move? The world is a place of our resting: Life the time of our bettering: death is a change of our misery, and an entrance into glory: things present are the beginning of our comfort: things to come are the consummation of our comfort: the Crosse is our instruction: the Angels are our Watchmen: the heaven is our happinesse: Christ is our Saviour: God is our Father: all things are favourers and furtherers of our salvation. It is a comfort of all comforts, that we are at peace with God, that he is our friend, and that he hath no controversie against us. If God were against us, who should be able to stand for us, or dare take upon him the protection and defence of us? but being justified by faith, we are at peace with God. It is a great blessing to be at peace with men: but it is a greater blessing to be at peace with God. We are at peace with the blessed Angels, *Who are all ministring Spirits, sent forth to Minister for their sakes which* Heb.1.14. *shall be heires of salvation.* They guard us from dangers, they carry us, as a Nurse doth her Child in her Armes, that we be not hurt by the Devill, or his Angels, or his instruments.

We are at peace with the Church; that is, with all such as feare God, and beleeve in Christ. The Prophet *Esay* speaking of the Kingdome of Christ, and of the fruits of the Gospell, foretelleth; *That the Wolfe shall dwell with* Esay 11.6. *the Lambe, and the Leopard with the Kid, and the Calfe, and the Lyon, and a fat Beast together, and a little Child shall lead them, &c.* Meaning thereby, that when a man is called into the State of grace, howsoever by Nature he have the greedinesse of a Wolfe, the wildnesse of a Leopard, the fiercenesse of a Lyon, the cruelty of a Beare, he shall lay away his savage and brutish Nature, and become gentle, and live peaceably with all men. We are at peace with our owne selves, which is the peace of a good conscience, when it being washed in the blood of Christ, ceaseth to accuse and terrifie, and beginneth to excuse and comfort us; when neither hell, nor death, nor damnation, nor any danger doth dismay us, or bring us to despaire: but in the midst of all, we have the peace of God ruling in our hearts, as the Apostle speaketh. *Coloss.*3.15. If a Col.3.15. man were at peace with the Angels, with men, and with all the Creatures, if he had no Enemy to encounter him, but lived at peace with others: yet if he were at warre and Mortall enmity with himselfe, if he felt the terrors of conscience, and his owne heart condemning him, he should quickly find what a great blessing it is to have a cleare conscience, which is a continuall Feast. This peace was in *David*, when he said in the midst of manifold dangers,

I laid me downe and ſlept, and roſe againe: for the Lord ſuſtained me: I will not be afraid of ten thouſand of the people that ſhould beſet me round about. This is of ſuch excellency, that it is called, *The peace of God that paſſeth all underſtanding*: it is in ſtead of a guard, to keepe our hearts and minds in Chriſt. We are at peace with our enemies, both becauſe ſo ſoone as we beleeve in Chriſt, we ſeeke to have peace with all men, ſo farre as is poſſible, and as much as lyeth in us, and becauſe God reſtraineth the malice of the Enemies, and inclineth their hearts to embrace peace; Thus God brought *Abraham* and *Iſaac* into favour with *Abimelec* King of *Gerar*, that he was ready and willing, not onely to receive peace when it was offered, but to crave peace when it was not deſired. Thus God brought *Daniel* into favour with the chiefe of the Eunuchs and ſundry others, to find the fruits of love at the hands of their enemies, becauſe he hath the hearts of all men in his owne hand, to wind them and turne them at his owne pleaſure.

Phil. 4.7.

Rom. 12.18.

Laſtly, we are at peace with all Creatures in Heaven and Earth, above and beneath, which are made to ſerve for our benefit and ſalvation. The Prophet ſaith; *Thou ſhalt walke upon the Lyon and the Aſpe, the young Lyon and the Dragon ſhalt thou tread under foot.* And God promiſeth, *To make a Covenant for them with the Beaſts and Fowles, that they ſhall walke ſafely.* All theſe priviledges teach us (having ſuch a large peace with God and his Angels, with the Church and our owne ſelves, with our Enemies and all Creatures) that it is the moſt comfortable thing in the world, to be under the grace and Covenant of God, and that nothing is more to be deſired, then to feele the favour of God toward us: for having this, we poſſeſſe all things. If we want him and his favour, though we have all the world, it will not nor cannot content us, but all things are curſed to us, and we to them.

Pſal 91.13. Hoſ. 2.18.

Laſtly, ſeeing all that are accepted of God, are bleſſed with all good things, this teacheth us the wretched and fearefull condition of all ſuch, as by reaſon of ſinne are out of favour with God, they ſhall find no reſt, they ſhall have no peace, heaven and earth ſhall conſpire againſt them, and deny them ſuccour and comfort in the day of Gods puniſhment and viſitation. It is ſaid of *Iſmael*, that his hand ſhould be againſt every man, and every mans hand againſt him: ſo is it with all the ungodly, not reconciled to God, they ſhall find no ſound comfort in any Creature, but ſhall have all the World againſt them. This is a great miſery and torment, lying heavy upon the wicked, and piercing their Soules as the flaſhings of Hell, according to the ſaying of the Prophet? *I create the fruit of the lips to be peace; peace unto them that are farre off, and to them that are neere*, ſaith the Lord, *for I will heale them: but the wicked are like the raging Sea that cannot reſt, whoſe Waters caſt up Mire and Dirt, There is no peace, ſaith my God, to the wicked.* God ſetteth himſelfe againſt them, and all Creatures ſhall confound them and fight againſt them, untill they are confounded and overthrowne: And as the Apoſtle ſpeaking of the bleſſed and happy eſtate of the godly, declareth, that all things are theirs: ſo on the other ſide we may truely ſay of the ungodly, that nothing is theirs, they have Title and intereſt in no creature to receive any comfort in them, or ſtay from them, or protection by them. God is become their Enemy, the Angels are armed to deſtroy them, their owne conſciences convince and condemne them, the heaven is ſhut againſt them, death is the gate of hell unto them, affliction is a meanes of murmuring in them, the World is a ſnare unto them, Chriſt is a Rocke of offence unto them, the Goſpell is the ſavour of death unto them, the mercy of God is made a Packe-horſe for their ſinnes, all the ordinances of God are abuſed by them, and all the workes of Gods hands ſhall be Inſtruments of their confuſion. If any thing may be accounted theirs, it is deſtruction of their Soules, confuſion of their faces, contempt of their perſons, horror of their conſciences, the company of the Devils, the tormenting of their bodies,

Vſe 3.

Eſay 57.19, 20,21.

Dan. 12.2. Matt. 13.42.

bodies, the feeling of Gods Wrath in their soules, and the separation from his presence and glory; all these shall indeed be theirs, and wholly theirs, and onely theirs, and alway theirs, when their secret sinnes and wickednesse shall be revealed. Then they shall call to the Hils to cover them, and cry to the Mountaines to keepe them from the sight of God, from the seat of his judgement, and from the fiercenesse of his wrath and indignation. And as the Apostle speaketh, concerning the godly (as we shewed before) that all things worke for the best to them; so we may truely teach on the contrary, that to those which love not the Lord, nor the Lord them, all things turne to their destruction, and further their condemnation: the Word, the Sacraments, and all other exercises of Religion, as we see in the Israelites, and in *Iudas*, whom no instructions could convert, no miracles could moove, no meanes could profit or bring to repentance. If a man had any suit in some Princes Court to make, or a supplication to put up, and there should find the Prince, the Peeres, the Nobles, the Commons, and all men set against him to crosse him and contradict him, to resist and gaine-say him, his case would be judged of all men to be most miserable: but thus the case standeth with all evill and ungodly men that stand in neede of God, and of good men, and of all Gods Creatures; yet shall have no relcife or refreshing from them: God will deny them, Christ will not know them, the Spirit will not comfort them, the Angels will not guard them, the Prayers of the Church will not helpe them, the Gospel shall not pardon them, the Sacraments shall not strengthen them, the Beasts shall not spare them, the Creatures shall not sustaine them. And if they shall peradventure find any comfort or consolation in them, yet what would that availe them when their owne conscience within their owne breasts, should arraigne them, as a Malefactor, convince them as a witnesse, condemne them as a Iudge, and torment them as an Executioner? This we see in the example of *Caine*, when he had made a breach and wound in his conscience, he could rest no where, he could abide in no place, he stood in feare of every Creature, he cryed out;

Gen.4.13.14. *My punishment is greater then I can beare: behold, thou hast cast me out this day from the Earth, and from thy face shall I be hid, and shall be a Vagabond and a Runnagate in the Earth, and whosoever findeth me shall slay me.* In this State and condition doe all the Reprobate and unregenerate stand; they shall find no peace in any Creature in Heaven and Earth, and their owne conscience as a thousand witnesses shall torture and torment them. And if at any time they seeme to have peace and to find rest, their peace is a false and deceitfull peace. They laugh sometimes, but it is from the teeth outward, and in mirth the heart is heavy. They have riches, but they are as Vsurpers and as Theeves have them, who shall come to be arraigned and condemned for them. Their outward estate seemeth happy, but it is most slippery and uncertaine: when they say, peace, peace, then commeth sudden destruction, as the paine upon a Woman in travaile. But the righteous, howsoever they seeme many times miserable in trouble, and destitute of all good things, doe indeed want nothing which God seeth to be for his glory and their good, they have that true peace which

Iohn.14.27. our Saviour promiseth to leave with them, and to bestow upon them: *Peace I leave with you: my peace I gave unto you, not as the world giveth, give I unto you: let not your hearts be troubled, nor feare.* Marke then the difference betweene the godly and the ungodly: the condition of the godly is in shew miserable, but indeed most blessed;

2 Cor.6.9. *They are as unknowne, and yet knowne: as dying, & behold they live: as chastned, and yet not killed: as sorrowing, and yet alway rejoycing: as poore, and yet making many rich: as having nothing, and yet possessing all things.* On the other side, the condition of the wicked is in shew blessed and happy, but indeed and in truth, most wretched, lamentable, and miserable. Their laughter is madnesse, their peace is unquietnesse, their joy is sorrow of heart, and the end thereof is heavinesse. To this purpose the Wise-man saith:

There

There is a way that ſeemeth right to a man, but the iſſues thereof are the wayes of death. So then, howſoever the ungodly eate and drinke, ſing and dance, jeſt and talke of vaine things, howſoever they labour to avoyd griefe, and put away the evill day farre from them; howſoever they paſſe away the time merily, and live as if they had made a Covenant with death, yet they cannot be in quiet and reſt, for they have an Hang-man and Tormentor within them, from whoſe hands they cannot be delivered, to wit, their conſcience which doth checke them and terrifie them, before the judgement ſeat of God, although they ſtrive to make themſelves beleeve that there is neither God nor Divell; neither heaven nor hell; neither ſalvation nor damnation. Thus much of the bleſſings craved in this ſalutation.

Prov. 14. 12, 15.

[*From God our Father, and from our Lord Ieſus Chriſt.*] Now wee come to conſider from whence theſe gifts come, and who is the Author of them, to wit; from God the Father, the Sonne, and the holy Ghoſt. So then, theſe graces here intreated, are craved and wiſhed from the bleſſed Trinity, diſtinguiſhed into three perſons. We learne from hence, that all good things of what ſort ſoever, either for obtaining bleſſings, or avoyding judgements, are to be intreated and requeſted from God. All things temporall and eternall, are to be asked and begged from that one God, which is revealed unto us by the Scripture, in the Father, the Sonne, and the Holy Ghoſt. When *Iſaac* purpoſed and prepared to bleſſe his ſonne *Iacob*, and to pronounce what bleſſings ſhould come upon him and his poſterity, he ſaid; *God give thee of the Dew of Heaven, and of the fatneſſe of the earth, and of the plenty of Wheat and Wine.* God gave this forme to *Aaron* and his ſonnes, of bleſſing the children of *Iſrael: The Lord bleſſe thee and keepe thee, the Lord make his face ſhine upon thee, and bee merciſull unto thee, the Lord lift up his countenance upon thee, and give thee peace.* The booke of the *Pſalmes* doth plentifully offer this truth unto us in the practiſe of *David*, and other the children of GOD, *Have mercy upon us, O Lord, have mercy upon us, for we have ſuffered to much contempt.* This is the direction that the Apoſtle *Iames* giveth; *If any of you want wiſedome, let him aske of God, which giveth to all men liberally, and reproacheth no man, and it ſhall be given him.* This is that which the Apoſtle both teacheth and craveth: *The grace of our Lord Ieſus Chriſt, the love of God, and the Communion of the Holy Ghoſt be with you all.* The like we ſee uſed by the Apoſtle *Iohn*, *Revel.* 1. 4. All which teſtimonies ſerve directly to teach us, that what bleſſings ſoever we want, wee muſt beg them of God, and of him onely.

Doct. 3. **All bleſſings are to be craved from God alone in Chriſt Ieſus.** Gen. 27. 28.

Num. 6. 24, 25.

Pſal. 123. 3. Iames 5. 5.

Let us ſee the Reaſons to confirme us in this truth. Firſt, God is the fountaine of all good things, and the Well-ſpring of all graces whatſoever. He is a moſt bountifull and liberall Giver, none can helpe us but he alone. If he ſhut his hands, who can open them? If he ſtop his eares, who can heare? If hee turne away his eye from us, who can ſee our wants? If he cloſe up his heart, who can ſhew mercy? Hence it is that the Apoſtle ſaith: *For of him, and through him, and for him, are all things: to him be glory for ever, Amen.* And *Iames*, in the firſt chapter of his *Epiſtle*, *Iam.* 1. 17. *Every good giving, and every perfect gift, is from above, and commeth downe from the Father of lights, with whom is no variableneſſe, neither ſhadow of turning.*

Reaſon. 1.

Rom. 11. 36.

Iames 1. 17.

Secondly, the three perſons in Trinity, doe worke joyntly together, even from the firſt beginning of our Creation, to the laſt finiſhing of our ſalvation. It is ſaid, all things were made by the Sonne, and that without him, nothing was made that was made; the Spirit alſo did ſuſtaine and uphold that confuſed lumpe, which was the matter of the Vniverſall: ſo that they are ſaid and ſet downe to be Creators as well as the Father. In the worke of our ſalvation, the Father willeth it, and electeth us; the Sonne meriteth and deſerveth it, the Holy Ghoſt applyeth and appropriateth it. This is it which Chriſt himſelfe ſaith, *Ioh.* 5. *My Father worketh hitherto, and I worke.* And Chap. 16.

Reaſon. 2.

Iohn 1. 3.

Iohn 5. 17. & 16. 13.

when he commeth, which is the Spirit of Truth, he will lead you into all Truth. So we might say the like, touching the gifts of Sanctification and Iustification, the Father forgiveth and washeth away sinne by the blood of Christ, through the sprinkling of the Spirit: he mortifieth sinne by the power of the death of Christ, through the working of the Holy Ghost: he raiseth unto newnesse of life, by the power of Christs Resurrection applyed by the Spirit: hee justifieth us by the righteousnesse of Christ, imputed and appropriated unto us by the Spirit. Seeing therefore that God is a most munificent and liberall giver, rich unto all, and niggardly to none, and seeing these three persons being one God, doe worke joyntly together in all things touching the Creation of the World, and the salvation of Man, and the Redemption of our soules; it followeth, whensoever we want any gifts needfull for soule or body, for this life, or the life to come, we must aske the supply of them at the hands of God onely, the Father, the Sonne, and the Holy Ghost.

Vse 1. Now let us handle the Vses briefely that arise from hence. First, we see, that it is necessary for all that would pray aright, and would obtaine that which they desire, to be well instructed in the Vnity of the Godhead, and the Trinity of the persons, and to know the distinct properties of the persons, without the understanding whereof, we worship not the true God, but an Idoll. Our Saviour in his conference with the woman of *Samaria*, chargeth the *Samaritans* to worship they know not what: so doe many in our dayes, both Heretiques and ignorant persons, they call upon God confusedly, but they have no particular knowledge of God at all. Wee must conceive no otherwise of God in our minde, than he hath expressed in his Word. The Scripture teacheth, to acknowledge, to beleeve, to worship one God, and him onely. If we conceive or imagine, or receive a multiplicity of Gods, we turne the truth of God into a lye, and we erect unto our selves so many Idols. Againe, the same Scripture setteth before us three persons in that Godhead, the Father, which is the first person in the Trinity, of himselfe: the Sonne, which is the second person, begotten of the Father; the holy Ghost, which is the third person, proceeding from the Father and the Sonne. The Father is God, the Sonne is God, the Holy Ghost is God, and yet these three persons are not three Gods, but one onely God. And here we have in this place a notable testimony of the Godhead of the Sonne, where the Apostle desireth, and prayeth for grace and peace to be given to *Philemon* and his Wife, to *Archippus* and the Church, not onely from God the Father, but from the Lord Iesus Christ. This had beene monstrous and horrible Idolatry and blasphemy, if Christ had not beene in Nature, Majestie, and Glory, equall with the Father; he of whom, and from whom, we crave spirituall and eternall gifts, *And of whose fulnesse we receive, and grace for grace*, must be confessed and beleeved to be God: but such is Christ Iesus, and therefore let this be an article of our Faith written in our hearts, acknowledged with our mouth, and confessed in the Church for ever, that Christ is true God.

John 4.22.

Iohn 1.16.

Vse. 2. Secondly, seeing all good things are to be craved of God, whether it be the supplying of his graces, or the removing of our troubles, we are taught to goe immediately to God by Christ, whensoever he blesseth us, and to returne unto himselfe the praise of his owne worke. This duty being required, it serveth to meet with many corruptions, that are too common in the world. It convinceth such Heathenish minded men as are of dead hearts, and have no sparke of the life of Gods Spirit in them, that receive and swallow up daily, divers blessings, yet never looke to God that blesseth them, but are most like unto the Swine that goe groveling to the ground, like the Horse and Mule that have no understanding at all, and so use all the profits and pleasures of this life, without any acknowledgement and consideration from whence they come, and of whom they have received them: Or like unto the

Exod. 32.6.

Israelites

Iſraelites when they had forſaken God. *They ſate downe to eate and drinke, and roſe up to play:* or as *Eſau, He did eate and drinke, he roſe up and went his way,* he filled his paunch, and ſuch was his prophanneſſe, that he was touched with nothing. Theſe men doe daily devour infinite mercies of God, and yet never call upon him. In him they live and move, and have their being, yet never acknowledge him, from whom they receive life, and breath, and being. This is an evident argument of a prophane ſpirit, and made the marke of an Atheiſt, not to pray to God. Moreover, it reproveth ſuch as having great benefits beſtowed upon them, doe not magnifie the Author and giver of them, but ſome praiſe themſelves, and aſcribe them to their owne power, and ſo ſacrifice to their owne yarne, as *Nebuchadnezzar* did, *Dan.* 4.27. *Is not this great Babel that I have built, for the houſe of the Kingdome, by the might of my power, and for the honour of my Majeſtie?* This way doe the greateſt ſort of men offend, if they have any thing, they impute it to themſelves, and thanke their owne hands, and aſcribe it to their owne labours, to their early riſing, to their late going to bed, to their hard fare, but never remember the Name of God, nor conſider that whatſoever we have for ſoule and body, and all things belonging unto them, are from God, whether of neceſſitie, plentie, or pleaſure. Let us learne to confeſſe, and ſay with the Prophet, *Pſalme* 23. *Thou doeſt prepare a Table before mee in the ſight of my Adverſaries, thou doeſt annoynt mine head with Oyle, and my Cup runneth over.* Some likewiſe bleſſe their Idols, and the workes of mens hands, which is deteſtable Idolatry, as *Belſhazzar did*, who when he brought forth the golden veſſels that were taken out of the Temple of the Lords houſe at *Hieruſalem*, hee praiſed his gods of ſilver and gold, to whom he aſcribed the praiſe of the victory, and contemned the true God who liveth for ever. Others call upon Saints and Angels, inſtead of flying unto God, as they doe that embrace the Religion of the Church of *Rome*, who for every purpoſe and uſe have a ſeverall Saint; as likewiſe the Heathen had that knew not God. For touching the Idolatry of the *Gentiles* and of the Papiſts, touching ſuperſtition of the one and the other, Blood cannot be more like to Blood, Milke to Milke, or an Egge to an Egge, than one of them is to another, as may appeare by the conference and compariſon of them both. For firſt, there was no Nation, no Province, no Citie, no Houſe, which had not ſome peculiar protecting God to ſtand for them againſt enemies, and to defend them from evill, as *Babylon* had *Belus*; *Ægypt* had *Iſis* and *Oſyris*; *Athens* had *Minerva*; *Epheſus* had *Diana*, &c. Thus is it among the falſe Catholicks, and falſe Chriſtians; *Spaine* hath *Iames*; *France* hath Saint *Denis*, *Germany* hath Saint *George*, *Venice* hath Saint *Marke*; *Coloine* hath the three Kings; *Rome* hath *Peter* and *Paul*, the *Hungarians* have *Lodovicke*; *Milan* hath *Ambroſe*; and ſo other people other Patrons. Secondly, among the *Gentiles*, the Elements had their ſeverall gods to rule over them, and to beare all the ſway in them, as the Heaven and Fire, had *Iupiter*, the Ayre, *Iuno*; the Sea, *Neptune*; and Hell had *Pluto*: not much unlike is it among the Papiſts, where *Agatha* ruleth over the Fire: *Nicholas* over the Sea: *Valeſianus Theodulus*, over the Tempeſts, &c. Thirdly, the *Gentiles* had a certaine god aſſigned to their Cattell; as *Apollo* and *Pan* the Shepheards god; and likewiſe to the fruits of the Earth, as *Apollo* ripened their fruit: *Bacchus* encreaſed their Wine: *Ceres* ſent them ſtore of Corne: ſo is it among the *Romaniſts*: *Wendelinus* taketh care of their Sheepe, *Eulogius* of their Horſe, *Pelagius* of their Oxen: *Anthony* of their Pigges and Swine: *Iodocus* over their Fruits of trees: *Vrbanus* their Vines: and (to ſhew themſelves no wiſer than a Gooſe) they gave the charge of their Geeſe to *Gallus*. Fourthly, the Religion of the *Gentiles*, aſſigned ſeverall gods for ſeverall diſeaſes, and thoſe they called upon to heale them and helpe them, they called upon *Apollo* for the Plague; upon *Hercules* for the falling ſickneſſe: upon *Iuno* for women

Gen. 25.34.

Pſal. 14.4.

Dan. 4.27.

Pſal. 23.5.

Dan. 5.4.

Muſcul. commens. in Pſal. 16.1.

intravaile: ſo the ſuperſtition of the Papiſts, hath aſſigned and deputed divers He-Saints and She-Saints to the ſame purpoſe: they pray to *Sebaſtian* againſt the Plague: to *Petronella* againſt the Ague: to Saint *Iohn* againſt Poyſon: to *Apollonia* againſt the Tooth-ach: to *Anaſtaſius* againſt the Head-ach: to *Marke* againſt ſudden death: to *Liberius* againſt the Stone: to *Margaret* for Women intravaile: to *Vincent*, for the recovering and reſtoring of things loſt: Saint *Felicitas* gave Male children: *Anna*, Riches: and *Barbara* provided that none ſhould dye and depart before that they had received the Sacrament.

Chemnit. exam. part. 3. de invocat. ſanct.

Fifthly, the Heathen had peculiar gods that were the Patrons of learning and learned men, and gave knowledge in Handy-crafts, as ſuch as were ſtudious *Apollo*, *Minerva*, and the nine Muſes: Smithes had *Vulcan*: Phyſitians, *Æſculapius*: Souldiers, *Mars*: Hunters, *Diana*: Marriners, *Caſtor* and *Pollux*: Harlots, had *Venus*, *Flora*, *Lupa*, and the like: If we come and compare theſe with the Church of *Rome*, wee ſhall ſee the like practiſe, for among them the god of the learned, is *Gregory*: of the Painters, *Luke*: of the Phyſitians, *Coſmas* and *Damianus*: the god of Souldiers is Saint *George*: of Smithes, *Eulogius*: of Shoo-makers, *Criſpin*: of Taylors, *Gutman*: of Hunters, *Euſtachius*: of Harlots, *Magdalena* and *Afra*. Laſtly, the ſupetſtition of the Papiſts in worſhipping Idols, is the ſame with the Idolatry of the *Gentiles*: for the Heathen did build Churches and Chappels, erected Altars, ordained Prieſts, ſet up Images, appointed teaſts and formes of prayers, offered gifts, burned Incenſe, and fell downe before their falſe gods, which are the true workes of mens hands. They ſware by their names, when they entred into their Temples they ſprinkled themſelves with holy water, and they carried about with them, their Images to worſhip. Let any man compare the *Roman* Religion, and manners of worſhip retained and practiſed in that Church, and then let him openly declare, whether (the names onely of the Idols being changed) the ſame Idolatry be not ſtill maintained and continued: and whether the old Idolaters, which were the *Gentiles*; and the new Idolaters, which are the Papiſts, doe any whit differ? But to leave them either to the mercy of God, to open their eyes, or to judgement, to make them that ſee not, more blinde, let us acknowledge God onely to be our Patron and Protector, who ruleth over Sea and Land, who taketh care of us and ours; whom we *are commanded to call upon in the day of trouble, with promiſe to heare us*. Chriſt Ieſus teacheth us a forme of prayer, and willeth us to ſay: and therefore let us goe to the root, not to the branches; to the fountaine, not to the ſtreames: to the Creator, not to the creatures.

Virell. principi. Chriſt. relig. lib. 2.

Pſal. 50. 15.

Vſe. 3. Laſtly, ſeeing all gifts come from God by Chriſt, we are put in minde to uſe them all to his glory, of whom wee have received them. If GOD have given us wit, wiſedome, knowledge, authority, credit, riches, ſtrength, honour, and ſuch like, wee muſt remember wherefore they have beene beſtowed upon us, and muſt be referred to their right end; not thereby to magnifie our ſelves, and to ſet up our owne names, but to glorifie the Giver of them, and to praiſe his great Name. If this be not the marke we ayme at, and if every bleſſing doe not make us gaine ſome glory to God, who hath thus magnified us, and lifted up our heads above our Brethren, it had beene better for us we had never received theſe bleſſings, but had beene as wandering Cloudes without Raine, as corrupt Trees without fruit, and as empty Veſſels without water. Hence it is, that the Apoſtle remembring, that through Gods bleſſing we are made partakers of food, he addeth; *whether therefore yee eate or drinke, or whatſoever yee doe; doe all to the glory of* GOD.

1 Cor. 10. 31.

It is a notable comfort unto us, to uſe his bleſſings aright, that they that uſed their Talents well, were honoured of the Maſter, and had more given unto them.

It is a fearefull ſinne to abuſe them, and turne them to the diſhonour of God, to the hurt of his Church, and to his owne deſtruction. This is a common ſore and ſickeneſſe in our dayes. Whatſoever wee have received, wee have received it not for our ſelves alone, but for the good of others, and the glory of God: ſo that wee are not to bee lifted up in the pride of our owne hearts, nor diſdaine or contemne our Brethren, but conſider that there is nothing which we have not received, and therefore we muſt not boaſt as if we had not received it.

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4 *I give thankes to my God, making mention alwayes of thee in my Prayers.*
5 (*When I heare of thy love and faith, which thou haſt in the Lord Ieſus Chriſt, and toward all Saints.*)

The order of the words, and the interpretation of the ſame.

VVE ſhewed before, that the Prayers uſed by the Apoſtle, are partly a ſalutation; and partly a thankeſgiving. Of the ſalutation we have ſpoken hitherto: Now followeth the Thankſ-giving, wherein he giveth thankes to God for ſuch good things as were found in him, and thereby conceiveth hope to obtaine of him that which he requeſted. The Thankſ-giving is ſet forth: Firſt, by the ſubject or perſon, to whom thankes are rendred, to God. Secondly, by the time, when he praiſeth God for him, not ſparingly, or ſildome, but oftentimes, and continually when he prayed unto God, and powred out his ſupplications unto him. Thirdly, by the efficient cauſe, the hearing of his vertues and graces that abounded in him, to wit, his faith in Chriſt, and his love to the Saints, the poore afflicted members of Chriſt. So then, wee ſee to whom he gave thankes, to God: when he gave thankes for him, alwayes when he prayed: and wherefore he gave thankes, becauſe he heard of his faith and love. As if he ſhould have ſaid; As I wiſh unto you all the full favour of God, and all proſperity, both of ſoule and body: ſo I ceaſe not to rejoyce in thee, and to offer praiſe and thankes for thee to God, whom onely I ſerve and hang upon; even ſo often as I pray unto him, I remember thee, and that upon good ground and triall, for I doe daily heare from the Churches of the worthy fruits of the Spirit of God that dwell in thee; namely, of thine unfained faith which thou haſt toward the Lord Ieſus Chriſt, and of thy fervent love which thou ſheweſt to all thy Saints, that ſtand in need of thy reliefe and comfort. Thus much touching the order and meaning of the words.

But before wee proceed to handle the ſeverall Doctrines offered to our conſiderations in this diviſion, it ſhall not be amiſſe for us to anſwer three doubts that may ariſe out of theſe words. Firſt, the queſtion may be asked, why the Apoſtle calleth God, his God, as if he were no mans God but his. Secondly, the *Rhemiſts* in this place gather two notable errours, Iuſtification by workes, and prayer to the Saints, and make faith to be no leſſe in the Saints than in Chriſt. The like collection is made by *Bellarmine*, that wee muſt beleeve in them, and hope in them, as in our Patrons, becauſe the Apoſtle maketh mention of *Philemons* love and faith toward Chriſt, and toward the Saints; ſo that they gather, that there is faith toward the Saints, as well as toward Chriſt. Thirdly, it may be demaunded why *Philemons* love is limitted to the Saints, and to no other. Touching the firſt doubt ariſing out of the fourth verſe, it may ſeeme ſtrange unto ſome, that the Apoſtle ſhould ſay, *I thanke my God.* Is hee not the God of the reſt of the Apoſtles and of all beleevers, as well as his God? Is hee the God of the Mountaines, and not of the Valleyes? Is hee the God of the *Iewes* onely, and not of the *Gentiles*? Yes, even of the *Gentiles* alſo.

The queſtions propounded.

Rhem. Teſt. upon Phil. v. 5.

Bell de ſanct. beat. l. 1 c. 20.

The firſt queſtion anſwered.

Paul therefore may be thought of many, to incloſe a Commons, and to incroach upon the right of others, he may ſeeme very covetous, and to claime

and challenge as proper to himſelfe, that which belongeth generally to all the faithfull. But the Apoſtle ſetting downe his right and intereſt into God, doth not deny or debarre others of their priviledge. Hee doth herein expreſſe the nature of a true faith, which is to beleeve, not onely that hee is the God of other men, but that he is his God, and that he was to beleeve in him, to reſt in him, to depend upon him, to looke for all good things from him. Hence it is, that the Prophet *Daniel* praying unto God, ſaith ſometimes; *O our God!* and ſometimes againe, *O my God.* To ſay (our God) is a Word of Charitie: to ſay (my God) is a Word of faith: the one, reſpecteth others; the other, reflecteth upon our ſelves. When we pray, *Our Father*, we ſhew our love to the Brethren; when we ſay, *My Father*, we ſhew our faith, that we have our part and portion in God as well as others, and are to apply the promiſes of Grace, (made to all beleevers) particularly to our ſelves, otherwiſe they cannot helpe us and availe us. But of this we ſhall ſpeake more afterward, when we come to the Doctrine.

Dan.9.17,18, 19.

The ſecond queſtion ariſeth from hence, that *Paul* ſeemeth to make faith reſpect the Saints, and ſo to teach us to beleeve in them, and to pray unto them. For in the fift verſe he ſaith, he heard of *Philemons* love and faith which hee had through the Lord Ieſus Chriſt, and toward the Saints. But if the Apoſtle had meant to teach faith to men, and to direct us to beleeve in Saints, hee ſhould be contrary to the Doctrine delivered by himſelfe, contrary to the reſt of the holy Scriptures, and contrary to the Articles of our Faith. Contrary to himſelfe, becauſe he teacheth, that we cannot call upon any, whom wee doe not know out of Gods Word, and beleeve to be both able and willing to helpe us, ſaying: *Whoſoever ſhall call on the Name of the Lord, ſhall be ſaved: how then ſhall they call on him, on whom they have not beleeved?* Where he reaſoneth thus, that wee muſt beleeve onely in God, and therefore pray onely to God. Hee ſhould be contrary to other Scriptures, becauſe we are taught by them, *To come with boldneſſe to the throne of grace*; and therefore the invocation of Saints, is vaine and needleſſe, ſeeing we have a free acceſſe and bold approaching unto God through Chriſt: againe, they are *Curſed that truſt in man, and make fleſh their Arme, and ſo with-draw their heart from the Lord.* Chriſt calleth us unto himſelfe, and commanded *us to aske the Father in his Name, for the Father himſelfe loveth us.* He ſhould be contrary to the Articles of faith, wherein we are taught to beleeve onely in God, the Father, the Sonne, and the holy Ghoſt. Againe, ſuch as are not obſtinately blinded, and perverſely diſpoſed, may eaſily diſtinguiſh the Apoſtles words, and ſee that he referreth not faith both to Chriſt and the Saints, but faith to Ieſus Chriſt, and love to the Saints. For after that he had commended *Philemon*, for two chiefe gifts of God, Faith and Love, in both which, conſiſt the perfection of a Chriſtian man, he aſſigneth to either of them his proper object; namely, that faith is in our Lord Ieſus Chriſt; and Charity is toward all the Saints; which diſtinction and divers relation, may appeare even by the Latine Interpretor, and by their owne *Rhemiſh* Tranſlation, altering the prepoſition, and reading it thus; *Love and Faith in Ieſus Chriſt, and toward all the Saints.* Thirdly, the Apoſtle, elſewhere having occaſion to mention theſe two graces of God, he doth deſcribe them diſtinctly by their ſeverall objects, and expreſly referreth faith to Chriſt, and love to the Saints, as writing to the *Epheſians*, he ſaith; *Therefore alſo, after that I heard of the faith which yee have in the Lord Ieſus, and love toward all the Saints, I ceaſe not to give thankes for you, making mention of you in my prayers.* So in the Epiſtle to the *Coloſſians*, *We give thankes to God, even the Father of our Lord Ieſus Chriſt, alwayes praying for you: ſince we heard of your faith in Chriſt Ieſus, and of your love toward all Saints.* Compare theſe two places with the words of *Paul* in this place, and we ſhall ſee they ſerve as a Key to open this, and doe utter that plainely which here is ſpoken more darkely. Thus

The ſecond queſtion anſwered.

Rom.19.13. 14.

Heb.4.16.

Ier.17.5.

Iohn 16.20.

In Ieſu Chriſto & in omnes Sancto.

Ephel.1.15. Col.1.3,4.

we

we ſee by the way, that the Scripture is the beſt Expoſitor and interpretour of the Scripture, and that which is ſpoken obſcurely in one Booke, is made evident and manifeſt in another. Fourthly, it were not hard to produce and alledge ſundry authorities & teſtimonies of elder times that thus diſtinguiſh the words as we doe, and avouching that no Faith and confidence is to be put in any of the Saints, as if the Apoſtle had ſaid: I know how great Faith thou haſt repoſed in our Lord which hath ſaved us, and with how great Charity thou haſt releeved them that are the Servants of God, and eſteeme godlineſſe. Laſtly, faith in the Saints cannot be proved, and invocation of them eſtabliſhed and grounded from hence, becauſe the Apoſtle ſpeaketh of the Saints living, not departed; in the Church Militant, not Trimphant; the Saints on Earth, not in Heaven. For the Saints on Earth want our helpe, and crave our reliefe to be extended toward them: but they that are in glory and have received their Crowne, doe not ſtand in neede of our comfort and refreſhing: and therefore this is a weake foundation to build the Popiſh Faith and beliefe, in Saints that are dead and departed out of this life, ſeeing the Apoſtle underſtandeth it of one ſort, and they take it and ſtretch it another.

Auguſt. lib. 2. de doct. Chriſt. cap. 6.

Theodoret, Ambroſe, Theophylact.

The third queſtion is this, why the Apoſtle reſtraineth *Philemons* love to the Saints, whereas love is a common debt that we owe to all men, as the Apoſtle ſaith; *Owe nothing to any Man, but to love one another, for he that loveth another, hath fulfilled the Law.* Seeing therefore, love ſhould not be reſtrained to the Saints, as though we ought to ſhut up our bowels of pitty and compaſſion from others, and ſeeing we are not to deſpiſe our owne fleſh, but honor the Image of God engraven in our Nature: how is it, that his love which ought to comprehend all mankind, and enlarge it ſelfe to all others, is onely mentioned to have beene toward the diſtreſſed Saints and Members of the Church? the reaſon is, they which are of the Houſhould of Faith, are tyed to us by a ſtronger and ſtraighter band of friendſhip and familiarity, and God commendeth them unto us more particularly, and ſo they ought to challenge the firſt place, in declaring the fruits of our love. The Apoſtle doth direct us to this point, when he ſaith; *While we have time, let us doe good unto all men, but eſpecially to them which are of the Houſhold of Faith.* Wee are charged to love all, but we muſt love the Saints with a peculiar and ſpeciall love, even as heires with Chriſt, and Members of the ſame body with us. God requireth of us to love all men as his Creatures, but the godly as his Children. Though therefore our love ſhould be common, and extend it ſelfe farre and neere into all the world: yet there ſhould be certaine degrees, and an order in our love ſhould be obſerved. We are commanded to love all, but we are not commanded to love all alike. We are bound to love the godly and ungodly, but we are not bound to love the ungodly as the godly; the Reprobate as the elect; the Veſſels of wrath, as the Veſſels of honor; the Children of *Belial*, as the Children of God. We are therefore heere directed, whom we are moſt neerely and deerely to love, even thoſe that have Chriſt dwelling in their hearts, and grace ſhining in their faces. Contrary to the practiſe of worldly men, who onely love ſuch as are of this World; their love is like themſelves, prophane men, a prophane love: carnall men, a carnall love: they love evill men for their evill, becauſe they partake with them in evil: they hate the godly for their godlineſſe, becauſe they are unlike them, and will not runne with them into all exceſſe of ryot according to that which the Prophet hath, *They that reward evill for good are mine enemies, becauſe I follow goodneſſe.* This agreeth with that which Chriſt told and taught his Diſciples, *If ye were of the world, the world would love his owne: but becauſe ye are not of the World, but I have choſen you out of the world, therefore the world hateth you.* Thus much touching the deciding of the doubts and anſwering of the queſtions, that ariſe out of theſe two verſes; now let us come to the obſervations that ariſe therein.

The third queſtion anſwered. Rom. 13. 8.

Gal. 6. 10.

Pſal. 38. 20.

Ioh 15. 19.

The

Obſervations out of theſe verſes.

The words being interpreted, and divers queſtions anſwered, let us ſee what points offer themſelves fitly to be obſerved. Firſt, he beginneth with a thankſgiving, to teach that is meete and neceſſary to give thankes to God for benefits received at his hands, according to the Doctrine of the Apoſtle: *In all things give thankes, for this is the will of God in Chriſt Ieſus.* We are ready to forget ſuch mercies as we have received, and thereby make our ſelves unworthy of further favour. Secondly, conſider to whom he giveth thankes, to God: not to any Saint or Angell, or any Creature, to give us in the performance of this duty. Thirdly, marke the perſon, for whom, for *Philemon*: ſo that we are not onely bound to give thankes for our ſelves, but for other, eſpecially when we ſee Gods Word to bring forth fruit in the hearts of Men. Thus doth *Paul* in this place, rejoyce for the godlineſſe of *Philemon*, and every where in his Epiſtles ſheweth himſelfe exceeding glad for the converſion of Nations and people to the Faith. Thus the Church of the Iewes is ſaid to glorifie God, when they heard of *Pauls* converſion. This is the duty of all Chriſtians, ſpecially of the Miniſters, to pray continually for the Flocke committed unto them, and to praiſe the name of God for their increaſe in godlineſſe.

1 Theſ.5.18.

Gal.1.23.

Fourthly, obſerve that firſt he mentioneth his thankſ-giving, then his praiers for him, ſo that he joyneth the one with the other. Whereby we ſee, that prayers conceived for our ſelves or others, are not to be ſevered from giving of thankes. For no man is ſo perfect in this life, but he hath neede of daily encreaſe in grace: and therefore we muſt ſo give thankes for our Brethren to God, in regard of the graces of his ſpirit which they have received, that we alſo pray inceſſantly for their growth in thoſe graces. Beſides, no man ſtandeth ſo firmely rooted and grounded in grace, but he may fall, and by his fall have his gifts leſſened and diminiſhed, unleſſe he be ſtrengthened and ſtayed up by the meanes and helpes that God hath appointed: among} the which are Prayers, both our owne and others.

Rom.1.8. 1 King.18.13.

Fiftly, he ſaith his faith and love were heard off, and ſpread abroad farre and neere; ſo that we ſee Gods graces beſtowed upon us, will not be hidden and concealed. We are ſet as upon a Theater to be ſeene, all mens eyes are fixed upon us, all Mens mouths will be opened to ſpeake of us, and all mens eares will liſten what they can heare of us, even then when they are abſent from us. On the other ſide, what evill ſoever we commit, we cannot conceale and cover, we have many eyes upon us, we ſhall have a thouſand eares to hearken, and ten thouſand mouths to prattle againſt us, ſo that we muſt ſo walke as we ſaw many with us, and many ſaw us how we walke. Sixtly, we ſee heere a notable difference betweene unfained praiſe, and fained flattery. The Apoſtle without any faining and fawning, rehearſeth in this place the commendation of *Philemon*, as he doth in other places of the whole Churches, thereby to encourage them in well doing, and to ſtirre them up, to continue faſt and faithfull to the death, and to haſten to the end of the race ſet before them. But ſuch as flatter and uſe colourable words are wholy at the becke of others, extolling and admiring what ſoever they doe or ſpeake, whether it deſerve praiſe or diſpraiſe. It ſtandeth us upon to conſider whom we praiſe, and wherefore we praiſe them, that it be for ſuch good things as appeare to be in them:

1 Theſ.1,6. and 2.13.5.6.

Doct. 1. Men ought to take cauſe of great ioy, to ſee others grow and proceed in good things.

[*I give thankes to my God, &c.*] The Apoſtle finding and hearing of the excellent and worthy grace of God that were in *Philemon*, was moved with great joy, and thereby ſtirred up to bleſſe and praiſe the Lord God: We learne from hence, that all Chriſtians (eſpeciall Teachers) are greatly to rejoyce and praiſe God when they ſee, or know, or heare, that profeſſors proſper and grow forward in heavenly graces. It is a matter of great joy and comfort to ſee men grow in graces as they doe in yeares, and to encreaſe in heavenly things

as

as they multiply their dayes. When the Prophet *David* ſaw the forwardneſſe of the people in offering willingly unto the Lord, with a perfect heart for the building of the Temple; *He rejoyced exceedingly, and bleſſed the Lord before all the Congregations.* and *Pſal.* 122, *I rejoyced when they ſaid unto me, Come, let us goe into the houſe of the Lord.* The Apoſtle writing to the Romanes, giveth thankes through Ieſus Chriſt for them all, *Becauſe their Faith was publiſhed throughout the whole world.* When the Churches of *Iudea* heard that *Paul* a Perſecuter was converted to the Faith, and made a Preacher of the faith, which before hee deſtroyed, *They glorified God for him.* The Apoſtle *Iohn* writing to an elect Lady whom he loved in the truth, ſaith; *I rejoyce greatly that I found of thy Children walking in truth, as we have received a Commandement of the Father.* And writing to *Gaius*, he ſaith: *I rejoyced greatly when the Brethren came and teſtified of the truth that is in thee, how thou walkeſt in the truth: I have no greater joy then theſe, to heare that my Sonnes walke in verity.* By theſe ſeverall places alleadged, as by ſo many witneſſes produced, we ſee that it is our duty greatly to rejoyce when we behold the Goſpel flouriſh, and the profeſſors of the Goſpel grow forward in good things.

1 Chron. 29. 10.
Pſal 122. 1.
Rom. 1. 8.
Gal. 1. 22. 23.
2 Iohn. 4. and 3 Iohn 3. 4.

And there are many reaſons to warrant and confirme this Doctrine. Firſt, it ſerveth exceedingly to advance the glory of God that men grow in godlineſſe, which ought to be an effectuall reaſon to moove us to rejoyce: for what is there, that ſhould more cheere and rejoyce us, then when Gods Name is magnified, and his truth extolled among the ſonnes of men. In all things that we doe, if we doe them aright, we ſhould ayme at Gods glory. Now as the Name of God is blaſphemed by careleſſe and wicked profeſſors, (the Apoſtle charging the Iewes, that through their evill life, the Doctrine of God was ſlandered: ſo on the other ſide, God is greatly honored, when our deeds accompany our words, and a godly life adorneth and garniſheth a good profeſſion, according to the Commandement of Chriſt; *Let your light ſo ſhine before men, that they may ſee your good workes, and glory your Father which is in heaven.*

Reaſon. 1.
Rom. 2. 24.
Matth. 5. 16.

Secondly, the forwardneſſe of one, is a notable meanes to draw forward another. For as one wicked man maketh another, and he that is ſeduced, is an Inſtrument to ſuduce another: ſo he that is truely converted, will not reſt in the quiet fruit and inward comfort of his owne converſion, but labour to convert others, and ſo make them partakers of that comfort which they have found. The Apoſtle writting to the *Theſſalonians*, ſaith of them; *Ye became followers of us and of the Lord, and received the Word in much affliction, with joy of the holy Ghoſt, ſo that yee were as enſamples to all that beleeve in Macedonia and in Achaia.* They that are gained to the faith, will be meanes to gaine others, ſo that the winning of one is the gaining of another. This we ſee in the converſion of the Apoſtles. When *Andrew* was brought to Chriſt, *He found his Brother Simon firſt, and ſaid unto him, we have found that Meſſias; which is by interpretation, that Chriſt.* So when Chriſt called *Philip*, and ſaid unto him, *Follow me: Philip found Nathaniel*, and ſaid unto him, *We have found him of whom Moſes did write in the Law, and the Prophets, Ieſus that Sonne of Ioſeph, that was of Nazareth.* The like wee ſee in the Woman of *Samaria*, when Chriſt had preached ſalvation unto her, and offered unto her the Water of life, that ſhe ſhould thirſt no more; ſhe left her Water pot, and went into the City, and ſaid to the men; *Come ſee a man which hath told me all things that ever I did, is not the that Chriſt?* Being moved her ſelfe, ſhe moved others: being drawne, ſhe drew others to Chriſt.

Reaſon. 2.
1 Theſ. 1. 6. 7.
Iohn 1. 41. 43. 45.
Iohn 4. 28.

Thirdly, it is a great comfort to the Paſtors and Teachers of the Church, when ſuch as are taught, doe grow in grace, and proſper by thoſe meanes that are brought and offered unto them. The Apoſtle calleth the *Philippians* his brethren, beloved and longed for, his joy and his Crowne: wherein he accounteth their growth, his honor: their encreaſing, his rejoycing; their faith,

Reaſon. 3.

his

his hope: their flourishing, his felicity: so when he had praised God for the zeale of the *Thessalonians*, in receiving the Word, in following other Churches, and in suffering affliction for the Gospels sake, he addeth this reason; *For what is our hope, or joy, or Crowne of rejoycing? are not even you it, in the presence of our Lord Iesus Christ at his comming? yes, ye are our glory and joy.* He doth not make the matter of his glorying, and the occasion of his rejoycing to be his calling so much as the fruit of his calling: he doth not comfort himselfe so much in his Apostleship, as in the effect of his Apostleship, that is, the conversion and salvation of the *Thessalonians.* If a man have never so high and eminent a calling in the Church or Common-wealth, he cannot comfort himselfe so much therein, as when he seeth the blessing of God upon his labours, when he remembreth he hath kept a good conscience therein, and considereth he is to God the sweet savour of Christ, in them that are saved, and in them that perish. It is a great comfort to the Husbandman after his toiling and tilling, after his planting and ploughing, to see the fruits of his labours, and to behold the encrease of the earth, that yeeldeth usury, advantage, and encrease when it is sowed: So it farreth with the spirituall Husbandman, whose labour is greater and oftner, enduring all the yeere long, whose patience is greater in waiting for the earely and latter raine, whose gaine and profit is lesse in tilling a dry and barren soile, that yeeldeth little or no increase, but a crop of cares, a bundle of Briars and Bushes, and an Harvest of Thornes and Thistles, that are reserved for the fire.

1 Thes.2.19, 20.

2 Cor.2.15.

Reason. 4. Lastly, the graces of God, and the growing in these graces, are fruits of their election, and seales of their salvation, so that the Angels in Heaven rejoyce at the conversion of a sinner. Every grace of God addeth assurance: the greater graces, the greater assurance: the more graces, the more assurance: the growth of graces, is the growing of our assurance. For if these things bee found and abound in us, they will make us neither to be idle nor unfruitfull in the acknowledging of our Lord Iesus Christ, but give us a comfortable assurance of our eternall election and effectuall calling. So the Apostle giveth thanks for all the *Thessalonians*, making mention of them in his prayers, and remembring the efficacy of their Faith, the diligence of their love, and the patience of their hope: by all which he gathereth assuredly, as building upon certaine knowledge, that they are elect of God. Now then, to lay these reasons together, and to gather them as upon an heape: seeing nothing bringeth greater glory to God among men, nothing serveth better to draw on others, nothing ministreth greater joy to the Teachers, nothing sealeth up more surely their salvation, than the increase of his Kingdome, the growth of the Saints, and the enlarging of the bounds of the Church; it followeth, that all Gods Children must shew their joy and gladnesse, when they see any to encrease in the obedience of the Gospell, to grow in grace, and to proceede constantly in the truth of God.

2 Pet.1.8,10.

1 Thes.1.3,4.

Vse 1. The Vses remaine to be considered and learned of us. First, we see that the principall and chiefest thing which the Minister should seeke and search after, is the profiting of his people, and the building up of the Kingdome of God among them. For his joy in their growth, and his comfort in their conversion, will cause him above all things to labour after it. There is no comfort in the Minister like to this comfort, when he seeth the fruits of godlinesse, as it were the markes of Gods Spirit to shine forth brightly in his people. What comfort hath the husbandman, more in his husbandry, than to see the fruits of the earth; not to be blasted, but to be blessed; not to wither, but to grow; what joy hath the Shepheard like to this, when he seeth the flocke not to be infected, but to flourish: not to be rotten and scabbed, but to be sound and whole: not to decrease and decay, but to encrease and to bring forth thousand and ten thousands in our streets. What greater delight hath the

Nurse

Nurſe, then to ſee her child live in health, grow up in ſtrength and ſtature and proſper in the world? So there is no comfort like to this comfort, no joy like to this joy, no delight like to this delight, to behold the harveſt of the Lord, the ſheepe of Chriſt, the Children of God, to flouriſh and to encreaſe more and more, to grow from faith to faith, and from grace to grace. *Vntill they all meet together vnto a perfect man, and vnto the meaſure of the age of the fulneſſe of Chriſt.* Hence it is, that after the Apoſtle had teſtified his joy and thankes to God for the faith and love of the Coloſſians, he addeth: *for this cauſe we alſo, ſince the day we heard of it, ceaſe not to pray for you, and to deſire that yee might be fulfilled with knowledge of his will, in all wiſedome and ſpirituall underſtanding, that ye might walke worthy of the Lord, and pleaſe him in all things, being fruitfull in all good workes, and increaſing in the knowledge of God:* and let us by this example comfort our ſelves in ſuch as increaſe in good things, and pray for ſuch as are comming forward. We live in a decaying and declining time, wherein many have forgotten their firſt love: we ſee the cold ſeaſon and Winter of all godlineſſe, wherein men are frozen in the dregs of ſinne. We may behold with our eyes (if we be not ſtarke blind) a generall waſting, languiſhing, and conſumption of the heart and heart of Religion. If then in this common pining of the vitall parts, we may diſcerne any reviving and refreſhing to appeare, or any flouriſhing of godlineſſe (which ſeemed dead at the roote) to ſpring up, let it be a comfort unto us, and teach us to give God the glory, who maketh light to come out of darkeneſſe, and life to ariſe out of death. This ſerveth to reprove thoſe that never deſire the profiting of their people, nor regard what their eſtate, and how their ſtanding is in heavenly things: they never conſider whether they goe forward or backward: whether they grow upward or downeward, to heaven or to hell, to God or to the devill, to Salvation or to damnation. Theſe are they that feed themſelves to the full, but regard not to feed the flocke over which the holy Ghoſt hath made them overſeers. Theſe are they that live of the Altar, but care not to miniſter at the Altar: They will be ſure to reape carnall things but they have no conſcience to ſow ſpirituall things. They live of the Goſpell, but they will not preach the Goſpell: whereas the winning of one ſoule to God ſhall Miniſter more ſound, joy and comfort at the laſt, then to joyne houſe to houſe, and land to land; nay, we if were able to purchaſe the whole world; for let him know that hath converted a ſinner from the errour of his way, he hath ſaved a ſoule from death, and hath covered a multitude of ſinnes, *Iam.* 5.20. The Apoſtle teſtifying his longing and thirſting after the ſalvation of the Church, ſaid, *I ſeeke not yours, but you.* But theſe men, if they would ſpeake the truth from their hearts, might ſay; we ſeeke not you, but yours: we care not what become of you, ſo that we may find the ſweetneſſe of that which is yours. How farre are theſe from the zealous affection of the ſame Apoſtle, who became all things to all men, if by any meanes hee might ſave ſome. Hee teacheth that a neceſſity lay upon him to Preach the Goſpell, and denounceth a woe upon himſelfe if he preach not the Goſpell. Let us all in our places follow his example, and pray unto God to give the grace of converſion, to turne the hearts of men to the ſaving knowledge of the Goſpell: and where he hath granted this mercy, let us pray him to encreaſe it more and more, and to continue it unto the day of Ieſus Chriſt.

Eph.4.13.

Col.1.9.10.

Secondly, as the growing in good things is matter of joy, ſo on the other ſide, it is cauſe of great ſorrow and griefe of heart, when the profeſſors of the faith, and hearers of the Word, and ſuch as ſeemed lovers of the truth, doe not profit, but revolt: doe not goe forward, but goe backeward: doe not grow better and better, but become worſe and worſe. It muſt not ſeeme ſtrange, that great ſorrow ariſeth unto the ſervants of God, when men doe not profit in good things. We ſee what worldly ſorrow is found in world-

Vſe 2.

ly

ly men, that cauſeth death: the leaſt occaſion of loſſe, the leaſt feeling of trouble, the leaſt croſſing of their humors, can draw from them aboundance of teares. But ſuch as are led by the ſpirit of God, are ſpiritually minded, *They have godly ſorrow that cauſeth repentance unto ſalvation not to be repented of.* This was in the Prophet *David*, when he ſaw a decay in godlineſſe, and a growing in wickednesſe; *mine eyes guſh out with Rivers of water, becauſe they keep not thy law.* This was in the Prophet *Ieremy*, *O that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the ſlaine of the Daughter of my people.* This was in Chriſt our Saviour when he came neere to *Ieruſalem*, he beheld the City and wept for it, *O if thou hadſt even knowne at the leaſt in this day thoſe things which belong unto thy peace, but now they are hid from thine eyes.* This was in the Apoſtle *Paul* when he ſaw the revolting and backe-ſliding of the *Galathians*, *O my little Children, of whom I travaile in Birth againe, untill Chriſt be formed in you: I am in feare of you, leſt I have beſtowed on you labour in vaine: ye did runne well, who did let you that yee did not obey the truth?* This is a ſpeciall note to diſcerne and diſtinguiſh true Paſtors from hirelings, and faithfull ſhepheards from Wolves: for the true Miniſters of Chriſt are inwardly touched and grievouſly pained to behold the preſent ſinnes of the people, and the future judgements of God hanging over their heads. This is a great griefe of heart, and goeth neere them, to ſee ſo little growth of godlineſſe, ſo little fruit of their labours, ſo great encreaſe of all ungodlineſſe. This reproveth thoſe that make a mocke of ſinne, and can laugh as heartily at the committing of iniquity, we the the beſt jeaſt and the greateſt ſport. If we begin once to laugh at ſinne, as will not ſhortly make any conſcience to commit it. When once we doe not ſticke to jeaſt at it, we will quickly come to it in good earneſt. When we can make a play of it, there is but an eaſile ſtep to put it in practiſe. The very heathen ſaw thus much that had but halfe an eye, that if they ſuffered evill to be committed merrily and in ſport, they ſhould find it practiſed in their earneſt contracts and common affaires: and if it were ſuffered upon the ſtage, it would quickly be brought into the State. And many of the heathen by other heathen are commended, among whom vices were never laughed at. But how many are there among us that would be counted and are indeed called Chriſtians, who come farre behind the blind Infidels, who are open jeaſters at evill, and deriders of good. This laughing is the beginning of evill, when jeaſts turne to good earneſt, and words into deeds. Theſe men are farre from the practiſe of thoſe whom we heard before commended out of the Word of God, and from the godly affection of *David* and *Ieremy*, of *Paul* and Chriſt himſelfe, who mourned in ſoule to behold the ſinnes that raigned and were commonly practiſed in their dayes. This is a notable ſigne and aſſurance to our owne hearts, that we hate them indeed when they doe draw out of us buckets of water and rivers of teares. This griefe of heart was in the Apoſtle writing to the *Philippians*, when he ſaw the looſe behaviour of many that profeſſed Chriſt in word, but denied him in deed, of whom he ſaith, *Many walke, of whom I have told you often, and now tell you weeping, that they are the enemies of the Croſſe of Chriſt, whoſe end is damnation, whoſe God is their belly, whoſe glory is to their ſhame, which mind earthly things.* Now it cannot be but the hearts of the faithfull Miniſters and godly bretheren, will be greatly grieved and vexed, when they ſee God diſhonoured by our careleſſe walking, and ſtanding ſtill idle all the day long without labouring in his Vineyard: we muſt daily increaſe and grow ſtrong in faith, or elſe we decreaſe and grow weake in faith. If we waxe not every day better, we fall to be worſe and worſe. We never ſtand at one ſtay. If we walke not forward, we runne backeward, like the water of the Sea, that if it doe not flow, it ebbeth: or like unto the life of man, if ſtrength encreaſeth not, it decayeth. So then, if any would come to mans full and perfect ſtature, hee muſt

2 Cor. 7. 10.

Pſal. 119. 136.

Ier 9. 1. and 4. 19.

Luke. 16. 41. 42.

Gal. 4. 29. and 5. 7.

Plutar. in Solone Valer. Maxim. lib. 2. cap. 6. Tacit. in his deſcripcion of Germany.

Phil. 3. 18.

muſt grow up by little and little, from one meaſure to another: So if any would become a perfect man in Chriſt, he muſt follow the truth in love, and in all things grow up into him, which is the head; that is, Chriſt, by whom all the body being couled and knit together by every joynt, receiveth encreaſe of the body, unto the edifying of it ſelfe in love. Let us therefore take heed to our ſelves, that we grieve not the hearts of the faithfull, and by our ſinnes, quench their affections towards us, as it were by powring water upon them. Let us ſeeke to grow up in knowledge and in obedience, that we be not as Dwarfes or Vrchins, never comming to any growth, nor profiting any whit in the Schoole of Chriſt; nor be as idle Drones, that never labour, but live unprofitably to themſelves and others.

Thirdly, it is the dutie of all Gods people, by ſtriving to goe forward in good things, to delight the hearts of their Teachers, and the reſt of the Brethren. So long as we encreaſe and proceed unto a perfect man, and unto the meaſure of the age of the fulneſſe of Chriſt, that we be henceforth no more children, wavering and carried about with every wind of Doctrine, by the deceit of men, and with craftineſſe, whereby they lay in wait to deceive, we make Chriſt glad, we rejoyce the Spirit of God, we make glad the Angels, we comfort and cheere up the hearts of the godly, and we bring that peace to our owne hearts, which paſſeth all underſtanding. On the other ſide, if wee grow backeward, and decline by little and little from the holy profeſſion of the truth, which wee have received, we crucifie Chriſt, we quench the Spirit, we grieve the Angels, wee offend the faithfull, and we wound our owne ſoules. This dutie urged from this Doctrine, reprooveth ſundry ſorts of people, that doe not deſire to delight the hearts of thoſe that have inſtructed them, and to comfort them that have laboured in the Word and Doctrine among them. *Vſe 3.*

Firſt, ſuch as have continued long in the Church, and grow in yeares, but not in knowledge. What comfort can theſe men bring to their Teachers and Inſtructors, when no increaſe is ſeene, or can be marked in them? It is a common, but a fearefull ſinne, not to profit and proceed in the wayes of godlineſſe: and yet it is to be feared, that not one among an hundred commeth with any deſire of inſtruction, with any care of ſanctification, with any purpoſe of reformation, with any hunger after ſalvation. If men goe to the Market to buy their proviſion, and to ſupply the neceſſities of the body, we ſee what they bring home, we ſee they returne not empty, we ſee they come backe laden. But when they goe to the houſe of God, and frequent the exerciſes of his Word, how often doe they returne with empty hands; nay, with empty hearts, nay, with hard hearts, and ſo worſe than they came unto them? This is it which the Apoſtle teacheth, *Heb. 6. The earth which drinketh in the raine that commeth oft upon it, and bringeth forth Hearbes meet for them by whom it is dreſſed, receiveth bleſſing of God. but that which beareth Thornes and Bryers, is remooved, and is neere unto curſing, whoſe whoſe end is to be burned.* Secondly, hereby is condemned the want of the fruits of kindneſſe toward the Paſtors, whereby they may be encouraged, and made cheerefull and comfortable in their Calling. Some there are, whom we may well account of the better, or (at leaſt) none of the worſer ſort, who abſtaine from hurting, wronging, and moleſting their Miniſters, but they withall, abſteine from ſhewing ſuccour, helpe, or countenance toward them: they will indeed doe them no evill, but likewiſe they will do them no good, contemning them in their heart: they will not be open enemies, profeſſing hatred toward them, but withall, they are not their friends to give them any comfort, they uſe them ſtrangely and uncivilly, as baſe abjects in their ſight, when as their Calling is as much honoured and magnified in the Word, by the mouth of God, as any Calling under heaven. Heb. 6. 7, 8.

This was the ſin of the *Corinthians* for a time, who wanted love & kindneſſe in ſupporting the Apoſtle under the waight of his calling, ſo that he was conſtrained

strained to stand upon the commending of himselfe, and the extolling of his Ministry, *I was a foole to boast my selfe, yee have compelled me: for I ought to have been commended of you, for in nothing was I inferiour unto the very chiefe Apostles, though I be nothing.* This also the same Apostle complaineth of in another place, *At my first answering, no man assisted me, but all forsooke me, I pray God that it may not be laid unto their charge.*

2 Cor.12.11.

2 Tim.4.16.

These men did not dispraise him, but they would not commend him: They would not renounce him, yet they would not defend him: as they would not disclaime him, so likewise they would not assist him. Of this sort are many that live among us, who thinke they have discharged a worthy duty toward their Minister, if they doe him no harme, if they offer him no wrong, if they abstaine from injury toward him. It was farre otherwise with the *Galathians*, who loved *Paul* so dearely and entirely, that they accounted nothing to be too precious for him. *The tryall of mee which was in my flesh, yee despised not, neither abhorred; but yee received me as an Angell of God, yea, as Christ Iesus: what was then your felicitie? For I beare you record, that if it had beene possible, yee would have plucked out your owne eyes, and have given them unto me.* But in these dayes wherein we live, it were well, or not much amisse for the faithfull Ministers of the Gospell, if such as should support them, would not subvert them; if such as should helpe them, would not hinder them; if such as should raise them up, were not ready to cast them downe, and if such as should refresh them, were not rather given to revile them, and disgrace them. Here then is condemned all hard and bitter dealing toward them: (whereby their Calling which is an honourable office, is made an irkesome burthen unto them to beare) against such as taunt and scorne them, that jest and mocke at the worke of their Ministery, which is the wisedome of God, and the power of God, against those that delight the vex the servants of God, to mingle their bread with gravell, their drinke with gall, and their life with reproach. This made the Prophets and Apostles cry out continually, to see themselves abused, their Ministery contemned, the Word of God himselfe refused, and all Religion prophaned. When *Eliah* saw that the children of Israel had forsaken the Covenant of God, cast downe his Altars, and slaine his Prophets, he desired God to kill him, *It is now enough, O Lord, take my soule, for I am no better than my fathers.* The Prophet *Esay* saith, *I have spred out my hands all the day to a rebellious people, which walked in a way that was not good, even after their owne imaginations. Lord, who hath beleeved our report, and to whom is the arme of the Lord revealed? I have laboured in vaine; I have spent my strength in vaine, and for nothing, but my judgement is with the Lord, and my worke with my God.* The Lord saith to *Ezekiel*, *The children of thy people talke of thee by the walles, and in the doores of houses, they sit before thee and heare thy words, but they will not doe them, for with their mouthes they make jests, and thou art unto them, as a jesting song of one that hath a pleasant voyce, and can sing well, for they heare thy words, but they doe them not: and when this commeth to passe (for loe it will come) then shall they know, that a prophet hath beene among them.* So when *Paul* came to *Athens*, and saw the Citie full of Idols, he preached unto them the knowledge of God, and the resurrection of the dead; but they said, *What will this babler say?* And others, worse than those that scorne and scoffe at the word of life (which they should heare with feare and reverence) are falne into this horrible depth of sinne, that thorough malice to the Word it selfe, doe come unto them to heare them, not to learne, but to trap and entangle them; not to edifie themselves, but to misreport and accuse them; not to receive profit, but to finde occasion to persecute them, as the *Iewes* did with Christ and his Apostles, who came not to heare them, but to tempt them; not to beleeve them, but to belye them. Many such *Iewes* and *Iudasses* we meet withall in our dayes, who are so farre from rejoycing the hearts of their Ministers, that they may doe the worke of their

1 King.19.4.

Esay 65.2.& 53.1.& 49.4.

Ezek.33.31. 32.

Acts 17.18.

their Calling willingly, not grudgingly, cheerefully, not heavily; with joy, not with griefe; that they thinke it a great duty done unto them, if they doe not diſgrace them, or moleſt them: It is a great ſinne not to helpe them, not to countenance them, not to ſtand with them in good cauſes, but to ſuffer every baſe companion, and beaſtly liver, to inſult upon them as their footſtoole: but it is more grievous to ſcorne them, and deride them, to make them their Table-talke, and their Taverne-talke, to declaime againſt them from the Tribunall of their Ale-bench: but it is moſt fearefull of all to come to them, to catch them, and intrap them; to hunt after words and Syllables, and to wreſt them againſt the minde and meaning of the ſpeaker. Let us beware of theſe ſinnes, let us not be in the number of ſuch as are ſet downe in the ſeat of ſcorners, and falſe accuſers. If they ſhall not eſcape that doe no good, if they ſhall not be excuſed that doe not rejoyce them; ſurely, they ſhall be guilty of a ſorer and ſeverer puniſhment that malice them, that mocke them, that miſ-informe others of them, and every way miſ-uſe them, and contemne them. Heb.13.17.

Laſtly, ſeeing we are all bound to rejoyce in the proceeding of the faithfull, it followeth from hence neceſſarily, that wee are not to enuy and repine at the growth of the Church, or of any member of the Church. This is a great fault and folly in many, when they ſee any parts of the Church flouriſh, and behold greater increaſe in others than in themſelves, by and by they grudge and repine at it, and have their owne eye evill, becauſe the Lords eye is good. Theſe are like to thoſe Labourers that were hyred into the Vine-yard, who when they ſaw ſuch as were hired about the eleventh houre to receive their penny, and to be made equall with them, who had borne the brunt and burthen of the day, and had endured the heat and ſweat of the worke, they envyed at the ſervants, and murmured againſt the Maſter of the houſe. Wee muſt envy no mans good, wee muſt repine at no mans ſalvation. The calling and converſion of the *Gentiles*, was ſuch a ſtumbling blocke in the way; and a Mote, nay, a Beame in the eyes of the *Iewes*, that they had rather renounce the Goſpell, and depart from Chriſt, than to receive him into a fellowſhip of the ſame faith, and make them partakers of the Kingdome of Heaven. So did the Scribes and Phariſies take it grievouſly, that the grace of God, and remiſſion of ſinnes, and the myſteries of ſalvation, ſhould be preached and publiſhed to Publicans and Sinners. There is no gift or benefit beſtowed upon any, but it is given for the good and comfort of the whole Church, ſo that wee ſhould rejoyce therein, not repine thereat, foraſmuch as we have our portion and profit in it. Nevertheleſſe, what is more common and uſuall, than to make the bleſſings of God upon others, a great eye-ſore unto our ſelves? Such as are dull and backeward themſelves, cannot abide thoſe that are forward: They that are ignorant, thinke all others to have too much knowledge: They that are cold and ſlothfull in the matters of God, doe carpe and cavill at the zeale which they ſee in others, and thinke them to be too haſty, too earneſt, too preciſe. Hence it is, that oftentimes the husband checketh the wife; the father controlleth the ſonne; and one friend rebuketh another, as running too faſt, and ſhooting beyond the marke. Howſoever this is not greatly to be feared in our dayes, wherein few runne at all, ſome goe backeward, and many ſtand ſtill, wherein few ſhoot at the marke; yet if it were ſo, it is better to be a little forward, than to bee too backeward, to have a little too much zeale, than to be ſtarke cold, as many; as lukewarme as the moſt are. Wee ſee this in the ſtate of a mans body, it is eaſier to worke an evacuation of that which is too much, than to procure a reſtitution of that which is too little. It is an eaſier cure to purge out groſſe and ſuperſtitious humours when they abound, than to repaire and reſtore Nature when it is decaying and conſuming. It is much eaſier to take away the ſharpnes Vſe.4. Mat.28.20. 11. Acts 11.3. and 15.1. Mat.9.11. Luke 7.39.

of an edge toole, than to ſet a ſharpe edge on that which is ſharpe and dulled. It is eaſier to pull downe a part of the building which is over-much, than to lay a new foundation. If there be one among us that ſeeketh to bee too juſt, and aymeth at a righteouſneſſe above the Law, there are a thouſand that come too ſhort, and faile in that which is required of them. It is a moſt bleſſed thing to keepe the Golden meane betweene too much and too little. It is eaſier to bring him that is in the exceſſe to the meane, than to reduce him to the meane, that is in the defect. When a man lyeth dead in ſinnes and treſpaſſes, and hath no ſparke of the life of God in him, to bring ſuch an one to true godlines, is, as it were, to raiſe him frō the dead. When a man lyeth languiſhing & conſuming by little and little, & all good things begin to decay in him, ſo that he is grown ſtarke cold; nothing is harder than to reſtore ſuch a one; it is as much almoſt as to worke a wonder and miracle. But when our zeale is growne a little too hot, and our edge made ſomewhat too ſharpe, it requireth no great labour, it asketh no great paines to reduce us backe againe, and to make us returne home the way by which we went. There is no cauſe therefore, that we ſhould ſo raſhly and outragiouſly beare our ſelves toward thoſe that climbe up a ſtep too high, and beare themſelves a little too forward: let us rather examine our ſelves, and conſider whether we doe not our ſelves many wayes faile of our duties; ſo that we may ſay, and ſay truely, we are unprofitable ſervants. Let us never envy or grudge at the good of others, remembring alwayes, that what grace ſoever is granted to one member, is given to the whole body, and to every particular member of the body; As he that doth good to the eye, doth good to the whole body, and the benefit redoundeth to the hand and foot. Thus it is in the myſticall body of Chriſt, *We being many, are one body in Chriſt, and every one, one anothers members.* Wee ſee in the Acts of the Apoſtles, when the Diſciples had heard, that *Peter* was called and warned by an heavenly viſion, to preach to *Cornelius* and other *Gentiles*, they held their peace, and glorified God, ſaying, *Then hath God alſo to the Gentiles granted repentance unto life.* Thus much of the joy and thankeſgiving of the Apoſtle; Now let us ſee to whom he gave thankes, ſet downe in the next words.

Rom. 12, 5. Acts 11. 18.

[*I give thankes to my God.*] Here is the firſt illuſtration of the Apoſtles thankeſgiving, declaring to whom it is made, , to wit, to God. The Apoſtle giving thankes, and praiſing God, hee calleth him his God. Hee ſaith not ſimply, *I give thankes to God*, but particularly; *I give thankes to my God.* He calleth him his God, and applyeth the promiſes of the Goſpell made to all that beleeve peculiarly and eſpecially to himſelfe. Whereby wee ſee for our inſtruction, that the nature and property of a true and lively faith, is, to apprehend and apply God and his promiſes particularly to our ſelves. It is a duty required of us, to labour for that faith which may be as an hand to lay hold on the mercies of God, and to appropriate them unto our ſelves. This we ſee in the vow of *Iacob*, *If God will be with me, and will keepe me in this journey which I goe, and will give me bread to eat, and cloathes to put on, ſo that I come againe unto my Fathers houſe in ſafety, then ſhall the Lord be my God.* This ſpeciall application we ſee oftentimes in *David*, *My God, my God, why haſt thou forſaken me?* And againe, *O Lord my God thou art exceeding great.* The ſame appeareth in *Thomas*, one of the twelve; when Chriſt (who will not breake the bruiſed Reed, nor quench the ſmoaking Flaxe) had reſpect to the weakeneſſe of his faith, and bad him ſee the print of the Nayles in his hands, and put his finger into his ſide, he cryed out, *Thou art my Lord and my God.* This Chriſt practiſeth himſelfe, and teacheth others, when he ſaid to *Mary*, *Touch mee not, for I am not yet aſcended to my Father; but goe to my brethren, and ſay unto them; I aſcend unto my Father, and to your Father; and unto my GOD, and to your GOD.* The Apoſtle *Paul*, ſpeaking of Chriſt, and the benefits which he reapeth by him, ſaith, *I am crucified with Chriſt, but I live, yet not I*

Doct 2. It is the nature of faith to apply the promiſes and mercies of God to our owne ſelves.

Gen. 28. 21.

Pſal. 22. 1 and 104. 1.

Iohn 20. 28.

Iohn 20. 17.

Gal. 2. 20.

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any more, but Chriſt liveth in me: and in that I now live in the fleſh, I live by the faith in the Sonne of God, who hath loved me, and given himſelfe for me. And in another place, *I thanke him which hath made mee ſtrong*, that is, *Chriſt our Lord, for he counted me faithfull, and put me in his ſervice.* All theſe conſents of the holy Scriptures do ſerve to confirme us in this truth, that true faith ſtandeth in a particular applying of the generall promiſes of the Goſpell. 1 Tim. 1.12.

The Reaſons will make this yet more manifeſt unto us. For firſt, every one that ſhall be ſaved, muſt have a particular faith of his owne, and not ſatisfie himſelfe with the faith of another. No man can be ſaved by another mans beleeving, no more than be nouriſhed by another mans feeding. The Prophet *Habbakuk* teacheth this point evidently, ſaying, *The juſt ſhall live by his owne Faith.* Faith is the worke of the Spirit in the heart of man, ſo that if it muſt be in the hearts of every one of us, it followeth therefore that it muſt be ſpeciall. *Reaſon.* 1. Hab. 2.4.

Secondly, true faith giveth ſound comfort, and worketh peace with God; this is the property of that faith which we muſt have in vs. But what comfort commeth vnto us, by hearing of a promiſe to others, not belonging to our ſelves? What conſolation of heart can this worke in us, to know that others ſhall be ſaved? This the Apoſtle ſpeaketh of, *Heb.* 6. God willing more abundantly to ſhew unto the heires of promiſe, the ſtableneſſe of his counſell, bound himſelfe by Oath, that by two immutable things, wherein it is unpoſſible that God ſhould lye, we might have ſtrong conſolation, which have our refuge to lay hold upon that hope that is ſet before us. No man receiveth comfort by the riches of another, himſelfe being poore: or by the honour of another, himſelfe living in diſgrace: ſo no man can feele any comfort by the faith of another, ſo long as he wanteth faith himſelfe, to apply Chriſt unto himſelfe. Seeing then, that every man muſt attaine to ſalvation by his owne faith, which is able to miniſter comfort unto him in the time of need, we ſee that faith conſiſteth in applying the mercies of God unto our owne ſelves. *Reaſon.* 2. Heb. 6.17, 18.

The Vſes of this Doctrine are now to be conſidered and ſtood upon, that ſo we may underſtand how to apply this applying of faith unto our ſelves. Firſt, this confirmeth the forme and manner of ſpeech, uſed in the Articles of faith, wherein every one is taught to ſay; *I beleeve in God*; Not, *Wee beleeve in God.* For howſoever wee are to pray for others as well as for our ſelves, and are taught to ſay; *Our Father which art in Heaven*; yet, when the queſtion is of our faith, we muſt ſay, not [*We beleeve*] but [*I beleeve.*] We pray for others, but we beleeve for our ſelves. The like is to be ſaid of every principle of faith, every man muſt hold them all, and beleeve them all. This overthroweth the Doctrine of the Church of *Rome*, which teacheth a generall and implicite faith to be ſufficient for us, to Iuſtification and Salvation. For they teach, if a man can ſay, I beleeve as the Church beleeveth, though hee know not how or what the Church beleeveth, though hee underſtand nothing, though hee be able to apply nothing unto himſelfe, he hath a good faith, and by that faith may be ſaved. *Vſe.* 1.

Anſwerable to this Divinity, are the Ieſuites and Schoole-mens damnable and Divelliſh poſitions, which maintaine that the people are not bound to know what the matters of faith bee; that ignorance is better than the knowledge of them; that they need not enquire after them; and that faith is better defined by ignorance, than by knowlege. Hence it is, that they commend the Colliars Faith, who (as the tale is told) being at the point of death, and tempted of the Divell what his faith was? Anſwered, I beleeve and dye in the faith of Chriſts Church; but being againe demanded what the faith of Chriſts Church was, that faith (ſaid he) that I beleeve in: and thus the Divell getting no other anſwer, was overcome and put to flight. This doubtleſſe, was ſome ſilly and weake Divell to be daunted and driven away ſo eaſily at ſo childiſh *Bellar. de juſtif. lib. 1. ca. 7.* *Apol. tranſlated by Staplet. part. 1. pag. 53*

childish and ridiculous foppery. This fable hath been so long told and related among them, that now themselves begin to beleeve it to be a truth: as a lyer by often telling an untruth, beginneth to thinke it may be a true Tale. This Colliers faith is the Popish Creed, which being founded in ignorance, is to weake a shield to quench the fiery Darts of the Divell, and to resist his tentations. Thus true faith is suppressed, and ignorance is set on foot by these ignorant Teachers, who as they are blinde themselves, so they would put out the eyes of others. They require no knowledge of the things we pray for, but preferre ignorance: they require no abilitie to professe the particular points of our faith, but in grosse and generall. This ignorance is plentifully condemned in the Scriptures. We are taught that the Word must dwell plentifully in us, and that we must be able to give an account of the hope that is in us, to them that shall require an answer of us. We are taught that ignorance is the mother of all evill, the root of all errour, the cause of all unbeliefe, and that whatsoever things are written aforehand, were written for our learning, that wee might have comfort and beleeve.

Rhem. annot. in 1 Cor. 14. & in Luke 12 11.

Co. 3. 16.
1 Pet. 3. 15.

Mat. 22. 29.
Rom. 15. 4.
Hebr. 5. 11.
Iohn 5. 39.

Thus doe these enemies of God and his people, take from them their sword when they should go to fight, and strip them of their Armor when they should enter the battel; like theeves, that put out the Candle which serveth to discover them. Or they are like to *Nahash* the *Ammonite*, hee would make a covenant with the men of *Iabesh-Gilead*, but it must be with this condition, that he may thrust out all their right eyes, and lay it for a reproach against them, 1 *Sam.* 11. 2. Thus doe the *Rhemish* and *Romish Ammonites* offer us peace, if they may put out our eyes, and take from us the light of the Word. To conclude, let us know that an ignorant faith is no faith, for where there is no knowledge, there can be no faith. But such as live in the Church of *Rome*, being blindly led of blind Teachers, doe know nothing to their comfort, they have the Key of Knowledge taken from them, they are nuzled and encouraged in ignorance, they heare it magnified and extolled unto the skies. Some of them pretend the reading of the Scriptures in the mother tongue, & in the translation that all may understand, to be a principall cause of heresie. Another shameth not to avouch, that it was the invention of the Divell, to permit the people to reade the Bible. Another blusheth not to write, that he knew certaine men possessed of a Divell, because being but Husbandmen, they were able to discourse of the Scriptures. They teach, that it is Heresie for a Lay-man to dispute in a point of faith. These men speake not by the Spirit of God, but utter the Divels language, and instruct the people in the Colliers Creed. It is written of *Timothy*, that he was trained up of a childe in the knowledge of the Mysteries of Religion. It is written, that the things revealed, belong to us and to our children. In former times, the Doctrines of godlinesse, and severall points of Religion were knowne of all, and the lowest of the people reasoned of them, and their Bishops exhorted them thereunto; asking why they are uttered, if they may not be knowne? Why they have founded, if they may not be heard? And wherefore are they heard, but that we should understand them?

2 Tim. 3. 15.
Deut. 29. 29.

Chrysost. hom. in Lazarum. Aug Tract. 21. in Ioh.

Vse. 2.

Secondly, seeing it is the very forme of faith to receive and apply: this teacheth, that it is not enough for men to have an hystoricall faith to beleeve those things to be true which the Word teacheth, touching God, Christ, faith, eternall life, and such like; but we must apply them to our owne hearts, & have a particular faith of them: otherwise, we may be sent to Schoole to learne faith of the Divels, who goe so farre. And howsoever some may thinke it to be a very grosse and homely comparison, to compare men to the Divels, yet if wee examine the faith and practise of wicked and carnall men, wee shall easily perceive, not onely that the Divels are equall unto them, but doe goe many degrees before them. For first, the Divels understand the Law and the Gospell: They know the end of the one, and the use of the other: They give assent to the

the Covenant of Grace that it is true, they know that it is certaine and ſure, and that God will give remiſſion of ſins, and the glory of immortality to the members of his Church. They know the Perſon, the Natures, the Offices of Chriſt. They know that all things ſpoken in the Scripture ſhall be performed. This appeareth in the confeſſion which they make in many places of the Goſpell concerning Chriſt, *I know thee what thou art, even that holy one of God*; *thou art the Sonne of God thou art that Chriſt.* And the Apoſtle *Iames*, ſpeaking of ſuch as gloried in a falſe faith, but wanted the true Faith, ſayeth, *Thou beleeveſt that there is one God, thou doeſt well: the devils alſo beleeve it, and tremble.* He ſetteth downe a chiefe point of Religion which the devils beleeve, concerning the unity of the God-head; and this faith of the devils is not to be reſtrained to this one principall point, but it ſtretcheth to the whole Doctrine of faith: ſo that he ſetteth downe expreſſely this one ground and foundation, inſtead of the whole body of Chriſtianity. For the Devils doe not onely beleeve that there is one God, who hath created all things, and governeth all things, and ſhall judge all the world; but that there is one Chriſt, one Saviour, one Redeemer. And this is a ſure reaſon that they know this great Miſtery of godlineſſe, God manifeſt in the fleſh, becauſe they ſeeke to overthrow, deſtroy, and deface it by contrary errors. But how many are there among the ſonnes of men, that take themſelves to be great Chriſtians, and thinke they are better than the devils that know not theſe things: Are there not many that are among us, and live in the boſome of the Church, who would defye them that ſhould charge them to come behind the devils, and yet know not the Doctrine of the Trinity, the perſon of Chriſt, the union of his Natures, the end of the Law, the Sacraments of the Church, the Covenant of the Goſpell, the Nature of Faith, the Iuſtification of a Sinner, and the way of ſalvation?

Marke. 1. 24. and 3. 11. Luke 4. 41.

Iames 2. 19.

Againe, the Apoſtle teacheth, not onely that the Devils beleeve the things that are written in the Scripture, but likewiſe that they tremble at the Iudgements of God contained in the Scripture. They know the promiſe of the Goſpel, they heare of remiſſion of ſinnes, they beleeve there is an eternall life which the bleſſed of the Father ſhall inherite, but they feele no joy in it, they receive no comfort by it, they are never a white delighted with it becauſe they know themſelves ſeparated from it, and to be reſerved for the wrath to come; as we finde it uttered of the devils through the mouth of the poſſeſſed, *Why art thou come to torment us before our time?* Whereby they acknowledge, that they looked for the accompliſhment of threatnings, and the feeling of torments, but they would have the time prolonged and put off ſo long as they could; and we ſee that they beleeve all matters of Faith to be true, but they are not perſwaded, nor cannot beleeve, that they pertaine any thing at all unto them: they have no hope of mercy, they have no aſſurance of pardon, they have no expectation of ſalvation. Now, as they beleeve that the promiſes of God doe not concerne them, ſo they know that the threatnings of God ſhal certainely come upon them, and that eternall torments are prepared for them, which is the cauſe of their feare and trembling. But how many wicked men are there that live in ſenſuality, and are drowned in ſecurity. They are reſolved to lye ſtill in ſinne, and yet conſider not what hangeth over their heads. Tell the Devills of their eſtate wherein they ſtand, and they tremble; Tell the ungodly of their condition, they are careleſſe. The devills in remembrance of judgements, deſpaire; the ungodly preſume. The Devils are conſtrained to confeſſe that God is juſt, the ungodly waſh it away and ſay; tuſh God is mercifull. Thus doth Satan betot and bewitch the Reprobate, and teacheth them a leſſon which hee could never learne himſelfe; namely, that Gods Word is not all true, and that the threatnings there pronounced, ſhall not fall upon them, and therefore we ſee, ſuch as are taught and reproved by the Miniſtry of the Word, either to be as ſenceleſſe blockes not moved at all with them, or

Matth. 8. 29.

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as open blaſphemers, reviling and railing at the Word, Theſe are notable and forward Schollers, and have profited deeply in the Devils Schoole, they are growne to be more cunning then their Maſter, and have out-gone him in their profeſſion, and therefore they muſt be as neere condemnation as he. This faith then, to beleeve that part of Gods Word, which conſiſteth in beleeving Gods vengeance and threatnings, is hardly to be found among the ungodly, and therefore the faith of the Devills is more perfect; which ſhould teach us to labour that our faith may exceed and goe beyond the Devills, and that we may ſeeke to apply the mercifull promiſes of God to our ſelves, and ſo to find comfort in them, which the Devills want. We muſt not onely ſay, Chriſt gave himſelfe, but he gave himſelfe for me, It is not enough to ſay he loveth man, but he loveth me; he is a Saviour, but he is my Saviour; he is a Redeemer, but he is my Redeemer: he forgiveth ſinnes, but he forgiveth me my ſinnes. It is not enough to ſay, he ſaved others; but we muſt ſay, he ſaveth me, he is not onely the God of others, but he is my God, and my Lord. This waa the comfort that *David* felt, when he ſaith; *The Lord is my Rocke and my Fortreſſe, my God, and my ſtrength, my ſhield, the horne of my ſalvation, and my refuge.* It is the tenor of the Covenant that God made with *Abraham*, and all beleevers, *I will be thy God, and the God of thy ſeede.* If then God have promiſed this mercy, and ſpoken peace unto our Conſciences, ſaying to every faithfull perſon, *I will be thy God*; why ſhould not every beleever take hold of this, and ſay; The Lord ſhall be my God, as I am one of his people? This is not to offer injury to other men, or to make him peculiar to our ſelves, but to leave him the ſame to others, that he is to us, as every man enjoyeth the light of the Sunne, without excluding others from the uſe thereof.

Pſal.18.2.

Gen.17.7.

Vſe. 3. Laſtly, we learne that it is no Doctrine of pride and preſumption, to teach aſſurance, confidence, and certainty of Faith, that every one would beleeve that God is his God, that Chriſt is his Saviour, that the Holy-Ghoſt is his ſanctifier, that forgiveneſſe of ſinnes, and eternall life, ſhall be given unto him. If we beleeve not this, we beleeve nothing; if we deny this, or doubt of this, all our Faith is in vaine. For, as we pray for the forgiveneſſe of our owne ſinnes, ſo we muſt beleeve the forgiveneſſe of our owne ſinnes. The promiſes of the Goſpell are generall, theſe we are to know doe belong to us, and therefore muſt take them as ſpoken to us. It is promiſed to *Ioſhua* immediately after the death of *Moſes*, that God would not leave him, nor forſake him. This the Apoſtle applyeth and maketh it common to all the faithfull, whom he chargeth to have their converſation without covetouſneſſe, ſeeing it is written, *That God will not leave them nor forſake them.* God commandeth us to call upon him with promiſe to heare us, *Call upon me, and I will heare thee.* This was the comfort of *David*, and the aſſurance that he had; *when I call upon the Lord, he will heare him.* Chriſt our Saviour giveth us encouragement to prayer, becauſe *Whatſoever we aske in his name, that will he doe, that the Father may be glorified in the Sonne.* Hence it is that *Iohn* ſaith? *This is the aſſurance that we have of him, that whatſoever we aske according to his will, he heareth us; and if we know that he heareth us, we know we have the petitions which we aske of him.* When Chriſt ſaid to the poore diſtreſſed man in the Goſpel: *If thou canſt beleeve, all things are poſſible to him that beleeveth.* He anſwered, *Lord I beleeve, helpe mine unbeliefe.* Saith the Prophet, *Behold Lord, I am thy ſervant; I am thy ſervant, O give me underſtanding that I may kerpe thy Commandments, &c.* The Lord ſaith generally, *Whoſoever beleeveth ſhall be ſaved.* Hence the Apoſtle inferreth this particular to the Iailor, *Beleeve thou, and thou ſhalt bee ſaved.* When God ſaith, *Seeke yee my face*; the voyce of the faithfull doth returne and rebound this backe againe; *Thy face Lord I will ſeeke.* God by his new Covenant bindeth himſelfe to the heyres of promiſe, ſaying; *I will be their God, and they ſhall be my people*; Whereupon they

Ioſh.1.5.

Heb.13.5.

Pſal.50.15. and 4.3.

Iohn.14.13. 1 Iohn 5.14.

Marke 9.24. Pſal.116.16. and 119.125. Iohn.3.15. Matth.28. Acts 16.32. Pſal.27.8.

Ier.31.33. Eſay.25.9.

they are emboldned to ſay; *Loe this is our God, we have waited for him, and he will ſave us, we will rejoyce and be joyfull in his ſalvation.* God ſaith unto us, *I am thy ſalvation*; our heart againe with unſpeakeable comfort inwardly miniſtered, anſwereth; *Thou art my God.* So then, when we ſay aright we beleeve in God the Father, it is as much as to ſay; I beleeve that God is my God, and I have aſſurance and truſt in him for my ſalvation. And to beleeve that God is my God, is to beleeve that he is my life, my peace, my deliverance, my ſalvation; not onely that he is theſe things in himſelfe, and in his owne nature: not onely that he is theſe things to other men, that truſt in him, and depend upon him, but that he is indeed the ſame to me, that his mercy doth compaſſe me, his power defend me, his providence watch over me, and his favour keepe and preſerve me to himſelfe in life and death. For there are many degrees of faith, one ſtep is to beleeve that God is; the ſecond ſtep, is to beleeve God, that is, to give credit to him, that all his words which he hath ſpoken, and the promiſes which he hath made, are true; the third ſtep, is to beleeve in God, which requireth truſt in God, according to his word and promiſe, being firmely reſolved, that he will doe whatſoever he hath ſaid. Thus it is required of us to doe in every Article of Faith, in every promiſe of Mercy, in every word of grace offered unto us: we muſt by a ſpeciall faith receive it, and apply it. If ſuch a faith be required, the queſtion may be asked, how Infants can be ſaved, that cannot have this faith of their owne, and therefore it ſeemeth they muſt be ſaved by their Parents faith? I anſwer, that the faith of Parents doth bring the Infants to have a Title and interreſt in the Covenant of grace, and in all the benefits of Chriſt; but it cannot apply the merits of Chriſts death, his obedience, his righteouſneſſe, unto the Infant. For this the Beleever and faithfull Parent doth onely to himſelfe, and to no other; but the merites and ſatisfaction of Chriſt, and ingrafting into his body, are wrought by ſome ſpeciall and ſecret working of the Holy Ghoſt unto us unknowne, but effectuall to the Infant, and comfortable to the Parent, albeit it be not done by his faith: and therefore this, that men are juſtified by a ſpeciall faith, holdeth to be true in men of yeares and diſcretion, not in Infants and children, who are juſtified and ſaved by an extraordinary working of Gods Spirit, *Like the wind which bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it commeth, and whether it goeth: ſo is every man that is borne of the Spirit*, Iohn 3.8.

Credere deum. Credere Deo. Credere in deum.

Obiect.

Anſw.

Iohn 3.8.

Againe, ſometimes the deare children of God faile in this ſpeciall faith, and want this particular application; they are not able to ſay, God is my God; Chriſt is my Saviour. I anſwer, this falleth out indeed ſometimes in the tentations of Satan, and in the infirmities of the fleſh, ſo that they have not a feeling of Gods mercy towards them, but even then they ceaſe not to beleeue. We muſt live by faith, not by feeling. A man may have life in him, though the ſicke man in extremitie do not know it, or feele it: ſo may faith bee in us, in ſome great tentation, albeit wee feele it not preſent. *David* loſt and wanted this feeling, when he prayed God to create in him a cleane heart, and to renew a right ſpirit within him. But was it utterly loſt? No, for he ſaith; *Take not away thy ſpirit from me.* In this caſe, it ſhall be good for us, to remember the former mercies of God toward us, and conſider how he hath dealt with us; and thereby aſſure our hearts, that howſoever God for a ſeaſon withholdeth the light of his countenance from us, yet he will reſtore us to the joy of his ſalvation, as we ſee in the example of the Prophet, he could not in his trouble receive any true comfort, for howſoever he did thinke upon the Lord, he was ſtill troubled, and though he prayed unto him, yet his ſpirit was full of anguiſh; the helpe then which he found in his preſent diſtreſſe, was this; *Then I conſidered the dayes of old, and the yeares of ancient time: I called to remembrance my ſong in the night, I remembred the workes of the Lord, certainely*

Obiect.

Anſw.

Pſal. 51.

Pſal. 77.5.12.

I remembred thy wonders of old. So when we feele not that comfort and delight in praying that we felt, we muſt not wax faint and give over, we muſt continue in the Prayer of faith, though not of feeling.

[*Making mention alwayes of thee in my Prayers.*] This is the ſecond circumſtance whereby the Thankeſgiving of the Apoſtle is amplified; wherein hee witneſſeth, that he uſually prayed for *Philemon*, and others. In this practiſe of the Apoſtle we learne, that the faithfull are to pray one for another. It is a duty required for all of us, not onely to pray for our ſelves, but to pray for others, eſpecially for thoſe whoſe piety is knowne unto them. This we ſee plentifully proved and confirmed in the example of *Abraham*: he prayed for the Sodomites that they might be ſpared; he prayed for *Abimelech*, that hee might be healed. When the people deſired *Samuel* to pray for them, he ſaid, *God forbid that I ſhould ſinne againſt the Lord, and ceaſe praying for you.* This *Paul* performed for the *Romanes*, *God is my witneſſe (whom I ſerve in my ſpirit in the Goſpel of his Sonne) that without ceaſing I make mention of you alwayes in my Prayers, beſeeching that by ſome meanes one time or other, I might have a proſperous journey by the will of God to come to you.* Hereunto we are directed by that forme of Prayer which Chriſt taught his Diſciples, and left unto his Church, directing us to ſay, *Our Father, give us, forgive us, lead us not, deliver us*: Not *My Father, give me, forgive me, lead me not, deliver me.* So the Apoſtle ſhutting up what Armour a Chriſtian muſt uſe againſt his ſpirituall enemies, he ſaith; *Pray alwayes with all manner Prayer and ſupplication in the Spirit, and watch thereunto with all perſeverance and ſupplication for all Saints; and for me, that utterance may be given unto me, that I may open my mouth boldly to publiſh the ſecret of the Goſpel.* So he prayed for the *Coloſſians*, alwayes ſince hee heard of their faith in Chriſt, and of their love toward all Saints: and he required the Prayers of the *Coloſſians* againe for himſelfe, that God might open to him the doore of utterance, to ſpeake the Myſtery of Chriſt, for which he was in bonds. Thus the Apoſtle *Iames* doth teach us to deale one toward another; *Is any ſicke among you? Let him call for the Elders of the Church, and let them pray for him, and annoint him with Oyle in the name of the Lord, and the Prayer of Faith ſhall ſave the ſicke, and the Lord ſhall raiſe him up.* All which examples and Commandements, ſerve to guide us to the performance of this ſpeciall duty that we are charged and commanded to pray one for another, and to be mindefull one of another, in our beſt thoughts and moſt ſerious Meditations.

Doct. 3. It is the duty of the faithfull to pray one for another.

1 Sam. 12. 23.

Rom. 1. 9. 10.

Epheſ. 6. 18.

Coloſ. 1. 3. & 4. 3.

Iame. 5. 14.

Reaſon. 1.

The Reaſons hereof rightly waighed, will eaſily gaine our affections to yeeld to this truth. For firſt, the Communion and fellowſhip that is among the Saints, requireth our Prayers one for another. We beleeve, that there is one body, one head, one company, one inheritance, one brotherhood, as wee ſee, *Epheſ.* 4. *Endevour to keepe the unity of the ſpirit in the bond of peace; there is one body, and one ſpirit, even as ye are called in one hope of your vocation; there is one Lord, one Faith, one Baptiſme, one God and Father of all, which is above all, and through all, and in you all.* Now what Communion were this among the members of Chriſt, unleſſe we were ſtraightly tyed to pray one for another, and to performe this mutuall duty one for another? So that the want of it, is a plaine argument, that we are not members of the ſame body, ſeeing we deſire not the good of them.

Epheſ. 4. 3.

Reaſon. 2.

Secondly, it is a moſt forcible weapon put into our hands, whereby we are made able to helpe our ſelves, and the reſt of our Brethren which are fellow-ſouldiers with us, all of us fighting under the ſame Captaine, Ieſus Chriſt. Their fighting is our fighting; their retyring is our retyring; their victory is our victory; their loſing of the field, is our loſing of the field. For every one is not a Souldier by himſelfe, but we are all joynt-ſouldiers together, we overcome together, and we are put to the foyle together. For even as ſouldiers doe

doe not onely ſtand upon their ſeverall guards, but vnite their forces together, whereby it commeth to paſſe, that they who being ſevered aſſunder, and ſcattered abroad, might eaſily be overcome, having joyned their forces, are unconquerable and unreſiſtable: ſo if we doe not onely looke to our ſelves, and our owne footing, but joyne in Prayer with other, they for us, and we for them, our ſpirituall enemies ſhall not be able to confront us, or confound us, but we ſhall make them turne their backes to us, and their faces from us. The Apoſtle naming the Armour which we muſt all put on to defend our ſelves and our Brethren, and to offend our enemy, doth ſet downe Prayer as a chiefe meanes to obtaine Gods aſſiſtance for our ſelves and others. Eph: 6. 6. 18.

Reaſon. 3. Thirdly, Prayer is a Medicine to heale all maladies, and a Plaiſter to cure all ſores. What Phyſition is it that hath ſuch a receite? What Chirurgion that hath ſuch a ſalve? The Maſters of that Art have ſeverall remedies for ſickneſſes and diſeaſes that come of contrary cauſes; but this Medicine will take away all our ſpirituall griefes and infirmites; yea, albeit they proceed of contrary cauſes. So then, it muſt needs be a ſoveraigne Salve that ſerveth to ſuch ſeverall purpoſes. This is it which the Apoſtle *Iames* pointeth out unto us, *Acknowledge your faults one to another, and pray one for another, that yee may be healed: for the Prayer of a righteous man avayleth much, if it be fervent.* Iames 5. 16. Seeing therefore we are as a body ſtanding of many members, and ſeeing prayer is a weapon to defend us, and a medicine to heale us: it followeth, that we muſt uſe it, one to helpe and ſuccour another.

Vſe. 1. Now let us ſee what are the Vſes. Firſt, we learne, that the uſe of prayer, both publike and private, for our ſelves and others, is moſt neceſſary. It is a ſpeciall gift of the ſpirit, which is common to all, for all have not the grace of Prayer. The Apoſtle ſaith, *I exhort that firſt of all, ſupplications, prayers, interceſſions, and giving of thankes be made for all men.* 1 Tim. 2. 1. The neglect of this is a note of a ranke Atheiſt, who is deſcribed not to call upon God. Pſalme 53. 4. Chriſt Ieſus did oftentimes pray, he was fervent and continuall in it; he ſpent whole nights in Prayer. When he was in his Agony, he prayed once, and againe, and the third time. This condemneth thoſe that are careleſſe and negligent in the practiſe of this duty, that are ſo covetous for themſelves, that they can crave nothing for their Brethren. If one member of the body ſhould ſcrape all to it ſelfe, what would become of the reſt? Such are unnaturall members, as take care onely for themſelves. Theſe can ſay the Lords Prayer, and rehearſe the words; but their hearts are farre from the meaning and right underſtanding. They ſay, Lord give us our daily bread, that is, to me, and to my brethren, not to me alone; nor to them alone, but to me, and to them, to theſe my Brethren, as well as to my ſelfe. Theſe men are liberall in words, but covetous in mind; their mouths are opened and enlarged, but their hearts are reſtrained and inſtraightned; they thinke they never have enough, and that their Brethren have too much. They are farre from giving thankes unto God for them, who repine at every morſell that they eate, and at every bleſſing that they enjoy.

Vſe. 2. Secondly, we learne that the weakeſt and meaneſt in the Church are not to be deſpiſed and contemned, inaſmuch as they may by their prayers and other meanes helpe the ſtrongeſt and the greateſt. The Apoſtle teacheth, that God hath ſo framed the members of the body, *That the eye cannot ſay unto the hand, I have no need of thee; nor the head againe to the feete, I have no neede of you; yea, much rather thoſe members of the body, which ſeeme to be feeble, are neceſſary.* 1 Cor. 12. 21. 22. The ſtrongeſt ſtand in need of the helpe of the weakeſt; the greateſt, of the meaneſt; the higheſt, of the loweſt; the richeſt, of the pooreſt: the Prince, of the people. All mankind are ſo created, as that they are not perfect of themſelves, but every one wanteth the ayde of another. One Nation ſtandeth in need of another, no Countrey yeeldeth all commodities. No man hath

hath all the gifts of Nature, but ſome one, ſome have others. We ſee it even among the brute beaſts, ſuch as are excellent in craft, and mighty in ſtrength, yet have their wants together with their wiles, and their maimes joyned with their great might. The Fox is ſubtle to keepe himſelfe from ſnares, yet he is weake to guard himſelfe from Wolves: on the other ſide, the Lion is ſtrong enough to guard himſelfe from Wolves, but he is not ſubtle enough to keepe himſelfe from nets. We have not all things requiſite and neceſſary for us, we have not all properties to be commended: we runne into many dangers, from whence the meaneſt may helpe to deliver the mightieſt. So then, ſeeing we are enjoyned to pray one for another, and thereby may helpe one another, let us know, that we muſt deſpiſe no man, reproch no man, hate no man, but conſider that at one time or other, we may want the helpe and hand of him. This doth the Wiſe-man point unto, when he mentioneth a little City, and few men in it, and a great King came againſt it, compaſſed it about, and builded Forts againſt it: and there was found therein a poore and Wiſe-man, and he delivered the Citty by his wiſedome. And we have a notable example hereof, in the ſiedge of *Abel* and *Ioab*, a wiſe woman cried out of the Citty, and moved him to returne from the aſſault. We ſee how forcible the prayers of *Abraham* were to move the Lord to ſpare the Sodomites, If tenne righteous perſons had beene found in the Citty. Thus God teſtifieth, that he was reſtrained by the Prayes of *Moſes*, and (as it were) tyed with bands, that he was not able to deſtroy the people. Let us therefore make much one of another, and let no man hate his brother in his heart, but know, that his prayers availe with God for him. We ſee the Prayers of the Church profited *Peter* much, though he were an Apoſtle, for thereby he was delivered out of priſon, and from the danger of death, by the Miniſtry of an Angell: ſo they profit us, if they be faithfull and fervent.

Ecclē.9.14. 15.

Gen.18.32.

Exod.32.10.

Acts 12.5.17.

Vſe. 3.

Laſtly, it is our duty to entreat the mutuall Prayers one of another. We heard before, how all the people prayed *Samuel* to pray for them: ſo did the people come to *Moſes*, and entreate this duty of him, that they might be delivered from the fiery Serpents. The Apoſtle is oftentimes earneſt in requiring this at the Churches hands, *Brethren, I beſeech you for our Lord Ieſus Chriſts ſake, and for the love of the ſpirit, that ye would ſtrive with me by prayers to God for me.* When we are poore, and can doe our Brethren no other good, yet may we benefit them by our Prayers. When we ſee our Brethren in neceſſity, in danger, in affliction, in perſecution, in ſickeneſſe, and in great miſery; when we have no hand to helpe them, no power to deliver them, no means to ſuccour them, no favour to ſpeake for them; yet, we have hearts to lift up for them to God, the Father of all mercies, and the God of all conſolation, and by praying unto him for them, we ſhall doe them much good, give them much comfort, Miniſter unto them much helpe, and procure unto them ſpeedy deliverance. This ſhall be more availeable and profitable unto them, than all other meanes of helpe and ſuccour, uſed for their ſafty without this. Let ſuch as are of the greateſt gifts earneſtly crave and call for the prayers of thoſe that have leſſer and ſmaller gifts. This reproveth ſuch as never regard them, nor require them, that thinke they have no neede of them, nor know the neceſſity of them. It is all one to theſe men, whether they be prayed for, or not: whom God no doubt doth oftentimes croſſe in the workes of their hands, that they doe not proſper, becauſe they make no account of the Churches Prayers. It reprooveth ſuch alſo, as regard not the publike aſſemblies of the faithfull, and the meeting of the Congregation of Chriſt in one place, where Prayers are made for the Church, where praiſes are ſung, and thankes are rendred for the bleſſings of God; yea, heaven and earth are made to ring and rebound with ſounding out his glory, as it were with the voyce of one man: All our Churches for the moſt part on the Lords day, aſſemble at one houre,

Num.21.7.

Rom.15.30.

houre, we come together at one time, a bleſſed houre, a bleſſed time; the beſt houre, the beſt time in the whole weeke. O, how ſhould we love it; how ſhould we deſire it, how ſhould we delight in it? Then doe wee pray for the Church, then the Church prayeth for us: then are we mindfull of our brethren, then are our brethren likewiſe mindfull of us, then is God mindfull of us all. Then we call upon God for his Saints, then doe the Saints upon the earth call upon God for us, then doth God heare us all, both them and us; them for us, and us for them. This is a ſweet harmony and pleaſant agreement, when we doe thus with one mind, and with one mouth glorifie God, and with a feeling of Gods mercy can cry out, *O Lord of hoaſtes, how amiable are thy Tabernacles? My ſoule longeth, yea, and fainteth for the Courts of the Lord, for mine heart, and my fleſh rejoyce in the living God.* On the other ſide, great is their wickednеſſe and prophaneneſſe, that doe not affect ſuch times of publike prayers: they ſhew themſelves to be beaſtly minded, and led with the wicked ſpirit of the Divell, into all abhominations: neither may ſuch looke to finde any benefit, or feele any comfort by the prayers and ſupplications in thoſe places, and at ſuch holy times powred out. It is a great priviledge belonging onely to the faithfull, to have right and intereſt in the Churches prayers. It is not ſo with the wicked, ſo long as they abhorre ſuch meetings, which are the moſt fruitfull ſeaſons, when God with a gracious dew doth raine upon his inheritance, they are as barren trees, and as withered branches that are reſerved for the fire of Gods vengeance, and heavy indignation. This is it which the Prophet ſaith, *They which goe by ſhall not ſay, the bleſſing of the Lord be upon you, or, we bleſſe you in the Name of the Lord.* So long therefore, as they remaine in this contempt of God, and of his Religion, the prayers of the Church ſhall not avayle them.

Pſal.84.1,2.

Pſal.129.8.

Laſtly, it reproveth ſuch as neglect this duty, and where as they ſhould pray for others, doe curſe and banne them, and wiſh all evill to come upon them. The Prophet *Ieremy* complaineth, that he had neither bought nor ſold among that contentious people, and yet every one did curſe him. Theſe men love curſing, and therefore it ſhall come upon themſelves, and enter into their ſoules: and as they love not bleſſing, ſo it ſhall be farre from them. We are commanded to love inſtead of hating, to doe good inſtead of hurting, to pray inſtead of perſecuting, and to bleſſe inſtead of curſing. But of this Doctrine, we have ſpoken more at large elſe-where, and therefore will I here paſſe it over, and proceed unto that which followeth.

3

Ier.15.10.

Mat.5.44.

Vpon the Expoſition of Numb.21.

Verſe 5. [*When I heare of thy love and faith which thou haſt toward the Lord Ieſus, and toward all Saints.*] In theſe words, the former thankeſgiving is amplified by another circumſtance, containing the cauſe wherefore the Apoſtle gave thankes to his God for him, and did make mention of him in his prayers, becauſe he had heard by the report of the brethren, how great faith and love were in him. Herein we have theſe particulars to be conſidered.

Firſt, he reduceth the principall points of ſalvation to two heads, Faith and Love. In theſe ſtandeth the happineſſe of the godly: by theſe, a Chriſtian man is perfected, for they are the chiefe graces of the Holy Ghoſt.

Secondly, he beginneth with [*Love,*] and placeth it before [*Faith.*] Faith, indeed is more precious, but it is inward and hidden in the heart, and in nature and order goeth before Love: but he firſt nameth [*Love*] becauſe it is better knowne to us, better ſeene of us, and is as the Touch-ſtone to try our faith. For though the cauſe be more worthy than the effect, yet the effect is more perſpicuous and manifeſt: ſo faith being the cauſe of workes, is more excellent, but Love as an effect is more evident.

Thirdly, we ſee, that albeit faith be ſet in the laſt place, for the reaſon rendred before, yet faith is firſt defined, and ſo the order ſomewhat inverted. Now, it is deſcribed and declared by his object, that it reſpecteth Chriſt Ieſus.

Laſt of all, hee defineth love, which he applieth to the Saints, albeit it extend to Infidels, to Reprobates, to prophane enemies, whom alſo we are to love, yet a ſpeciall manner of love is due to the Saints, which are members of the ſame body with us. For even as God loveth all mankind, and all the workes of his hand, who as he created them, ſo he preſerveth them, feedeth them, giveth fruitfull ſeaſons, filleth their hearts with joy and gladneſſe, and maketh his Sunne to ſhine upon them, and the raine to fall upon them, to make them without excuſe: but he loveth his Church with a ſpeciall love, not onely giving them temporall bleſſings, but ſuch as doe accompany ſalvation: the one, he loveth as his creatures; the other, both as his creatures, and as his children: ſo are we to love all mankind as our owne fleſh, but not in an equall decree with the faithfull, who are tyed together in a ſtraighter band, becauſe there is not mutuall love betweene the godly and ungodly, neither doe they grow up into one body. But the godly are charged to love one another, and they are made the members of Chriſt, and heires with us of eternall life; and therefore, love is eſpecially and principally to be ſhewed to the Saints, that is, unto the Elect, which ought to be above all the creatures in the world deere unto us, who are called Saints for two cauſes; Firſt, becauſe they are purged and cleanſed from their ſinnes by the blood of Chriſt; Secondly, becauſe they are framed and faſhioned by the Spirit of God to an holy life, and godly profeſſion and converſation. Thus much touching the order and interpretation of the words. Now let us ſee what Doctrines ariſe from hence for our inſtruction and edification.

Why the Elect are called Saints.

[*When I heard of thy love and faith.*] The Apoſtle doth not ſay here, that he ſaw and beheld, or was an eye-witnnſſe of the faith, and fruits of the faith of *Philemon*, but that he heard of them by the report of the Brethren. *Paul* at this time (as we have ſhewed) lived at *Rome*, and *Philemon* dwelled at *Coloſſe*, (many miles diſtant the one from the other) yet his faith was publiſhed, and his love manifeſted throughout the whole world, which neceſſarily inferreth, that he openly profeſſed them, and made it knowne what Religion he was of. For if *Philemon* had not ſhewed boldly his faith, and witneſſed a good confeſſion before many witneſſes, it had beene unpoſſible that *Paul* being ſo farre from him, ſhould have heard of it. Hereby wee learne, that faith and the fruits thereof muſt be openly profeſſed. True Religion, muſt not onely be inwardly beleeved, and in the heart acknowledged, but muſt outwardly be confeſſed and profeſſed in the world before men. Wee ſee this in *Daniel*, and the three children; he was caſt into the Lyons denne, they into the hot fiery Furnace, becauſe they thought it not ſufficient to worſhip God cloſely and ſecretly in their hearts, but publikely declared what God they ſerved, and what Religion they embraced. The Apoſtle writing to the *Hebrewes*, calleth Chriſt Ieſus, the High-Prieſt of our profeſſion, that is, of the truth, which we profeſſe and beleeve. And afterward he ſaith, *Let us keepe the profeſſion of our faith without wavering.* And againe, *Let us by him offer the ſacrifice of praiſe alwayes to God, that is, the fruit of the lippes which confeſſe his Name.* This duty of acknowledging and confeſſing the truth, have all the ſervants of God practiſed and made conſcience of from the beginning, giving witneſſe to God and his truth. When the Apoſtles were convented before the Councell, they did not hide their faith, but ſaid, *Yee Rulers of the people, and Elders of Iſrael, foraſmuch as we this day are examined of the good deed done to the impotent man, to wit, by what meanes he is made whole; be it knowne unto you all, and to all the people of Iſrael, that by the Name of Ieſus Chriſt of Nazareth, whom yee have crucified, whom God raiſed againe from the dead, even by him doth this man ſtand here before you whole.* And when they were charged to hold their peace, and to ſpeake or teach no more in the Name of Ieſus, they anſwered, *Whether it bee right in the ſight of GOD, to obey you rather than GOD,*

Doct. 4. True Religion muſt be openly confeſſed, and profeſſed.

Heb. 3. 1. and 10, 23. and 13 15.

Acts 4. 8, 19, 20. and 5. 30.

judge

judge yee: for wee cannot but ſpeake the things which wee have ſeene and heard. The Apoſtle *Paul* uſeth this boldneſſe of ſpeech before *Felix*, *I confeſſe unto thee, that after the way which they call Hereſie, ſo worſhip I the GOD of my Fathers, beleeving all things which are written in the Law, and in the Prophets, &c.* And as the Apoſtle himſelfe practiſed this duty, ſo *Timothy* is commended and praiſed by him for the ſame, *Fight the good fight of faith, lay hold of eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes, wherein alſo hee followed the ſteps and examples of Ieſus Chriſt, which under Pontius Pilate witneſſed a good confeſſion.* All theſe, as a cloud of witneſſes, ſerve to confirme us in the aſſured truth of the Doctrine, that God requireth this duty of us to confeſſe his Word boldly, to manifeſt our faith openly, to ſhew our Religion publikely, that ſo wee may confeſſe before the Lord his loving kindneſſe, and his wonderfull works before the ſonnes of men.

Acts 14. 14. 15.

1 Tim. 6. 12. 13.

Reaſon. 1.

And howſoever theſe teſtimonies may ſerve and ſuffice for the ſtrengthning thereof, yet it ſhall appeare more plaine and evident unto us, if we weigh the Reaſons. Firſt, the profeſſion of our faith, hath a great promiſe of a rich reward joyned with it, and added unto it; and the ſtarting backe from it as a deceitfull bow, hath a ſore threatning of a grievous curſe following after it. It is that which our Saviour teacheth his Diſciples, whom he ſent out as Sheepe among Wolves, and foretelleth them of afflictions and perſecutions that ſhould be raiſed againſt them, *Whoſoever ſhall confeſſe me before men, him will I confeſſe alſo before my Father which is in heaven; and whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven.* It is an hard matter to ſtand when the ſtorme falleth, and to confeſſe Chriſt in time of danger, when perſecuters ariſe, and enemies ſhew themſelves; but the earneſt conſideration of this, that Chriſt will confeſſe us in the glory of his Father, and before the Angels of God, will be a forcible meanes and motive, to put life and courage into us, to enable us, and perſwade us to this practiſe. For what can be more right and ſeaſonable, and ſtand better with the Law of equity, than that the ſervant ſhould not feare to profeſſe what Maſter hee ſerveth, who will know and confeſſe him, when he is entred into his glory? If a Prince ſhould come to a man among a great company, and ſingle him out by name; if he ſhould acknowledge him among a thouſand others, and ſpeake kindly unto him, it would encourage him to live and die in his quarrell; even ſo, ſeeing Chriſt Ieſus the Sonne of God, and the heire of all things, will at the laſt day doe us this honour, to confeſſe us to be his owne children, and give unto us the Crowne of glory; how ſhould we be ſtirred up in love to him againe, and ſtrengthened in the inward man to waxe bold in the faith, and fervent in ſpirit, to give out a cleare teſtimony before all the world, whoſe ſervants we are, and in all troubles to cleave unto him with full purpoſe of heart? On the other ſide, we muſt bee terrified from denying him, leſt hee bee aſhamed of us, and deny us before his Father which is in Heaven.

Mat. 10. 32, 33. Marke 8. 38. Luke 9. 26. & 12. 8.

Reaſon 2.

Secondly, confeſſion is a neceſſary fruit, and conſequent of faith; where true faith is in the heart, there will follow confeſſion with the mouth This is it which the Prophet ſpeaketh in his owne experience, *I beleeved, therefore did I ſpeake, for I was ſore troubled.* This is made a note of faith, what it beleeveth it ſpeaketh, albeit the confeſſion of the truth be accompanied with danger. And leſt any ſhould imagine this to be peculiar to the Prophet, and not common to others, the Apoſtle draweth it likewiſe unto himſelfe, *Becauſe wee have the ſame ſpirit of faith, according as it is written; I beleeved, and therefore have I ſpoken: We alſo beleeve, and therefore ſpeake.* He that is afraid to confeſſe Chriſt, hath no true faith; but he that beleeveth in him will not be aſhamed of him and of his Goſpell.

Pſal 116. 10.

2 Cor. 4. 13.

Reaſon. 3. Thirdly, the faith of Chriſts true Religion, is a moſt glorious thing, containing in it the great praiſe and glory of Gods wiſedome, power, mercy, and righteouſneſſe, and it delivereth the matter of mans ſalvation, and eternall happineſſe. This was it that moved the Apoſtle to preach the Goſpell freely and boldly, Rom. 1. 16. *I am not aſhamed of the Goſpell of Chriſt, for it is the power of GOD unto ſalvation to every one that beleeveth; to the Iew firſt, and alſo to the Grecian.* Seeing therefore, Chriſt hath promiſed to confeſſe us before his Father; ſeeing faith is manifeſted and ſhewed by confeſſion; and laſtly, ſeeing the Goſpell of Chriſt is the inſtrument of Gods power, to worke in us ſalvation; it followeth, that the Religion of God, and the Goſpell of Chriſt, muſt not onely be beleeved in heart, and embraced in judgement, but alſo be confeſſed by the mouth, and profeſſed in the practiſe of an holy life.

Objections anſwered. Againſt this truth, ſomewhat may be objected. Firſt, if true Religon muſt openly be confeſſed, then ſuch as are dumbe and cannot ſpeake, can have no Religion: if Confeſſion be a fruit of faith, then they muſt of neceſſity want faith, that want the uſe of the tongue. *An.* I anſwer, the Doctrine muſt be underſtood of ſuch as have the uſe of the tongue given them to glorifie God. If God have given unto us the freedome of ſpeech, he requireth this dutie at our hands. If he have given us no more than a ſanctified and faithfull heart, let us honour him with the holy meditations thereof, hee will exact no more of us, than he hath given unto us. Hence it is, that the Prophet *David* ſaith, or rather the Lord himſelfe by the Prophet, Pſal. 81. 10. *Pſalme* 81. *Open thy mouth wide, and I will fill it.* Rom. 10. 17. In like manner it is is ſaid, *That faith commeth by hearing, and hearing by the Word of GOD*, yet can God extraordinarily give faith to thoſe that are deafe, and have not their hearing, who is not bound to the outward ſenſes, nor tyeth his graces to the outward eares, but ſupplyeth thoſe wants by the working of his holy Spirit, to the endleſſe comfort of ſuch as have thoſe infirmities.

Ob. 2. Againe, the Apoſtle ſaith, Rom. 14. 22. *Haſt thou faith? Have it with thy ſelfe before God.* Where we ſee, hee ſeemeth to ſay, that it is ſufficient if we have faith inwardly in the heart, albeit no confeſſion follow outwardly with the mouth. *Anſw.* I anſwer, the Apoſtle in this place ſpeaketh of another thing; to wit, of a perſwaſion touching Chriſtian liberty in things indifferent: as if hee ſhould ſay, Art thou ſtrongly perſwaded and aſſured, that all meats are lawfull to Chriſtians? Be it ſo, yet uſe it betweene God and thine owne conſcience, and hurt not thy neighbour with it, nor offend thy weake brother with it. This ſerveth nothing at all, to maintaine a dumbe Religion without open Confeſſion, which ſome would willingly bring in, conſidering (as one ſaith) that he which doth diſſemble faith, doth deny it. *Tertullian.*

Ob. 3. Laſtly, it is objected, that Religion is better to bee concealed, that wee may give no offence to others, and avoyde the troubles that ariſeth by Confeſſion. *Anſw.* I anſwer, that is no offence given to men, but a grievous ſinne committed againſt God, who requireth the profeſſion of his truth. And the Apoſtle *Paul* was ready to ſuffer bands, and impriſonment; yea, even death it ſelfe, for the profeſſion of the Goſpell of Ieſus Chriſt. Thus much briefly ſhall ſuffice, in anſwer of the objections that are made.

Uſe 1. Now, let us ſee and marke the Vſes that ariſe from hence. Firſt, wee learne, who are to be accounted true Chriſtians, and true beleevers, to wit, ſuch as ſhew forth their faith by their confeſſion. It is not left to our owne choyce, whether wee will make a ſolemne and ſound profeſſion of the faith, or not, no more than it is at our liberty, whether wee will beleeve or not, or whether wee will bee ſaved or not. It is required of all, that

that belong to God, to confeſſe his Name, and maintaine his Religion, All men muſt confeſſe, that would be confeſſed before the Father. Chriſt Ieſus will never beare and endure that ſervant, which is aſhamed of his ſervice. The Prophet propheſying of the Kingdome of Chriſt, and ſhewing how they ſhould grow and multiply as the graſſe of the field, maketh this as a fruit of their converſion to the faith, *One ſhall ſay, I am the Lords: another ſhall bee called by the name of Iacob: and another, ſhall ſubſcribe with his hand unto the Lord, and name him ſelfe by the name of Iſrael.* This the Apoſtle alſo teacheth, *Rom.* 10. *If thou ſhalt confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeve in thine heart, that God raiſed him up from the dead, thou ſhalt be ſaved: for with the heart man beleeveth unto righteouſneſſe, and with the mouth man confeſſeth to ſalvation.* So our Saviour doth not make it proper to this Diſciples, but common to all, to confeſſe him and his words before men. And hee doth not ſay, whoſoever ſhall confeſſe me in heart, but with his tongue; not inwardly, but outwardly; not ſecretly, but openly. For albeit, the faith of the heart be the principall thing, and chiefely required of us; yet the confeſſion of the mouth muſt not be ſeparated from it. This reproveth ſuch as account this open confeſſion of the truth, to be of no abſolute neceſſitie, but a meere thing indifferent, left to our liberty to be practiſed, or not to be practiſed. Theſe are thoſe Libertines that would live as they liſt, and make it no matter of what Religion they be. For, if it be indifferent whether we profeſſe Religion, or not, it is indifferent whether we beleeve or have faith; and let them hold it indifferent alſo unto them, whether the Lord Ieſus doe profeſſe to know them or not.

Eſay 44.5.

Rom. 10.9,10

Againe, we ſee, that it is not enough for us not to deny Chriſt, but there is required of us a farther dutie, even to confeſſe him before men. It is required of a dutifull ſonne, to confeſſe his Father with a ſound and upright heart, but yet he muſt deny his Father before men, if he would have his Father confeſſe him. So is it the part of a true Chriſtian, to beleeve to righteouſneſſe, and to confeſſe to ſalvation. Every one would ſeeme willing and deſirous to be ſaved, but if we looke to be partakers thereof, Chriſt muſt know us for his ſervants: and he will not acknowledge us in his kingdome, unleſſe here we make confeſſion of him. If we will not here know him, he will ſay to us hereafter, I know you not, depart from me, *If we deny him, he will deny us*; If we be aſhamed of him, take heed leſt he alſo be aſhamed of us. The theefe that was upon the Croſſe, made open confeſſion of his faith, reproved the blaſphemy of his Companion, and called upon Chriſt for his ſalvation, *Luke* 23. he rebuked his fellow, ſaying; *Feareſt thou not God, ſeeing thou art in the ſame condemnation? We are indeed righteouſly here, for we receive things worthy of that we have done, but this man hath done nothing amiſſe: And he ſaid unto Ieſus, Lord rememeber me when thou commeſt into thy Kingdome.* And albeit he were a Theefe and a Malefactor, for which he ſuffered death, yet is not Chriſt aſhamed of him he doth not ſtop his eares and refuſe to heare him, but to ſhew himſelfe true in his Word, and faithfull in his promiſe, he doth acknowledge him as his owne, becauſe he confeſſed him before that ſinfull and wicked generation, ſaying unto him; *Verely, I ſay unto thee, to day thou ſhalt be with mee in Paradiſe.*

2 Tim. 2.12.

Luke 23.40, 42,43.

The Apoſtle *Iohn* living, when the Deity of our Saviour began to bee doubted of, and called into queſtion, ſaith, *Every ſpirit which confeſſeth that Ieſus Chriſt is come in the fleſh, is of God; and every ſpirit that confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God.* If therefore wee looke to bee confeſſed of Chriſt, and to have our ſoules ſaved in the day of the Lord, let us boldly beare and behave our ſelves under the Croſſe, and not ſhrinke in the wetting, like deceitfull cloth; let us know that confeſſion and ſalvation muſt goe together, if wee waite for the one, wee muſt expreſſe the other;

1 Iohn 4.2,3.

if confeſſion goe before, we may build ſurely, and ground our ſelves ſtrongly upon the promiſe of Chriſt, that the ſalvation of our ſoules ſhall follow after, and no man ſhall take it from us. This made the Apoſtle ſay, *For this cauſe*

2 Tim.1. 12. *I ſuffer theſe things: but I am not aſhamed, for I know whom I have beleeved, and I am perſwaded that he is able to keepe that which I have committed to him againſt that day.*

Vſe. 2. Secondly, ſeeing our Faith and Religion muſt be confeſſed, it is a duty that lyeth upon us to ſeeke to know the truth, and labour to expreſſe the power of godlineſſe; otherwiſe it is unpoſſible that ever we ſhould make profeſſion of it. For profeſſion of the faith preſuppoſeth a knowledge of the faith; for how can we confeſſe that which we know not, or manifeſt that to other wherof we are ignorant our ſelves? This controlleth and condemneth thoſe that live in the Church, heare the Word, and have the Goſpell ſounding along time in their eares, yet know not what faith is, nor how to beleeve; ſo that whereas in regard of their continuance in the Church, in regard of the meanes offered

Heb.5.12. to them, and in regard of their age wherewith God hath bleſſed them, they might have been teachers of others, they have need to be taught the beginnings of faith, the grounds of Religion, and the principles of the Word of God, and are become ſuch as have need of milke, and not of ſtrong meat. Alas, who can conſider without great griefe of heart, and anguiſh of ſpirit, in what ſtate the greateſt number of our people ſtand, and remember that after all our planting, watering, ſowing, and labouring, they are apt and fit to receive any religion, becauſe they are blind and ignorant, and know not God aright, or any part of his truth, to their ſoules health. They are like the Potters Clay, which is ready to take any forme, and receive any impreſſion; or like the Earth, which altereth and changeth as the wind or weather, or the Spring or Winter ſhall worke upon it. If they were taught to beleeve and receive the *Cabala* of the *Iewes*, the *Alcoran* of the *Turkes*, the *Revelations* of the *Anabaptiſts*, the *Traditions* of the *Papiſts*, or ſuch like rotten traſh of mans devices: and if they were countenanced by authority of Princes, and Lawes of men, they were as eaſie to be wrought upon, as Waxe that is ready to receive any Stampe and Impreſſion. A lamentable caſe, that we ſhould be ſtill as Babes and children, not knowing the right hand from the left, carried about with every wind of Doctrine, and receiving the darkeneſſe of errour for the light of the truth. But we have not ſo learned Chriſt, and the Chriſtian Religon. When we have once given entertainment unto the truth, and imbraced it ſoundly in our hearts, we muſt not deny the faith, whatſoever befall us, whatſoever trouble come unto us; whether proſperity fawne and flatter upon us, or whether adverſity pinch us, and paine us; whether the Sunne of peace ſhine upon us, or whether the cloudes of affliction over-ſhadow us, we muſt alwayes be the ſame, and our ſtanding in the faith ſhould not be wavering or wandring, to give over at every aſſault, and to ſhrinke backe for every brunt, and to deny our Lord and Maſter by every tentation. This ſerveth to reprove thoſe that know nothing, and therefore can profeſſe nothing; and as they know nothing, ſo they will know nothing, of whom we may ſay as the Apoſtle doth, *This they wittingly know not, and ſo are wilfully ignorant, and ſhut*

2 Pet 3.5. *their eyes, becauſe they would not ſee, and becauſe the light ſhould not ſhine into their hearts.* For ſeeing God hath commanded the light to ſhine out of darkeneſſe, we may truely ſay, *If our Goſpell be then hid, it is hid to them that are loſt, in*

2 Cor.4. 3,4, 6. *whom the God of this world hath blinded the mindes*, that is, *of the Infidels, that the light of the glorious Goſpell of Chriſt (which is the Image of God) ſhould not ſhine unto them.* Thus doth God ſend them ſtrong deluſion, that they ſhould

2 Theſſ.2. 11,12. beleeve lies, *That all they might be damned which beleeve not the truth, but had pleaſure in unrighteouſneſſe.* Let us therefore ſeeke after knowledge, as for great treaſures. Let us ſearch the Scriptures, that in them wee may finde

eternall

eternall life: let us have the Word of God dwell plentifully in us, which is able to make us wiſe unto Salvation. Let us uſe all good meanes to encreaſe knowledge in us, to begin in faith, to hold out a good confeſſion, and to maintaine the truth againſt all the adverſaries that riſe up againſt us.

Uſe 3. Thirdly, ſeeing it is a duty to open our mouthes, and loſe our tongues, to confeſſe to his name that hath called us to his truth, it ſtandeth us upon continually, and conſtantly to pray for the Spirit of ſtrength, or corroboration, that we may be made able to ſtand in the time of danger. It is not in all that know and acknowledge the truth, to avouch it, and to maintaine it, confeſſe it, and to ſtand to it: but onely of ſuch as have received the ſtrengthening power of Chriſt. Hence it is that the Apoſtle ſaith of himſelfe, *I am able to doe all things, through the helpe of Chriſt which ſtrengtheth me.* So he prayeth for the *Coloſſians, That they might be ſtrengthned with the glorious power of Chriſt.* When a man hath once received to beleeve, he wanteth a new grace to be given unto him, that the graine of Faith which lyeth hidden in the heart, and covered in the Aſhes of mans frailty, may grow up openly, and bring forth in us the confeſſion of the mouth. This appeareth by the words of the Apoſtle *Iohn*; who teſtifieth; *That even among the chiefe Rulers, many beleeved in him: nevertheleſſe, becauſe of the Phariſees they did not confeſſe him, leſt they ſhould be caſt out of the Synagogue: for they loved the praiſe of men, more then the praiſe of God.* He ſpeaketh in this place of ſuch as were true beleevers, as appeareth both by the phraſe of ſpeaking, and the oppoſition, made betweene theſe, and thoſe that beleeved not, mentioned before. *Verſe 37.* where it is ſaid, *That though he did many miracles before them, yet they beleeved not on him.* The Evangeliſt noteth two lets and impediments that hindred them from the open manifeſtation of their Faith; to wit, the ſhame of the Croſſe, and the glory of the world.

Phil 4.13.

Iohn.12.42. 43.

Verſe 37.

Thus we ſee, that ſometimes the deere Servants of God are for a time afraid to confeſſe him, and to bewray themſelves what they hold: and how they beleeve. When *Peter* was come into the High-Prieſts Hall, and ſaw himſelfe in danger of death, he was ſo farre from confeſſing, that he fell to open denying of his Maſter; he beleeved in him (no doubt) in his heart, but he gave not glory unto him (as he ought) with his mouth. This we have heard to be in ſome of the bleſſed Martyrs, who gave their lives to the death they have ſometimes ſtaggered, and felt the weakeneſſe of the fleſh, before they have beene throughly ſtrengthned in the Inner man. *Nicodemus* a Ruler of the Iewes, and a Maſter in *Iſrael*, and bearing a love unto Chriſt, came unto him by night, and cloſely, as it were by ſtealth. So *Ioſeph* of *Arimathea*, was firſt a Diſciple of Chriſt ſecretly, for feare of the Iewes: yet afterward being ſtirred up with thoſe things that they ſaw at the death and paſſion of Chriſt, both of them ſhewed themſelves more boldly and confidently in his cauſe, and in the end forſooke all, to follow him, and reſolved to cleave unto him with the loſſe of all things that might be precious and deere unto them. Such then as our Faith is, ſuch is our confeſſion. A weake Faith, a weake confeſſion: a ſtrong faith, a ſtrong confeſſion: no faith, no confeſſion: a ſtaggering faith, a wavering confeſſion. Wherefore it belongeth unto us, to call upon God to give us his Spirit, which is called, *The ſpirit of ſtrength*, whereby we ſhall be inabled to beare the Croſſe patiently, and to confeſſe the faith conſtantly. For when once wee are ſuſtained and ſupported by the Spirit of Chriſt, no Croſſe ſhall daunt us, no tentation ſhall overwhelme us, but we ſhall endure all things with a contented mind, and perſevere unto the end.

Iohn 3. 2. and 7. 50. and 19. 38.

Eſay 11.2.

Uſe 4. Laſtly, we muſt ſhew our ſelves ready and reſolute to give a reckoning of our faith and hope, of our profeſſion and Religion, when we ſhall be required. This is greatly to the honor of God, when his Servants prepare themſelves

selves to set forth his truth, and are not afraide of the threatnings of their enemies. This is it which the Apostle *Peter* teacheth us, *Sanctifie the Lord in your hearts, and be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you with meekenesse and reverence.* This constant and Christian resolution was in *Paul*, when he was brought before rulers for Christs sake, though when he came to his answer no man assisted him, but some fled from him, and others were ashamed of him, yet he quit himselfe like a man, and shewed himselfe a faithfull witnesse of that truth which he beleeved. This use meeteth with many corruptions, and reproveth sundry practises that raigne among us:

1 Pet. 3. 15.

The first reproofe.

First, it convinceth such as thinke they are not to be blamed, but excused; not to be controlled, but defended; albeit, they deny the Truth of God, for feare of men, in time of persecution; so that they cleave to it in heart, and embrace it in their soules, so that they inwardly beleeve it, like of it, & hold it to themselves. Yet we heard before, that it is not enough for us, not to deny the faith, but it is required of us to confesse it. It is not enough for us to abstaine from that which is evill, unlesse we be carefull to doe that which is good. The Apostle *Iohn* teacheth. *That all the fearefull and unbeleeving, the abhominable and murtherers, the Whore-mongers, and Sorcerers, the Idolaters and lyars, shall have their part in the Lake which burneth with fire and Brimstone, which is the second death.* Here we see, that among these wicked persons which he nameth in the first place fearefull persons which he nameth; he nameth in the first place fearefull persons, which feare men more than God; these are overcome by Satan, and led to hell and destruction. Hence it is, that the Apostle chargeth us (as we heard before) not onely to keepe our faith, but to keepe the profession of our faith. And *Paul*, when he came to his first answearing, doth not reprove the Brethren, because they openly denied the Faith, but because they secretly forsooke him, and did not assist him, and he prayeth God that this sinne may not bee laid to their charge. So the Angell of the Church of *Pergamus* is commended, who dwelt where Satans throne was set up, because he kept the name of Christ, and denied not his Faith, even in those dayes when *Antipas* his faithfull Martyr was slaine, among them where Satan dwelleth. It is not enough therefore not to deny the faith, or not to abjure the Doctrine of Christ, we must give an account of a farther duty, and know that God requireth of us the confession of his truth, if we would have him confesse us in the Resurrection of the just:

Revel 21. 8.

Heb. 10. 23.

2 Tim. 4. 16.

Revel. 2. 13.

The second reproofe.

Secondly, it reproveth such as keepe their Faith and Conscience to themselves, and will not bewray it to others. A man shall live many yeares among them, and yet not know what Religion they are of. These are they that hide their Religion, and bury their Talent in the Earth, and thereby make themselves ready for every change and alteration; like the Weather-cocke which turneth with every blast of winde. These are they, that thinke themselves wise and wary men, by keeping them-selves close and private to themselves: and yet every simple man, nay every child may plainely perceive, that they are indeed of no Religion. For that faith which alwayes is kept secret, is no faith at all. It is required, not onely that every knee should bow, but that every tongue should confesse, that Iesus Christ is the Lord, unto the glory of God the Father, *Phil.* 2. 10. 11. Such as never professe any thing, doe plainely make it manifest, and as it were light a Candle to others, to discover the secrets of their hearts. Sometimes they will be Gospellers, sometimes they will be Papists, sometimes they will be Newters, such (it is to be feared) at all times are Atheists, or at least in the right way and broad path, that leadeth unto Atheisme. Let not such therefore flatter themselves, and deceive their owne soules; let them shew their Religion, if they have any: or else they shew themselves to be men of no Religion.

The third reproofe.

Thirdly, it reproveth such as censure and condemne others, as too pure and

and preciſe, by reaſon of their profeſſion. Theſe men that are cold themſelves, and care not whether Religion goe forward or backeward, cannot abide that any ſhould be more zealous and earneſt than themſelves; and becauſe they will not runne with them into all exceſſe of ryot, therefore they raile at them, and ſpeake all manner of evill againſt them. They have borrowed many opprobrious tearmes, and drawne many reviling taunts from the enemies of the Goſpell, and grace of God, and apply them where they ought not to bee beſtowed. When the Lord had reſtored the Goſpel unto us, being brought out of Superſtition and Idolatry, that the Romaniſts gnaſhed their teeth for anger, diſgorged their malice with rage, and were like to breake in peeces, through envy of the worke of the Lord ſet up among us, they deviſed againſt us and our Religion, moſt bitter reproches: then was our profeſſion called Puritaniſme, and our profeſſors branded with the names of Puritans, Preciſians, and unſpotted brethren: which contumelies are now taken out of the mouths of enemies, and one Brother doth ſpit them in the face of another. What a ſhame and indignity is this, that we profeſſing one faith, living under one Goſpel, embracing one Religion, and enduring the ſame enemies, ſhould borrow ſuch venomous ſpeeches from the ſcornefull and deſpightfull Papiſts and caſt them as Dung in the faces of our bretheren? Let us therefore leave theſe rayling and reviling ſpeeches, and ſend them backe to Rome (the Mother of cruelty, and of all biting and bitterneſſe) from whence they came. Let us upbraid no man with his zeale, nor hit no man in the teeth with his profeſſion. Let us rather be moved in love to follow their example, and bee provoked in a godly emulation to walke in their ſteps. And let us all know, that we muſt not be like the *Laodiceans, which were neither hot nor cold*: for if we ſcorne all zeale and forwardneſſe in the wayes of godlineſſe; if we be lukewarme profeſſors, and neither hot nor cold, it ſhall come to paſſe, that the Lord will ſpew us out of his mouth.

When and whence the word puritane arioſe.

Revel. 3. 15.

Fourthly, it reproveth ſuch as thinke they may be preſent at the Sacrifice of the Maſſe, and heare and ſee their Idolatry, ſo they keepe their conſcience to God and themſelves; yea, ſome goe farther, and thinke they may not only be preſent at Idolatry, in the Idols Temple, but bow downe to the Idolls, offer unto them, creepe unto them, and ſerve them with their bodies, ſo that they abhorre ſuch worſhip in their minds, and ſerve God in their hearts. But theſe excuſes cannot ſerve to juſtifie ſuch manner of ſerving of God. When God would aſſure *Eliah*, that he had his people in thoſe ruines of the Church, and that he was not left alone, he ſaid, *He had left ſeven thouſand in Iſrael, even all knees that have not bowed unto Baal, and every mouth that hath not kiſſed him.* He doth not ſay, he had reſerved ſuch as did not beleeve in *Baal*, but keepe their heart to God; but they are noted by this marke to bee the Lords, that they gave not to *Baal* the bending of the knee, nor any outward ſubjection unto him. In the tentations offered to Chriſt our Saviour, when the Devill onely required of him to fall downe and worſhip him, he anſwered; *Avoid Satan, for it is written, thou ſhalt worſhip the Lord, and him onely ſhalt thou ſerve. Nebucadnezzar* required nothing of *Shadrach, Meſhach*, and *Abednego*, the three Servants of God, but to bow the knee, and to fall downe to the golden Image that he ſhould ſet up; and yet they did chooſe rather to be caſt alive into the hot fiery furnace, and to endure the extremity of the flame. It is not therefore enough to worſhip God in heart and ſoule. True it is, he commandeth us to worſhip him in ſpirit and truth, but not onely in ſpirit and truth. God requireth of us the body, as well as the ſpirit; the outward man, as well as the inward; the knee, as well as the heart. He challengeth every part and member of our body to be employed to his worſhip. He that hath an eare to heare, *Muſt heare what the ſpirit ſaith unto the Churches:* He that hath a *Tongue to ſpeake, muſt ſpeake as the words of God.* He that hath hands to lift up,

The fourth reproofe.

1 Kin. 19. 18.

Matth. 4. 10.

Dan. 3. 17.

1ohn 4. 24.

Revel. 2. 7. 1 Pet. 4 11.

1 Tim.2.8. Ephes.3.14. Rom.10.10. up, *Must lift up pure hands, without wrath, and without contention.* He that hath a knee to bow, *Must bow it to the Father of our Lord Iesus Christ.* He that hath a mouth to open, *Must make confession with it to salvation.* He that hath

Psal.122.2. feet must say, *Our feete shall stand in thy gate, O Ierusalem.* The cause why God claimeth and challengeth the whole body, is because the body is his, as

Psal.100.3. well as the soule. It is his by creation, because he made it, *and not wee our selves: we are his people, and the Sheepe of his pasture.* The Clay was his whereof we were formed, so that we are his by the Law of Creation. He feedeth and findeth us of his owne cost and charges; he cloatheth us with his owne

Psal.50.10. wooll, *For all the Beasts of the field are his, and the Beasts on a thousand mountaines.* If then we live at his expenses, we are his by another right, even the Booke of his providence. We are made his, by the freeing of us from the thraldome of sinne, from the tyranny of Satan, from the bondage of corruption, by paying a price, a great price; by giving for us a ransome, a great ransome, not of Silver and Gold, but by shedding his blood, his precious blood for us: the Speare pierced his heart, the Nayles pierced his hands and his feet, the Thornes pierced his head. Seeing therefore, he suffered so much in his body, for our bodies; we are wholly his, by the worke of our redemption, who before were not his. The Holy-Ghost likewise sanctifieth our bodies as well as our soules, and maketh them a Temple to dwell in; and lastly, we looke

1 Cor.6.19. 20. for salvation and glorification, not onely in soule, but in body, and therefore we must glorifie God both in our bodies, and in our soules: we must offer up our bodies an holy Sacrifice unto him, and not commit Sacriledge against him, by plucking and withdrawing away any part of our bodies from him.

The fift reproofe. Lastly, it reproveth such as keepe company with open enemies to God and his Religion, where they cannot but heare God dishonored, his truth blasphemed, his servants slandred and reviled, and yet make as though they heard nothing, or saw nothing, or could speake nothing; for they stop their eares, and close their eyes, and shut their mouths to the discountenancing of Religion, and the encouraging of evill persons. How many are there that make the true professors of the Word, and the faithfull Servants of God a common by-word, and their Table-talke at their bankets and meetings? We are at such times ashamed of Christ, of our faith, of our Religion, of any matter that may tend to the edification of our soules, but we are not ashamed of the workes of the devill, and of the fruits of darkenesse. We are not ashamed to fill our tables, what shall I say? with spewing; nay, worse then spewing, with open blasphemy, and swearing, with slandering and reviling of our brethren. Such were the enemies that *David* had experience of; they rejoyced and assembled themselves against him, the very abjects tare him, and ceased

Psal.35.15. 16. and 69. 12.13. not with the false scoffers at bankets, gnashing their teeth against him, *When he prayed daily unto God, and the zeale of his house did even eate him up, hee became a Proverbe unto them; they that sate in the gate spake of him, and the drunkards sang songs of him.* When we see godly men thus handled, and their profession in our meetings taunted, let us open our mouths in the cause of the dumbe, let us give glory to God in the midst of our assemblies, and not suffer the faithfull to be so foully traduced, and Religion it selfe through their sides

Prou.31.8.9. and 24.10.11 to bee nipped and despighted. Let us follow the counsell of the Wise man, *Open thy mouth for the dumbe in the cause of all the children of destruction: Open thy mouth, judge righteously, and judge the afflicted and the poore.* We are willed according to our places and power by all lawfull meanes to helpe the afflicted, and to succour the distressed. We must not be faint-hearted and afraide to speake for them. This is it which the Prophet teacheth, *I will de-*

Psal.22.22. *clare thy name unto my Brethren, in the middest of the Congregation will I praise thee.* This is a duty to be practised of us, so often as we see our Brethren reviled

viled, their profeſſion taunted, and Religion it ſelfe ſlandered.

[*I heare of thy love and faith.*] We have heard before the commendation of *Philemons* profeſſion, ſo that *Paul* being farre removed from him, yet had notice of it. Now, we are to conſider wherein his profeſſion ſtood, and wherefore hee is commended. The things for which he is praiſed are theſe two, Faith, and Love. He might have named many other graces and gifts of God, his knowledge, his temperance, his patience, his meeknetſe, his gentleneſſe, his goodneſſe, his long-ſuffering; but theſe are the chiefe and principall, theſe perfect a Chriſtian mans ſalvation. For our happineſſe ſtandeth and conſiſteth in two things, partly in our Communion with Chriſt our head, and partly in our conjunction and fellowſhip with the members of Chriſt. Faith is that which uniteth us with Chriſt our head: love joyneth us together one with another, which are the members of his body. From hence wee learne, that the chiefe things that commend a man to God and his Church, are faith in Chriſt, and love to the Saints of God. Among all the gifts of God which bring unto us a good report, the principall are to be a beleever in Chriſt, and to ſhew forth the fruits of mercy. This appeareth in all the examples of the Fathers, and Patriarkes of elder times, that lived both before the flood, and ſince the flood, even unto the comming of Chriſt: for by it our Elders were well reported of. By faith, *Abel* offered unto God a greater Sacrifice then *Caine*, by the which he obtained witneſſe that he was righteous, God teſtifying of his gifts: by the which faith alſo he being dead, yet ſpeaketh. By faith was *Enoch* tranſlated, that he ſhould not ſee death; neither was he found, for God hath tranſlated him, for before he was tranſlated, hee was reported of, tht he had pleaſed God. It is ſaid of *Abraham*, that above hope, he beleeved under hope, and it was imputed to him for righteouſneſſe. The Apoſtle ſpeaking of the Romanes, ſaith, *I thanke my God through Ieſus Chriſt, for you all, becauſe your Faith is publiſhed throughout the whole world.* And after he greeteth *Aquila* and *Priſcilla* his fellow-helpers in Chriſt Ieſus, who for his life were ready to lay downe their owne neckes, to whom not onely he gave thankes, but alſo all the Churches of the Gentiles: So he giveth thankes to God, when he heard of the faith of the *Coloſſians*, which they had in Chriſt Ieſus, and of their love toward all Saints: hee praiſeth God without ceaſing, remembring the effectuall Faith and diligent love which were found in the Church of the *Theſſalonians*. All theſe examples teach us this truth, that it is faith, love, and ſuch like graces of Gods ſpirit, whereby we receive a good report, as that wherewithall we are accepted of God, and become renowned in the Church.

Doct. 5. Faith and love doe commend a man to God and his Church.

Heb. 11.2.

Heb. 11.5-39.

Rom. 4.18. 22. and 1.8. and 16.4, Coloſ. 4.1.

1 Theſ. 1.3.

The Reaſons follow to confirme this Doctrine. Firſt, they give us good acceptance and approbation with God and man, becauſe they are evident markes, and notable Teſtimonies of our election and perſeverance. They are as two eare-markes, to know and diſcerne whoſe Sheepe we are. Hence it is, that the Apoſtle making mention of the *Theſſalonians* in his Prayers, who had ſhewed the effectuall faith and diligent love, and the patience of their hope in our Lord Ieſus Chriſt, in the ſight of God, even our Father, he addeth, *Knowing (beloved Brethren) that yee are elect of God.* So the ſame Apoſtle writing to the *Philippians*, ſaith, *That becauſe of the fellowſhip which they had in the Goſpel, he was perſwaded of this ſame thing, that God which had begun this good worke in them, would performe it untill the day of Ieſus Chriſt.* For howſoever the faithfull have a new name given unto them, and written in them, which no man knoweth ſaving he that receiveth it: yet doe the godly after a ſort know and underſtand the election of others, the calling of others, the juſtification of others. True it is, they are aſſured of their owne election to eternall life, more certainely by the inward Teſtimony of the ſpirit: nevertheleſſe we have ſome knowledge of the election of our brethren, by outward ſignes and tokens.

Reaſon. 1.

1 Theſ. 1.4.

Phil. 1.5.6. and 4.3.

Revel. 12.17.

kens. Now, there are two things to bee conſidered, the knowledge and judgement whereof, is hard and hidden: the one of that which is paſt; the other of that which is to come. That which is paſt, is our election from everlaſting, before the foundation of the world was laid, that which is to come, is our perſeverance and perſiſtance unto the end of our dayes; yet we ſee the Apoſtle profeſſeth ſome knowledge, nay perſwaſion of them both, which is grounded upon the graces of God, beſtowed upon thoſe that are his. The more excellent theſe graces are in quality, the more they are in number, the greater they are in quantity, the better Teſtimony they give unto men, and the ſurer judgement ariſeth from them, unto ſuch as have them.

Reaſon. 2. Secondly, God hath given praiſe and glory as an unſeperable companion of godlineſſe and goodneſſe; and on the other ſide, he hath appointed and allotted ſhame to follow ſinne. He hath joyned theſe together, to wit, glory with piety, and ſhame with iniquity. Theſe draw together, as it were, in one yoake, ſo that one cannot be without the other. The Apoſtle ſpeaking
Phil.3.19. of the ungodly, ſaith, *Their glory ſhall be to their ſhame.* Seeing therefore, the graces of Gods Spirit are Teſtimonies of election, and Companions of praiſe and glory, we muſt from hence conclude, that the good gifts of God that are found in us, make us accepted of God and man.

Vſe. 1. The Vſes follow to be conſidered and learned of us. Firſt, ſeeing faith in Chriſt, and love toward the Saints give us a good report in the Church, and lay up a good foundation for us in heaven, we ſee that onely godly men have a good name, and evill men ſhall leave the blots of an evill name behind them. This is one difference betweene the godly and ungodly; the godly, as he leadeth a godly and ſanctified life, ſo he leaveth behind him a good report, whereby he ſmelleth ſweetly in the Noſtrils of God and man. But the ungodly, as they diſhonor God in their lives, ſo he will diſhonor them in their perſons and names, and reward them with confuſion of faces. This is it which the Pro-
Eſay 65.14. 15. phet threatneth in the Name of God, *Behold, my ſervants ſhall ſing for joy of heart, and ye ſhall cry for ſorrow of heart, and ſhall houle for vexation of mind: and yee ſhall leave your name as a curſe unto my choſen, for the Lord God ſhall ſlay you, and call his ſervants by another name.* There is a praiſe and commendation, which turneth to ſhame and infamy, to woe and miſery: and againe, there is a ſhame and reproach, that bringeth glory and praiſe with it. This our Savi-
Luke 6.26. 22. our teacheth, *Woe be to you, when all men ſpeake well of you, for ſo did their fathers to the falſe Prophets: but bleſſed are you when men hate you, and when they ſeparate you, and revile you, and put out your name as evill for the Sonne of mans ſake.* It ſeemeth to many that looke with an eye of fleſh, and judge with corrupt judgement, that the righteous are forgotten, and their names buried as in the grave of ſilence, they ſeeme above all other wretched and miſerable, becauſe no man revengeth the wrongs and injuries that are offred unto them, yet God in the end will maintaine their cauſe, and give them good eſtimation with all good men. On the other ſide, howſoever the ungodly flouriſh for a ſeaſon, and are famous in the world, howſoever they are praiſed of others, and praiſe themſelves with their owne mouths, yet their name ſhall be filthy and abho-
Prov.10.7. minable, according to that which *Salomon* ſaith, *The memoriall of the juſt ſhall be bleſſed, but the name of the wicked ſhall rot.* This overthroweth three ſorts of men that offend, and eſteeme not of men according to their faith and profeſſion.

The firſt reproofe. Firſt, ſuch as ſlander the godly, and bring up an evill report of the faithfull people of God, ſuch as revile them, and ſeeke to take away their good name from them, which is a Iewell more precious then Silver and Gold. But wee ſhall leſſe eſteeme what they ſpeake, if we conſider who they are that ſpeake. For the witneſſe of an enemy is by no Law to be taken, but alwayes to bee ſuſpected. Secondly, ſuch as magnifie and advance the ungodly, give them

The ſecond reproofe. the

the praiſe and applauſe of the world, ſpeake well of them, as of the onely honeſt men that deſerve to be commended. But ſo long as they live in ſinne, their owne wickednesse doth teſtifie to their faces, and their ungodly hearts proclaime their owne ſhame, and ſhall bring upon them utter confuſion. Let this be written and engraven in our mindes, that ungodlineſſe will bring a blot and leave a reproach behind it.

Laſtly, it convinceth ſuch as are civill men, & can ſay they are not Drunkards, they are not Adulterers, they are not Theeves, they leade an honeſt life, they pay all men their owne, they are ready to pleaſure their friends, they deale juſtly with their neighbours: theſe men have a good liking of themſelves, and are accounted the onely men among others. For this civill honeſt man is reputed the onely honeſt man. But a man may do all this, and be a Phariſee, yea, no better in the ſight of God, than a Turke and Infidell. He may carry the countenance and have the report of ſuch a liver, and yet ſmell ſtrongly, and ſavour rankely in the noſtrils of God, of ignorance, of unbeleefe, of pride, and of ſelfe-love. If we would deſerve true praiſe indeed, we muſt not reſt in theſe outward practiſes and in this morall civillity, we muſt plant Religion in our hearts, we muſt have a ſound faith in Chriſt, we muſt know the Doctrine of the Goſpell, we muſt worſhip God aright. This the Apoſtle ſetteth downe as a rule to direct us in our praiſing of men, *He is not a Iew which is one outward, neither is that circumciſion which is outward in the fleſh: but he is a Iew, which is one within, and the Circumciſion is of the heart; in the ſpirit, not in the letter, whoſe praiſe is not of men, but of God.* It is the commendation of *David*, that he was a man after Gods owne heart. It is the commendation of *Iob*, *that he was an upright and juſt man, one that feared God, and eſchewed evill.* It is the commendation of *Zachary* and *Elizabeth*, *that they were both juſt before God, and walked in all the commandements and Ordinances of the Lord without reproofe.* If a man be voyd and deſtitute of this piety, he can receive no comfort by his civillity, and albeit he have the eſtimation of an honeſt man, it ſhall availe him nothing, unleſſe withall he bee a Religious man: and if our praiſe be never ſo great for our externall dealing toward men, it ſhall miniſter no profit unto us, except we ſhew inward devotion toward God.

The third reproofe.

Rom. 2. 28, 29.

Iob 1. 1. and 2. 3.

Luke 1. 6.

Secondly, ſeeing faith and love give us a good commendation and report, let us by theſe and ſuch like graces of Gods Spirit, ſeeke after a good name, let us not hunt after the praiſe of men, but that which is of God: the other is a blaſt of wind, this is certaine and never fadeth. This made the Apoſtle ſay, *We did not uſe flattering words, as ye know, nor coloured covetouſneſſe, God is record: neither ſought wee praiſe of men, neither of you, nor of others, when we might have beene chargeable as the Apoſtles of Chriſt, wee ſpeake not as they that pleaſe men, but God, which approveth our hearts.*

Vſe 2.

1 Theſſ. 2. 5, 6, 4.

This Vſe and Concluſion being well pondered and conſidered in our hearts, it will diſcover the great vanity and folly of earthly minded men, who ſeeke rather a great name, than a good and godly name. Thus did they that builded the Tower of *Babel*, they ſought a great name by their great exploites, for they would build them a Tower that ſhould reach to heaven, (that is, exceeding high) to get them a name. Thus did *Abſalom* ſeeke a name by adulation and flattery, by ſtealing away the hearts of the people, by creeping and crouching to every one. Thus doe hypocrites ſeeke a name, by a vizard of holineſſe, and putting on a ſhew of Religion, who indeed have a name, that they are alive, but they are dead. Thus doe rich men hope to become famous and to leave a name behind them, by getting goods, and raiſing up their children, who thinke that their houſes and their poſterities ſhall continue from generation to generation, and call their lands and livings by their names. Thus did *Nebuchadnezzar* ſeeke a name, when in the pride of his heart, hee ſaid, *Is not this great Babell that I have built for the houſe of*

Gen. 11. 4.

2 Sam. 15. 5.

Revel. 3. 1.

Pſal 49. 11, 12.

Dan. 4. 27.

Act.12.22. *the kingdome by the might of my power, and for the honour of my Majeſty?* Thus did *Herod* by his ſmooth words and eloquent ſpeech, procure the applauſe of the people, that cryed out, *It is the voyce of God and not of man.* All theſe were ignorant what a good name is, and therefore they and their names could not continue in honour, but periſhed like beaſts that dye of the rot and murraine. Wherefore, we muſt labour to get a good name by faith in Chriſt, by favour to the Saints, by love to the Goſpell, which we ſhall obtaine, if wee be carefull to avoyde all kinde of ſinnes, both groſſe ſinnes, and light ſinnes, and all occaſions and enticements that may draw us unto them. It is unpoſſible that we ſhould have faith to pleaſe God, and to have praiſe of God, if wee never repented of dead workes, if we live in open ſinnes againſt knowledge, and againſt conſcience. And howſoever we account ſome ſinnes ſmall and ſlender (as the Church of *Rome* hold ſome veniall) yet

Eccl.10.1. *As dead flies cauſe to ſtinke and putrifie the oyntment of the Apothecary, ſo doth a little folly him that is in eſtimation for wiſedome and for glory.*

On the other ſide, we muſt ſtrive to be rich in faith, and in good workes, for ſuch as endevour themſelves to honour God in theſe, ſhall receive honour from God. And if by any weakeneſſe or infirmity we be falne to the loſſe of a good name, wee muſt have a care, with all ſpeed to repaire it: we muſt be humbled by unfained repentance; We muſt ſeeke to be reconciled unto God, to be waſhed in the blood of Chriſt, to be purged in our conſciences, and to build up the ruines of our decayed life. For, the care to repaire this good name being loſt, muſt be no leſſe than to obtaine it at the firſt. This wee ſee in *David*, in *Manaſſes*, in *Peter*, who turned unto God with all their hearts, who by their riſing againe from ſinne to righteouſneſſe, builded that which before they deſtroyed, repaired that which before they impaired, and encreaſed that which before they had diminiſhed.

Vſe. 3. Laſtly, it is great comfort and conſolation to the faithfull and godly, to keepe faith and a good conſcience, they are aſſured, that howſoever the wicked ſhall undermine and nibble at our good names, and caſt ſome blemiſh upon them to defile them, yet God undertaketh the protection and preſervation of our good names, and it reſteth not in the power of any creature to ſpoyle us of them.

There are three enemies to a good name. True it is, our good name is in danger of three great enemies, which are as three Caterpillers, that waſte the fruits of the earth, or as ſo many Locuſts, that eate up the graſſe of the field, or as three Canker-wormes that eate the barkes of the Trees. Some are Authors and Inventors of ſlanders, and falſe tales; Others, are walkers and talkers of them, ſpreading them abroad to the hurt of others: A third ſort, are Hoſtes and Receivers of the two former, beleeving ſuch Ware to be good, as theſe Merchants and Brokers bring unto them. But howſoever, the Children of God are ſubject to the venemous tongues of ungodly men, whereby they are maligned and ſlandered; yet they muſt rejoyce and comfort themſelves in this, that their approbation is in heaven, and their reward with their God, thorough whoſe abundant Mercy, they ſhall bee had in perpetuall remembrance, *Iob* 16.19.

Phil.4.8. This the Apoſtle putteth us in minde of, when hee ſaith, *Whatſoever things are true, whatſoever things are honeſt, whatſoever things are pure, whatſoever things are worthy love, whatſoever things are of good report, if there bee any vertue, or if there bee any praiſe, thinke of theſe things which yee both learned, and received, and heard, and ſeene in mee.* For what ſhould it avayle a man, to be prayſed and commended in the world; for ſtrength, for Nobility, for Gentry, for riches, for Beautie, for Greatneſſe, which cannot make us bleſſed? Nothing can give us true and everlaſting honour, and cauſe us to be approved of God and men, but faith and the fruits thereof, that

that accompany ſalvation. Hence it is, that the Apoſtle ſpeaking of the Fathers that lived in faith, and dyed in faith, which followed them even to their Graves, ſaith, *that all of them through faith obtained a good report.* Let us therefore above all things ſeeke to pleaſe God by faith, that ſo we may finde that favour which never ſhall have end. Heb. 11.39.

[*Faith and Love.* We have ſhewed before wherein the praiſe of *Philemon* ſtandeth; to wit, in faith and love: which offereth unto us another profitable conſideration, in that he joyneth and annexeth theſe two vertues together.

He nameth not faith alone, nor love alone, but hee knitteth faith and love as it were in one band together. So then we ſee, that theſe two graces given by one and the ſame ſpirit, are remembred, to take up their ſeat and lodging in one mans heart. Wee learne hereby, that faith and love are alwayes coupled together, faith is not without love, nor ~~love~~ without faith, but faith and love goe together in all the ſervants of God, and can never be ſeparated and put aſunder. When *Paul* prayed for the *Theſſalonians*, he remembred theſe two to be in them, their effectuall faith, and their diligent love. It is ſaid of the Church gathered together after the aſcention of Chriſt, that all they which beleeved were in one place, and had all things common. Such as were true beleevers, were alſo Commoners together, ſuch as had faith in Chriſt, had love toward the Saints.

Doct. 6. Faith and love doe alwayes goe together. 1 Theſſ. 1.3. Acts 2.44.

This *Luke* ſheweth more plainely afterward, *The multitude of them that beleeved, were of one heart and of one ſoule, neither any of them ſaid that any thing of that which hee poſſeſſed was his owne, but they had all things common.* Heere we ſee faith, and the manifeſtation of faith, by the fruits of charity joyned together. To this purpoſe the Apoſtle ſaith, *In Ieſus Chriſt neither circumciſion availeth any thing, neither uncircumciſion, but faith which worketh by love.* Heere alſo hee coupleth faith with love in one Yoake declaring that faith is effectuall in the duties of love. So the Apoſtle *Iohn* teacheth, that faith in Chriſt, and love one toward another, are things ever joyned together. *This is then his Commandement, that wee beleeve in the Name of his Sonne Ieſus Chriſt, and love one another as hee gave commandement.* And the Apoſtle *Iames* ſpeaking of the effectuall faith of *Abraham* whereby hee beleeved and was juſtified, declareth that *the faith wrought with his workes, and through the workes was the faith made perfect.* All theſe Texts and Teſtimonies of Scripture ſerve to teach us, that our faith muſt be accompanied with Love, and the one not divided from the other. Act. 4.32. Gal. 5.6. Iohn 3.23. Iam. 2.22.

Reaſon. 1. The truth hereof will better appeare to every one of us, If wee conſider the Reaſons. For firſt, they are as the Tree and the fruit, as the Roote and the Branch, as the Fountaine and the Streame, as the cauſe and the effect. Faith is the Tree, the Roote, the Fountaine, the Cauſe: Loue is the Fruite, the Branch, the Streame, the Effect. The Cauſe and the Effect are Relatives, and have relation and reference either to other: ſo that the cauſe cannot be without his effect; nor the effect without his cauſe: and therefore both theſe muſt goe together. The Prophet deſcribeth the bleſſed man *to bee like a Tree planted by the Rivers of waters, that will bring forth her fruit in due ſeaſon, whoſe Leafe ſhall not fade: ſowhatſoever he ſhall doe, ſhall proſper.* Pſal. 1.3.

Reaſon 2. Secondly, faith ſeparated from love, or love ſeparated from faith, is a falſe faith and a falſe love. Faith without love, or ſeparated from the fruites of love, is dead and without life; a naked name without the thing, an empty ſhaddow without ſubſtance, a dead carkaſſe without breath. It is nothing worth without love. The Apoſtle ſaith, *If a man had all faith, ſo that hee could remove mountaines, and had not love, it were nothing, hee ſhould bee as ſounding braſſe, or tinkeling Cymball.* So wee reade in the Epiſtle of 1 Cor. 13.1, 2.

Iam.2.20. *Iames, That the faith which is is without workes, is dead, it is a Baſtard faith, a counterfeit faith, an idle faith, which is no true faith indeed, but onely in Name.* For as a painted hand is no hand, or as a painted fire is no fire, ſo a ſeeming faith is no faith. Againe, love without faith, is without his right order, yea, without his life and ſoule, his true cauſe and forme, and ſo not good, but evill; not approved, but rejected of God, *For without Faith, it is unpoſſible to pleaſe God, and whatſoever is not of faith, is ſinne.* All workes of Iuſtice, Mercy, Righteouſneſſe, to releeve the poore, to feed the hungry, to clothe the naked, without faith, are nothing worth; nay, all theſe beautifull ſhewes are beautifull ſinnes, except they be ſeaſoned with faith. Againe, to afflict thy ſoule, to humble thy ſelfe, to heare the Word, to receive the Sacraments without love, that is, to doe the duties of the firſt Table, and to neglect them of the ſecond Table, is but Hypocriſie, and maketh us abhominable in the ſight of God. Seeing then, faith and love are as the cauſe and the effect that live together, and ſeeing they loſe their names and natures, being diſ-joyned and divided one from another; we ſee it evidently and ſtrongly to appeare, that faith in Chriſt, and love to the brethren, as mother and daughter, are joyned together in every true Chriſtian.

Heb.11.6. Rom.14.23.

Vſe. 1. The Vſes are now to be conſidered. Firſt, ſeeing theſe two gifts are coupled together one with another, it followeth, that they muſt never be ſeparated in a Chriſtian man. He that is joyned with the head, muſt alſo be joyned with the members; and he that hath his part in the Communion of Saints, hath his fellowſhip with Chriſt. If it be a generall rule delivered by Chriſt, that the things which God hath coupled together, no man muſt ſeparate; it holdeth in this particular, that faith and love are not to be diſ-joyned and diſmembred, for as much as God hath lodged them as two gheſts in one houſe, and locked them up as two Pearles and Iewels in one Cloſſet. It is a rule publiſhed by the Heathen, that all vertues are knit together in one chaine, ſo that he which hath one, hath all of them: he that wanteth one of them, wanteth all: ſo is it with this worthy paire of heavenly graces, wee muſt not have a faith without workes, nor workes without Faith, but our faith muſt be fruitfull to bring forth workes, and our workes muſt be thankfull to confeſſe them, to be received from faith: Our faith worketh by love, our love liveth by faith: our faith reſpecteth Chriſt, our love reſpecteth the Saints: both which appeare in the example of *Rahab*, *Heb.* 11.31.

Mat.19.6.

Cicer. de offic. lib.2.

Iam.2.25.

Thus muſt theſe two be found in every one of us, for they meet together in all ſuch as ſhall be ſaved. This made the Apoſtle ſay in his Epiſtle to *Titus*, *Chap.* 3 *This is a true ſaying, and theſe things I will thou ſhouldeſt affirme; that they which have beleeved God, might be carefull to ſhew forth good-workes: Theſe things are good and profitable unto men.* Let us examine our owne hearts, whether we finde theſe two graces in us, which muſt be as two twinnes that rejoyce and take delight to bee together, or two Siſters that accompany one with another, like *Martha* and *Mary* in one houſe, ſo muſt theſe be two vertues in one heart. Hence it is, that the Apoſtle *John* ſaith in his firſt Epiſtle, *If any man ſay, I love God, and hate his Brother, hee is a Lyer: for how can hee that loveth not his brother, whom hee hath ſeene; Love God whom hee hath not ſeene?* And this Commandement have we of him, that hee that loveth God, ſhould love his brother alſo. Where hee teacheth, that the love of God, and the love of our brethren, are knit together with ſuch a faſt knot, as can never bee looſed and diſſolved, the workes of the firſt Table cannot be pulled aſunder from the workes of the ſecond Table. The Apoſtle *Peter* mooving the diſperſed *Iewes*, to give diligence to make their Election ſure, and their Calling certaine, that ſo they might never fall away, exhorteth them, *To joyne vertue with their faith; and with faith, Knowledge; and with knowledge, temperance; and with temperance, patience; and with*

Titus 3.8.

1 Ioh.4.20. 20.

2 Pet.1.5,6, 7

with patience, godlineſſe; and with godlineſſe, brotherly kindneſſe; and with brotherly kindneſſe, love. Theſe Chriſtian graces of Gods Spirit, hee would have in them, and not onely to be found in them, but to abound in them; and not onely ſome of them, but they muſt endevour to get them all, and to joyne one of them to another, that ſo we may be fruitfull in all good workes. It is not therefore enough for us to have one gift alone, and then thinke wee are well.

Let us not flatter our ſelves, and boaſt of our Religion, to ſay we have faith, or knowledge, or temperance, or love. Hee that hath but one of them, hath indeed none of them. We muſt have many, or elſe we cannot aſſure our ſelves, that we have any at all. For, as he that is reformed in one ſinne, is reformed in all knowne ſinnes, and he that truely repenteth of one, truely repenteth of all: ſo he that hath obtained of one gift, hath gotten many. One ſinne commonly goeth not alone; ſo one vertue goeth not alone. When faith commeth, there commeth a traine with it, it is as a Royall Queene, that never travelleth abroad without her traine. Faith layeth hold upon CHRIST, in whom all treaſures of Knowledge and Wiſedome are hidden: Whoſoever poſſeſſeth him, and hath him dwelling in his heart, he poſſeſſeth all things. If then we, by attending on the Ordinance of God, have gotten faith, which commeth by hearing, and hearing by the Word; ſo ſoone as faith is entred, a great multitude and mighty Army of Gods graces ſtand about us, and throng at the doore of our hearts, as it were ſtriving and thruſting, which of them ſhould enter firſt, and they never give over, untill they be all come in, and have taken up their lodging there, never after to be diſlodged and diſpoſſeſſed of that place.

Col. 1. 19. & 2. 3.

Rom 10. 17.

Let us not therefore be ſparing and ſo niggardly, to thinke one graces of God ſufficient for us; we ſerve a liberall Lord and bountifull Maſter, that offereth to make us partakers of all his treaſures, and to beſtow upon us all the riches of his houſe. We may put our hands into his Coffers, and ſtore our ſelves with plenty and abundance. Wee ſee how they that cover their houſes, doe lay Tile upon Tile, or Stone upon Stone, or Straw upon Straw, ſo thicke, that it may not raine thorow, and that they may be defended from wind and weather; ſo ſhould it be with us that are ſetting up a Chriſtian building, when we have laide a good foundation, wee muſt cover our houſes with a ſtrong covering, wee muſt lay grace upon grace, and joyne vertue to vertue, that though the ſtormes of tentations beate upon us, yet they may not prevaile againſt us; though the raine of afflictions fall upon us, yet it may not enter into us; and although the winds of wickedneſſe doe oftentimes blow upon us, yet they may not over-turne and overthrow us.

Plaut. in Trinum. Beneſacta beneſactis alys pertegito, ne perpluant.

Secondly, ſeeing faith and love goe together, and dwell together, wee are put in minde of a notable dutie, and are thereby directed to prove our faith by our love, and our love by our faith, and to make one of them ſerve to aſſure the other. The cauſe will prove the effect, and the effect will manifeſt the cauſe. We may prove fire by the heat, and the heat by the fire; a good tree by his fruit, and the fruit by his tree. Many will ſeeme faithfull and religious, they will glory that they beleeve, and boaſt of their piety and godlineſſe; yet come to their lives, and you ſhall find therein no fruits of mercy, no workes of charity, no tokens and teſtimonies of their love appearing in them. This mans religion is in vaine, his faith is in vaine, his ſhew of godlineſſe is in vaine: for pure *Religion and undefiled before God the Father, is this, to viſit the fatherleſſe and widdowes in their adverſity, and to keepe himſelfe unſpotted of the world.* And the ſame Apoſtle in the next chapter teacheth, *That it ſhall not profit any man to ſay he hath faith, when his faith bringeth forth no Good-workes.* Againe, many will ſhew ſome fruits of Love to their Brethren, in Almes, in liberality, in giving unto the

Vſe. 2.

Iam. 1. 2. 7. & 2. 16.

poore, in dealing juſtly and uprightly; and yet have no faith, they doe them as naturall men, mooved by a naturall affection, or ſtirred up by vaine-glory, or hunting after the praiſe of men, or conſtrained by the Lawes of Princes, or fearing the reproach of the world, or ſeeking the merit of their owne ſalvation. All ſuch have their reward according to their worke, but not according to their hope. They have their reward already, they muſt looke for no other; they have it among men, they ſhall loſe it with God; they have the applauſe of the world, but they muſt paſſe another doome in the life to come. Such faith (before ſpoken of) without love, is but a ſhadow of faith; and ſuch love without faith is but a ſhadow of love, both are naught and nothing worth, if they be aſunder. The root joyned to the tree are both good, and make the branches fruitfull, but ſeparate the one from the other, pull the root from the tree, and you deſtroy them both, you kill them both. This is that uſe which Saint *Iames* urgeth, *chap.* 2. *Some man might ſay, Thou haſt the faith, and I have workes: ſhew me thy faith out of thy workes, and I will ſhew thee my faith by my works.* Whereby we are taught to try the truth of our faith, and the ſincerity of our love, that we be not deceived in the one, or in the other. But how ſhall this tryall be made? Surely, by making one the Touchſtone to the other, laying one to the other, and weighing one in the ballance with the other. For the Apoſtle willeth the vaine Chriſtian, who hath nothing but the name of faith to glory in (like a poore Begger that boaſteth of great riches) to ſhew the goodneſſe of his faith by the fruits of Good-workes, or elſe his faith ſhall appeare to be no faith, and his claime to be a falſe uſurpation. So then, if thou wilt prove thy ſelfe a true Chriſtian, and to be juſt before God through faith in Chriſt, it is not enough to take unto thee the title of faith, and to boaſt of ſuch a beliefe as the Divels have, and every Reprobate may have; but thou muſt be content to have thy inward faith examined and tryed by thy outward workes, whether it be the true faith or not. For a true faith is alwayes joyned with love, and bringeth forth Good-workes, as neceſſarily as a good tree bringeth forth good fruits. An evill tree bringeth forth evill fruits, but a good tree hath good fruit comming from it. From this conjunction of theſe two ſuperiour vertues, to wit, Faith and Love: the *Rhemiſts* in their tranſlation, and other *Romaniſts* in their diſputations, doe debate and conclude againſt a fundamentall point of Chriſtian Religion, on this manner:

Iames 2.18.

If faith be not alone, but joyned with love, then faith alone doth not juſtifie:
But faith is not alone, but joyned with love;
Therefore faith alone doth not juſtifie.

To this Objection I anſwer, they make an equivocation in theſe words, [*Faith alone.*] If they meane by faith alone, a dead faith (as *Iames* doth) which is voyde of workes, then they ſpeake nothing to the purpoſe: for we never allowed of ſuch a faith, we never taught Iuſtification by ſuch a faith. But if they meane, as they ſhould if they reaſon againſt us, that in the act of Iuſtification, there is required hope and charity, or any more than the hand of faith, which is the onely inſtrument to take hold of Chriſt: if they joyne unto this, any of their workes, we deny their aſſertion, and cannot admit of ſuch Iuſtification. For, wee beleeve and hold it is a ſound foundation of our Religion, that faith without any workes doth juſtifie, foraſmuch as it doth alone apprehend the mercies of God, and apply the merits of Chriſt, whereby wee are juſtified: ſo that if the queſtion be, what we muſt oppoſe betweene the Iuſtice of God and our ſinnes, why hee doth not execute the curſe of the Law againſt us, wherefore he is reconciled toward ſinners, and receiveth them into favour, and how they ſtand as juſt before his Throne: Here workes have no place, which are unperfect, which are ſtained and defiled, ſo that both wee and

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our workes muſt be accepted for another; namely, for Chriſta ſake, whom faith receiveth, and ſo putteth him and his benefits into our ſoules. True it is, Faith and Love are alwayes joyned in one Chriſtian, they are required to perfect him, and to bring him to ſalvation. Thus Faith is neceſſary, Hope is neceſſary, Charity is neçeſſary; they muſt all concure in one ſubject, and meet together in the ſame perſon, ſo that no beleever muſt be without any of them. Thus we confeſſe they are never alone, he that is without Hope and Charity, is alſo with Faith; and whoſever hath a lively Faith, hath likewiſe an effectuall Hope, and a fruitfull Love. Nevertheleſſe, how ſoever they be joyned, and muſt be joyned in the practiſe of a Chriſtian life, yet they are not joyned, nor cannot be joyned in the act and Article of Iuſtification. The eye in the head alone ſeeth, not the eare, nor the mouth, nor the tongue, and yet it is never alone in the head, but joyned with others. The hand in the body alone ſerueth to handle and to take the meate whereby we are fed and nouriſhed, yet it is not without the arme, without the foote, without the eye, without the head. Every part and member of the body in his place is neceſſary, and all ſerve to perfect the body, without which it were maimed and unperfect, but every member hath his ſeverall office and function: ſo is it with the gifts and graces of God, all are and ought to be joyned together, to make him up a perfect Chriſtian, and he muſt be furniſhed with them to make him compleat and abſolute to every good worke: but every gift hath his ſeverall object and office. The property of the eye is to ſee, of the hand to handle, of the foote to walke, ſo the office of Faith is to make us juſt, the office of Hope is to make us waite, the office of Love is to make us mercifull. We doe not ſeparate Faith and good-workes from the exerciſe of a Chriſtian mans life, but in the office of juſtification, and acquitting of us in the preſence of God. Faith in her office is alone, as Love likewiſe is in hers, but in our practiſe and in our perſons they muſt be joyned. A Prince, albeit in her eſtate and Throne ſhe be alone, yet ſhe goeth not without her traine, and Maids of Honor, waiting about her, and attending upon her. Faith, when ſhe layeth hold on Chriſt, and receiveth the promiſe, is as it were upon her Throne of eſtate, and in her proper calling joyning us to God. Neither doe we aſcribe our juſtification to faith for it ſelfe, or as it is a worke and quality in us as if it were any part of our Iuſtice or righteouſneſſe, as if we were juſtified partly by the merits of Chriſt, and partly by the worthineſſe of our owne faith, for that were to ſeeke juſtification in our ſelves, which is the Doctrine of the Church of *Rome*: but we are juſtified no otherwiſe by our faith, then we are fed by our hand. Now how doth the hand nouriſh the body? Not becauſe it is meat to feed the body, but becauſe it receiveth and applyeth unto it the meate whereby it is ſuſtained. Even ſo, Faith juſtifieth and giveth life, not becauſe it is our juſtification either in whole or in part, but becauſe it receiveth Chriſt to be our righteouſneſſe and life, in whom, *We have remiſſion of ſinnes, and an inheritance among them that are ſanctified and reſerved to eternall life.* So then, wee aſcribe juſtification to our Faith, no otherwiſe then as it is the meanes or Inſtrument to apprehend and receive the mercies of God, the merits of Chriſt, and the promiſes of the Goſpel.

Faith and love are alwayes joyned in one Chriſtian.

Eſay 63. 11. Ier. 33. 15.

Acts 26. 18.

Thus we teach, that faith is the hand which we ſtretch to heaven, to take hold of Chriſt, and to embrace him ſitting at the right hand of his Father. It is the mouth, whereby we eate and drinke Chriſt, becauſe to beleeve in him is to eate him. It is the ſtomacke whereby we digeſt him, becauſe he is to be digeſted by Faith. It is the foote whereby we enter the poſſeſſion of all the benefits of Chriſt, and ſo farre we poſſeſſe them as we walke towards them. By Faith it is, that we touch Chriſt, and ſo receive Chriſt; for looke how much faith we bring to receive, ſo much we draw of the abundant graces of God. To conclude therefore, we ſee how Faith is alone, and how it is not

Aug. tract. 50. in Iohn. Auguſt. tract. 26 in Iohan. Tertul. de reſurr. carnis. Bernard. Ser. 32. in Cantic. Cypria. Epiſt. 2. lib. 2.

not alone; how it goeth with Love, and when it goeth not with Love. It is alone in our juſtification, it is not alone in our godly converſation: It is alone in receiving Chriſt, it is not alone in furniſhing a Chriſtian mans life, nor ſufficient to adorne him with ſuch graces as God requireth to be in his perſon, for all other vertues muſt be in him.

Vſe 3. Laſtly, ſeeing Faith and Love are alwayes linked together in one man, this overthroweth another Doctrine of the Church of Rome, which teacheth that Faith may be without Charity, and ſeparate from good workes. For the true and juſtifying Faith of Gods elect can be no more without workes then the fire without heate, the water without moyſture, the ſand without heavineſſe, the Sune without brightneſſe, the ſoule without life, or the good tree without good fruit. Neither let them pretend the Apoſtle *Iames* to colour this their fancy, as though it proved that a man may have Faith without Charity. For he ſpeaketh in that place of a dead Faith, not a lively Faith: of a falſe Faith, not of a true Faith: of the Faith of the Devils, not of the Faith of Gods elect: of Faith in outward profeſſion, not in the inward affection. He ſheweth that Faith if it have no workes is dead, and againe, Faith without workes is dead: he likeneth ſuch a Faith to the Faith of the Devils, and therefore it cannot be a juſtifying Faith: unleſſe they will make the Devils good Catholiques, and partakers of ſalvation. Hee reſembleth this Faith to the good words of him that wiſheth well to a poore man, but doth nothing at all for him; he ſpeakes him faire, but he doth not ſuccor him. And as the body that breatheth not is dead, ſo Faith that bringeth not forth good workes is dead: Now a dead Faith, is no Faith: it is Faith in name, but not in Nature. The Philoſophers teach that when the body is dead, there ſhall be neither foote nor hand, but onely a likeneſſe of name, as a man tearmeth a hand of wood or ſtone, a hand: ſo in like ſort is a dead hand called an hand, or a dead man, a man: becauſe howſoever they are not the ſame, yet they retaine the ſhew and ſhaddow of the name: but all true parts of the body are defined by their Office and faculty. Thus doth the Apoſtle call a dead faith by the name of Faith, whereas indeed it is no more true faith then a dead man is a living man. Hence it is, that ſome of the Popiſh writers teach, that *Iames* by the name of Spirit, underſtandeth not the ſoule, but the breath, and that he fitly compareth workes to breath, and faith to the body: becauſe as the body of a living creature if it breath not is dead, ſo Faith if it bring forth no workes is dead: for breathing is an effect of a living body, and working is the proper effect of a living Faith: we ſay therefore, that there is a Faith which may be without Charity, and there is a faith that cannot bee without Charity. There is a generall Faith which beleeveth that there is one God, and giveth aſſent that the Scriptures be true, which goeth no farther; this we confeſſe may bee, and oftentimes is without good workes. But there is a Faith that worketh by Love, which can never be ſeparated from Charity and good workes, but whereſoever it is, there is infallibly and inſeparably joyned unto it the Love of GOD and man, *Bringing forth the fruits of Righteouſneſſe, which are by Ieſus Chriſt to the glory and praiſe of God.* If we have this true Faith which purifieth the heart, it will bee rich and plentifull in good workes, and teach us to ſhew the fruits of Love to our Bretheren. There hath beene a long contention and much adoe in the Church, how to reconcile *Paul* and *Iames* together, the one advancing Faith, and the other good workes, *Paul* ſaith we are juſtified by faith and not by the workes of the Law: *Iames* ſaith, we are juſtifyed by workes and not by faith onely. Theſe ſayings by faith, and not by Faith: by workes, and not by workes; ſeeme one directly oppoſite and contrary to the other. This difference is onely in the letter, not in the matter; in ſhew, not in ſubſtance: in words, not in meaning: and the Doctrine which now we have in hand,

Iam.2.17.

Verſe 17.
Verſe 20.26.

Ariſt.polit. lib.1.cap.1.

Iam.2.26.
Cajetan com. on.Iam.2.26.

Phil.1.11.

Acts 15.9.

Rom.3.28.
Iam.2.24.

hand, will helpe eaſily to accord them, nay there cannot be a better reconciliation, then when we joyne them together in the practiſe of our lives and converſations. Let us joyne the lively Faith of *Paul* with the good-workes of *Iames*, let us bring them both into action, and ſo we ſhall be juſtified by S^t. *Pauls* Faith before God, and by Saint *Iames* Workes before men. Thus the places will eaſily be made one, which ſeeme different the one from the other. For, although *Paul* doe commend Faith, yet he doth not condemne Workes: and albeit *Iames* doe commend Workes, yet he doth not condemne Faith; and therefore as they teach both, ſo we muſt practiſe both, we muſt be voyde of neither of them. Seeing they preach both, we muſt know that both are required of us. This overthroweth two ſorts of men: firſt, Papiſts: and then Libertines. Firſt, the Church of Rome doe us great wrong and injury, both in falſely ſlandering us, and in filling the eares of the ſimple and ignorant people with lyes, that our Doctrine is a Doctrine of liberty and licentiouſneſſe, that we teach men (or at leaſt open a gap to men) to live looſely and lewdly, and that we are enemies to Good-workes, whereas in very deed, we doe the cleane contrary, as this Doctrine among a thouſand others may beare witneſſe, which now we deale withall, teaching us that Faith muſt alwayes goe with Workes, that Faith purifieth the heart, and giveth victory over the world. Wee teach, that Chriſt is not onely our Iuſtification, but alſo our Sanctification. We charge men to beware, that they uſe not the liberty of the Goſpell, as a cloake of maliciouſneſſe We teach them to ſerve the Lord with feare, in holineſſe and righteouſneſſe all the dayes of their life. We will men to let their light ſo ſhine before men, that they ſeeing their Good-Workes may glorifie their Father which is in Heaven. This is no Doctrine of liberty, nor openeth a widdow to all wickednеſſe, and yet this is our Doctrine, which is ſo plaine and evident a truth, that ſome of our hotteſt adverſaries are driven to acknowledge it. But who are they, that have this leiſure, to pray and ſeach into the lives of others abroad, and are ignorant of themſelves, and their owne Doctrine at home. For it is their Religion that is a broaching of lyes, and of all liberty to doe evill, as all men by the light of Nature, not blinded with the love of error might ſoone eſpy. Behold therefore ſome kinds of their Catholicke faith taught by their holy Mother the Church. They teach the lawfulneſſe of depoſing Princes, and diſcharging their Subjects of their allegeance and obedience toward them: This Doctrine filleth Kingdomes and Countryes with Treaſons and Rebellions, and alloweth Traitors, and Aſſaſſinates, and Murtherers of them at the Popes pleaſure. They doe teach and allow the worſhip of Images, and bowing downe to Stockes and Stones, whereby the people are drawne away from the living God, to palpable Idolatry, as common experience hath declared, and ſome of themſelves have confeſſed. They publiſh at large the benefit of Pardons, which may eaſily be procured for mony, which open wide the Flood-gates of all ungodlineſſe. For who will ſpare to commit ſinne, that is able to redeeme it with his purſe? Yea, this emboldned certaine men, to rob the Popes pardoner, who before hand had given them a pardon to commit the next ſinne, though it ſhould bee a great ſinne. They teach, touching the Sacrament of the Lords Supper, that a Dogge or Mouſe, or Swine, or any Beaſt, eating a conſecrated hoſt, eateth the very fleſh and body of our Saviour, as I have ſhewed elſe-where. They maintaine the filthy Dunghill of Stewes and Brothell-houſes, which giveth allowance unto open whoredome and uncleanneſſe; yea, they ſay it is good for a Commonwealth, and the Pope tolerateth the Curtezans in Rome, and in other places, upon a yearely rent, to practiſe and profeſſe Bawdry. Vnto this rablement of their Catholicke concluſions, wee might adde many others, which ſuffice to diſcover what the holineſſe of the Romiſh Religion is, and to direct us to come out of it betimes, leſt partaking with the ſame ſinnes, wee alſo partake in

How we may reconcile *Paul* and *Iames* in the matter of Iuſtification.

The firſt reproofe.

Strapl. de Iuſtif. pag. 334.

Polid Virg. de inuent. rer. lib. 5. cap. 13.

Chemni. exam. conc. Trident de pœnit.

Treatiſe of the Sacram. in the concluſion. Hard againſt the Apology. See White of the way to the true Church.

The second reproofe.

in the punishments. Secondly, this conjunction of these two Vertues, overthroweth the carnall loosenesse of all Libertines, such as are Hypocrites and vaine boasters of faith, which thinke it sufficient to speake of Faith, and to boast that they beleeve. These men doth the Apostle *Iames* plainely reprove in his Epistle, teaching, that where there is want of workes, there is also want of Faith; of a true Faith, which is the right Faith. We must therefore examine our Faith by the fruits, and prove our beleeving by our working. Wee have many such in our dayes, that glory of their Faith, and boast that they are of a right beleefe, and yet lay them to the triall, and examine their lives what they are, and we shall find them to be lyars against the truth, and deceiving their owne soules. Know therefore, that our faith is, as our lives are: A good life, a good Faith; a dead life, a dead Faith; an unfruitfull life, an idle Faith. And thus much of Faith and Love joyned together: Now let us speake of them severally, as they are described: first, touching Faith; and afterward, touching Love.

1 Tim. 1. 5.

Doct. 7. Christ is the object of our Faith.

[*Faith in Christ.*] The first Vertue which is heere commended to bee in *Philemon*, is Faith, which is saide to respect Christ. This Faith is a guift of God, whereby we apprehend Christ and his benefits, beleeuing the remission of our sinnes, and our reconciliation with God. Marke therefore, that the faith here set forth, is said to be toward Christ, and Christ who is the proper object of Faith, doth also point us unto the Father, who willeth and ordaineth our Salvation, Redemption, Reconciliation, and Salvation; and to the holy Ghost, who applyeth and appropriateth to the elect, these benefits which are willed by the Father, and merrited by Christ. So then, when the Apostle saith of *Philemon*, that his faith was in Christ, he teacheth that true faith looketh unto Christ, dependeth upon him, trusteth and resteth in him for salvation, and not upon any creature in heaven or earth. Our faith must direct us to Christ to beleeve in him, to have recourse to him, and to looke for salvation from him, as the Israelites did health from the Brazen serpent. This is proued unto us by many consents of the Word of God. The Apostle *Iohn* in his Gospell offereth plentifull Testimonies of this truth, as *Chap.* 1. 12. *As many as received him to them he gave prerogative to be the Sonnes of God, even to them that beleeve in his name.* And *Chap.* 3. *God so loved the world, that he hath given his onely begotten Sonne, that whosoever beleeveth in him, should not perish, but have everlasting life.* And againe, *Chap* 17. *I pray not for these alone, but for them also which shall beleeve in me through their Word.* So before in the third Chapter, *as Moses lift up the Serpent in the Wildernesse, so must the Sonne of man be lift up, that whosoever beleeveth in him should not perish, but have eternall life.* Thus he speaketh in another place, *This is the worke of God, that yee beleeve in him, whom he hath sent.* When *Philip* said to the Eunuch, *If thou beleevest with all thine heart thou mayst be baptized*, He answered, *I beleeve that Iesus Christ is that Sonne of God.* So *Paul* and *Silas willed the Keeper of the prison to beleeve in the Lord Iesus Christ, and he should be saved.* And the Apostle, *Gal.* 2. teacheth, *That a man is not justified by the Workes of the Law, but by the Faith of Iesus Christ, even wee, I say, have beleeved in Iesus Christ, that we might be justified by the Faith of Christ.* All these places of Scripture plainely instruct us in this principle of our holy Religion, that Faith must be in Christ, in whom it findeth a sure ground to rest upon.

Iohn 1. 12. and 3, 16. and 17, 20. and 6, 29. and 3. 14. 15. and 12 44. 46. and 14 12.

Acts 8. 37. and 16. 31.

Gal. 2. 16.

Reason. 1.

The Reasons are to bee marked and considered, which confirme this Doctrine. First, because the worke of salvation is wholly and onely wrought by him, and no part thereof is reserved to any creature, in whole or in part. To be called Iesus, is as it were the proper name of Christ, who is a perfect and absolute Saviour, beginning, continuing, and finishing our salvation. This is it which *Peter* preacheth: *Among men, there is no other name given under heaven, whereby wee may be saved, but by the Name of Iesus.* And the Author to the Hebrewes,

Act. 4. 12.

Hebrewes ſaith, that *he is able perfectly to ſave them that come unto God by him, ſeeing he ever liveth to make interceſſion for them.* Thus we ſee, Chriſt is made the Author and finiſher of our ſalvation. Heb. 7.25.

Secondly, to put a difference betweene the Creator and the Creature, betweene the things pertaining to God, and the things pertaining to men. No creature is to be beleeved in, nor any bleſſing that we receive from Chriſt. We beleeve the Church, not in the Church; the Communion of Saints, not in the Communion of Saints; the forgiveneſſe of ſinnes, not in the forgiveneſſe of ſinnes, as we ſhall ſee afterward. Seeing therefore, wee have Iuſtification and ſalvation from no other than from Chriſt, and ſeeing we muſt make a difference and diſtinction betweene him and all other creatures, it followeth; that we muſt beleeve in him, and faſten our Faith as a ſure Anchor of our ſoule upon him. *Reaſon.* 2.

Let us ſee what are the Vſes of this Doctrine, and how we may profitably apply it to our inſtruction and edification. Firſt, ſeeing it is our duty to beleeve in Chriſt, we learne that Chriſt Ieſus is true and eternall God, equall with his Father, to be worſhipped and glorified together with the Father, and the bleſſed Spirit. This ſerveth to convince the Hereſie of the Arrians, Iewes, Turkes, Perſians, and ſundry other Infidels, who deny the Deity of the ſonne of God, and caſt him downe into the row and ranke of meere creatures, who notwithſtanding being in the forme of God, thought it no robbery to bee equall with God, at whoſe Name every knee muſt bow, both of things in Heaven, and things in earth, and things under the earth. Therefore, we ſaw before, that the Apoſtle in his ſalutation, wiſheth Grace and Peace to come upon them, to whom he writeth this Epiſtle, as well from Ieſus Chriſt, as from God the Father. If Grace and Peace come not onely from the Father, but from the Sonne, it followeth that he is God equall with the Father. Hence it is, that he ſaith in the Goſpel, *Yee beleeve in God, beleeve alſo in me, let not your heart be troubled.* And againe, *He that beleeveth in me, beleeveth not in me* (to wit, an ordinary man, as they falſely imagined) *but in him that ſent me.* And in another place, *Beleeve me, that I am in the Father, and the Father is in me: I and my Father are one.* So when Chriſt had reſtored ſight on the Sabbath day to him that was borne blind, he ſaid; *Lord I beleeve, and worſhipped him.* *Vſe.* 1. Phil. 2. 6. 10. Iohn 14, 1. 11, and 12. 44 and 10. 30. and 14. 11. and 9. 38.

Whereby wee ſee, that whoſoever is without the Sonne, is alſo without the Father: hee that beleeveth not in the Sonne, beleeveth not in the Father: hee that worſhippeth not the Sonne, worſhippeth not the Father. So then, this is a certaine and invincible Argument of the Deity of Chriſt, that wee are to beleeve in him, foraſmuch as Faith is a Worſhip due onely unto God.

Secondly, ſeeing it is a principle neceſſary to be holden of all men, that we muſt beleeve in the Son, we muſt put a difference betweene theſe ſayings: to beleeve God, and to beleeve in God. For, albeit he that beleeveth in God, beleeveth God, yet it is not ſo on the contrary, every one that beleeveth God, doth not by and by beleeve in God. The Devils themſelves (as we ſhewed before) doe beleeve God, they beleeve Chriſt, they confeſſe him to be the Son of the Father, they know him to be the Iudge of the World, the Saviour of mankind, the Holy one of God, and yet they doe not beleeve in him, they put no confidence in him, they looke not for life and ſalvation from him, but are aſſured they are reſerved to deſtruction. This maketh them cry out in the Goſpell, *Why art thou come to torment us before the time.* And the Apoſtle *Iames* ſaith, *The Devils beleeve and tremble.* They beleeve God touching his Nature and attributes: they beleeve Chriſt touching his Perſon, and Natures, and Offices: they beleeve the Holy-Ghoſt touching his Perſon and Gifts; they beleeve there is a Church and ſingular prerogatives imparted to it, and beſtowed *Vſe.* 2. Matth. 8. 29. Iames 2. 19.

bestowed upon it. And albeit our Faith must goe beyond the Faith of the Devils, yet they goe farther then many professors of the Gospell among us, that have no knowledge of these things. So then, it is required of us, not onely to beleeve that there is a Saviour of the world, but we must beleeve that he is our Saviour; beginning our salvation in this life, and perfecting it in the life to come.

This confuteth the Popish opinion, that holdeth, that we may beleeve in the creatures, as well as in the Creator: in the Saints, as well as in Christ: in mortall men, as well as in the eternall God. They teach that we may beleeve, not onely the Church, but in the Church; not onely *Moses*, but in *Moses*: not onely the Prophets, but in the Prophets. We are charged to beleeve in the blessed Trinity, in God the Father, in God the Sonne, and in God the Holy-Ghost: but when the speech is not of the God-head, but of the Creatures and Mysteries, we are not taught to beleeve in them: and therefore wee are no more to beleeve in the Church, than to beleeve in baptisme, in the Resurrection of the body, the Communion of Saints, and in the participation of glory. Wee are indeed to beleeve *Moses* and the Prophets, that they spake not of themselves, that their Word is not the word of man, that they ran not before they were sent: but we are not to beleeve in them. We are indeed to beleeve *Peter* and *Paul*, but not in *Peter* and *Paul*. We are to beleeve Scriptures, but not in the Scriptures; for that were to bestow upon the servant the honor of the Lord, and to give to man that which is proper to the divine Majesty. We must beleeve in Christ Iesus our onely saviour; as for those that beleeve in any other, or seeke salvation in any other than in Christ, whether in Saints, or in Angels, or in themselves, they beleeve not in Christ as in their onely Saviour. For he beleeveth not in God, who doth not place in him alone the trust of his whole felicity, who doth not put his affiance in him, who doth not depend upon him, who is not assured of his good will and favour, looking for salvation from him, and for deliverance from evils.

Rhem. Test. upon Rom. 10.

Ruffin. in Symbol.

Exod. 14. 31. 2 Chro. 20. 20 Angast. tract. 29. in Iohan. Eusch Emissen. ae Symb. hom. 2.

Cyprian. de duplic. martyr

Lastly, seeing it is necessary for us to have faith in Christ, it is our duty to use all meanes to attaine to this Faith. Many there are, which are deceived in thinking they have it, who indeed have it not. These suppose they are full of Faith, who are as empty Vessels, and never tasted the sweetnesse of it as may appeare, by examining the common practise of our common professors, by these sixe notes. First, true Faith commeth by hearing, and hearing by the Word preached, as the Apostle sheweth, *Rom* 10. *How shall they call upon him in whom they doe not beleeve, how shall they beleeve in him of whom they have not heard, how shall they heare without a Preacher, and how shall they preach except they be sent?* This place is not vnfitly called a Ladder that reacheth to heaven, whereby as by certaine steppes we climbe up to heaven. God sendeth, the Minister preacheth, the people beleeveth. The same Apostle asketh the *Galathians, whether they received the spirit by the workes of the Law, or by the hearing of Faith?* But the Faith which many talke and boast of, is conceived and conceited without the preaching of the Word, for they cannot abid it, they will not attend unto it, they regard not to heare it. True it is, if they be asked whether they have Faith or not, they will thinke it a strange question, and marvell that we should make doubt thereof, they suppose themselves to have a sound Faith in Christ; but how come they by this Faith? they say they beleeve in Iesus Christ for their salvation, and yet they live in a perpetuall neglect, and continuall contempt of the publike Ministery of the Word. Such is their beleeving, as is their hearing; and their Faith is answerable of their attending. It is a great foolishnesse, and worse than madnesse, for any man to imagine to attaine to Faith by any other meanes than God hath ordained. When God hath said, that the ordinary way to obtaine Faith, is by the preaching of the Word: wilt thou in the high pride of thy

Vse. 3.

Rom. 10. 14.

Gal. 3. 2. Iohn 17. 20.

taine Faith, is by the preaching of the Word: wilt thou in the high pride of thy ignorant heart ſay, I can have Faith without preaching? This is to croſſe the ordinance of God, and to thinke thy ſelfe wiſer than God. For, although all have not Faith that ordinarily heare; yet ordinarily none have faith that doe not heare. If then we would have Faith, we muſt ſeeke it as God hath appointed, where it is to be found: and when it is to be found, let us be diligent hearers, attentive hearers, conſtant hearers, and then we ſhall ſee the bleſſing of God upon us, that we ſhall be ſaving hearers.

Secondly, true Faith is alſo joyned with Prayer to God, and with repentance from dead workes: for how ſhall they call upon him in whom they doe not beleeve? And the Apoſtle *Peter* teacheth, that Faith purifieth the heart. *Paul* exhorting the Elders of *Epheſus* ſaith, *That he witneſſed both to Iewes and to the Grecians, the Repentance toward God, and faith toward our Lord Ieſus Chriſt.* It was the ſubſtance of Chriſts Sermons, which he preached when he came into *Galilee, The Kingdome of God is at hand, repent and beleeve the Goſpel.* But there are many amongſt us that profeſſe Faith, which have a Faith of another kind and Nature, it is not joyned with invocation of Gods name, they make no Conſcience to call upon him, they have not the Spirit of Prayer, that cryeth in their hearts, *Abba* Father: it worketh not in them converſion of heart, a turning of the mind, a change of life: they boaſt of Faith, but they remaine the ſame men they were before, a dead life, a dead Faith; a prophane life, a falſe Faith, that will in the end deceive them.

Acts 15.9. Acts 20,21. Marke 1.15.

Thirdly, true Faith worketh in us an holy contentation in our eſtate, and teacheth us to depend upon Gods providence, touching Food, Raiment, and all things neceſſary for this preſent life. This Chriſt our Saviour teacheth us from the example of the Fowles of the Heaven, of the ſtature of our body, of the Lillies of the field, from the graſſe of the earth: what doe penſiue thoughts, diſtracting and diſtruſtfull cares availe to ſuſtaine us, or preſerve our life? Wherefore, ſeeing the Birdes are nouriſhed, our ſtature is encreaſed, the Lillies are beautified, the Graſſe is cloathed by the power and providence of God, *Shall hee not doe the ſame much more to you, O yee of little Faith?* Faith therefore maketh us reſt upon God, want of Faith taketh away all truſt in him. But many among us, that will needs boaſt of Faith in Chriſt, want this Faith in his providence: for they dare not truſt God with their life, they doe not depend upon him for their living, they are affraid hee will leave them, and forſake them; they doe not beleeve he will be a mercifull and gracious God unto them; they have not that alliance and confidence repoſed in him, that naturall children have in their Parents. A Child doth not weary himſelfe with matters of the World, hee doth not fore-caſt for many yeares, he is not intangled and choaked with earthly Cogitations, all his care is caſt upon his Father, he truſteth upon him, he knoweth he will provide for him, and ſo paſſeth his dayes without diſtruſt or deſpaire. And ſhall we not bee aſhamed, to be ſent to Schoole to learne of little Children, that depend upon their Father, whereas we have not learned to lift up our eyes unto our Father that dwelleth in the Heavens, but uſe unlawfull meanes and ungodly ſhifts to helpe our ſelves? A plaine argument, that wee have not that Faith, which we falſely imagine, and vainely ſuppoſe our ſelves to have.

Matth. 6.20. and 8.20.

Fourthly, true Faith is the Mother of love, and maketh us live in peace one with another; the Apoſtle *Paul* teacheth, *That Faith worketh by love.* And *Iohn* in his Epiſtle ſaith, *This is his Commandement, that wee beleeve in the name of his ſon Ieſus Chriſt, and love one another.* But many that will ſeeme to have Faith in Chriſt, ſhew no fruits of love toward their brethren, they are not carefull (if it be poſſible) and ſo farre as lyeth in them, to have peace with all men,

Gal. 5.6. 1 Iohn 3,23.

they doe not seeke after peace, and ensue it, but live in hatred and contention, in malice and envy, and least of all doe affect the children of God. An envious Faith, is no Faith; and therefore, let such men looke unto it. Fiftly, true Faith is mingled with doubting and unbeleefe, with wavering and feare, and oftentimes strongly shaken and assailed as with a mighty Tempest. This we see in the Father of him that was possessed with an uncleane spirit, he was ready to rest upon Christ, but he felt the fruit of his owne corruption, the spirit was willing, but the flesh was weake, he found a fight within himselfe, betweene Faith and Infidelity. When he considered the infinite power of Christ that was able to cast out Satan, and to binde the strong man, he was moved to beleeve. On the other side, when he saw the strangenesse, the continuance, the incureablenesse of his sonnes disease; when he marked that the Devill tooke him, tare him, cast him into the fire to burne him, threw him into the water to drowne him, and at all times sought to destroy him, when he beheld with the eyes of a Father that his child foomed at the mouth; gnashed with his teeth, pined away in his body, and was bruised in his bones, he was tempted with unbeleefe, and this made him cry out with teares, *Lord, I beleeve, helpe mine unbeleefe.* This is it wherein the Lord forewarned and forearmed *Peter*, *Behold, Satan hath desired you to winnow you as Wheate, but I have prayed for thee, that thy faith faile not.* He prayed not that their Faith should not be tryed, but that it should not be destroyed, forasmuch as they must on every side be assayled. But the Faith of many is such, that they say they perfectly beleeve, and they thanke God they never doubted in all their life. This Faith is no Faith, it is an idle conceite, a vaine perswasion, a foolish presumption.

Marke 9.24. Luke 22 32.

Lastly, the true Faith encreaseth by degrees, it is like unto a graine of mustard seede, which at the first is the least of all seedes, which afterward groweth unto a Tree, that the Birds of the Ayre come and build their Nestes in it: and therefore, we must proceede from Faith to Faith. But many amongst us, that will needes be in the number of the faithfull, never feele these degrees of Faith, they see not any encreasing or decreasing, any shining or eclipsing of their Faith; Nay, they never examine themselves whether they be in the Faith or not. They never consider whether they goe forward or backeward in the wayes of Godlinesse; they can cast up their accounts every Weeke with the world, but they can suffer whole months and yeeres to passe over their heads, and never once offer to make levell with the Lord. If we will assure our owne hearts, that we have this true and perfect Faith in Christ, let us observe the manner and measure of it, the steppes and degrees of it, how we walke by it, and labour by all holy meanes to encrease it in us. Thus much touching the Object of Faith: Now, let us consider the Object of Love.

Matth. 13.31. Rom. 1.17.

[*Love toward the Saints.*] The meaning of these words, is first to be observed, and then the Doctrines are to be gathered, which the Spirit of God offereth in this place to our considerations. By love, we are to understand the fruits of love: mercy, consolation, compassion, brotherly kindnesse, relieefe pity, and whatsoever fruits of charity we see them want and stand in need of. It standeth in the affection of the mind, in the words of the mouth, and in the workes of the hand. By Saints, we doe not understand such as are dead and deceased, but those that are living; not such as are of the Church Triumphant, but in the Church Militant; not such as are crowned with glory in heaven, but those that dwell upon the earth: not such as are inrolled in the Popes Register, and stand in redde Letters in the Popish Kalender; but the faithfull, whose Names are written in the Booke of life, which are true members of Iesus Christ. Thus much touching the true interpretation of the words. Wee see heere that Love is described by the Object thereof, to wit; the Saints. For, as Christ is not the Object of our Charity, for our well-doing extendeth not

Psal. 16.2.

unto

unto him: ſo the Saints are not the Object of our Faith, but as Faith hath reſpect and relation to Chriſt, ſo hath love reference to the Saints. Now, wee have ſhewed already, that *Philemons* love is commended toward the Saints, becauſe he had a principall and ſpeciall care of them. True it is, he neglected not others, but he was moſt of all mindfull of the godly, poore, and diſtreſſed Brethren. We learne hereby, that the workes of mercy are ſpecially to bee ſhewed to the poore among us that are faithfull, which may be accounted of the fellowſhip and Communion of the Saints. Howſoever all ſuch as are poore, are in their poverty to be regarded, inaſmuch as Chriſt hath taught us that the poore we ſhall have alwayes with us, yet the Godly poore, that have piety joyned with their poverty, are before others, and above others, to be reſpected and releeved.

Doct. 8. The workes of mercy are eſpecially to be ſhewed to the poore that are godly.

In the performance of this duty, we ſee the practiſe of the Prophet *David* going before us, and leading us the way. *O my ſoule, thou haſt ſaid unto the Lord, thou art my Lord, my well-dooing extendeth not to thee, but to the Saints that are in the earth, and to the excellent; all my delight is in them.* In like manner alſo, our Saviour Chriſt deſcribing the manner of the laſt judgement, when he ſhall give to every one according to his Workes, declareth, that the fruits of mercy beſtowed upon the members of Chriſt, being ſicke, impriſoned, hungry, thirſty, naked, and in neceſſity, are allowed as notable fruits of a juſtifying Faith, and of a true love, and accepted as done to Chriſt himſelfe. So the Evangeliſt *Luke* teſtifieth in the Acts, that *the multitude of them that beleeved were of one heart, and of one mind, they had all things common, no man accounted any thing he poſſeſſed his owne, but to ſerve the neceſſary uſe of the Saints.* The Apoſtle having proved in the Epiſtle to the *Romans*, that we are juſtified freely by the grace of God, without the workes of the Law, whereby we are at peace with God, commeth to ſet downe the fruits of Faith, *Chap.* 12. *Rejoycing in hope, continuing in Prayer; diſtributing unto the neceſſityes of the Saints, giving your ſelves to Hoſpitality.* Heereunto come divers Lawes which God ordained among his people, *If one of thy Brethren with thee be poore within any of thy gates in thy Land, which the Lord thy God giveth thee, thou ſhalt not harden thine heart, nor ſhut thine hand from thy poore brother: but thou ſhalt open thine hand unto him, and ſhalt lend him ſufficient for his need.* All theſe teſtimonies of Scripture doe prove, that the poore which are godly are moſt of all to be ſuccoured and ſuſtained, as they that for the moſt part ſtand in greateſt need to be helped.

Pſal. 16. 2, 3.

Matth. 25. 40

Acts 4. 32.

Rom. 12. 13.

Deut. 15. 17.

The Reaſons hereof are to be conſidered. Firſt, it is a fruit of our election, which we ought to aſſure to our ſelves more and more. The Apoſtle *Iohn* teſtifieth this, *We know that we are tranſlated from death to life, becauſe wee love the Brethren; he that loveth not his Brother, abideth in death.* Wee ought daily to gather arguments to perſwade our hearts of Gods love towards us, which we ſhall ſee by our love toward our brethren. The election of God is hidden in himſelfe, the cauſe of it is not in our ſelves; but we ſhall not need to climbe up to heaven to know it, God hath left us a better, a more eaſie and certaine way than to ſearch into the ſecrets of God that he hath kept to himſelfe, if we enter into our ſelves, and ſee the effects and ſignes of it, we ſhall not doubt thereof, but reſt aſſured with unſpeakeable comfort that we belong to him. For as the Lord knoweth who are his, ſo we ſhall know that wee are the Lords, if we find the fruits of election graven in our hearts, among the which this is one of the principall, our unfaigned love to the Brethren, the forgiving of our enemies, our delight in the Saints, our doing good to them that are of the houſhold of Faith.

Reaſon 1.

1 Iohn 3. 14.

Secondly, ſuch poore as be faithfull belong unto Chriſt, and what comfort ſoever is miniſtred, what releife ſoever is ſhewed to them, is miniſtred and ſhewed to Chriſt, as Chriſt himſelfe witneſſeth with his owne mouth, who

Reaſon 2.

is truth it selfe, that they should the more readily embrace it as the truth. For he telleth us, that it shall be said to us in the last day, that have helped the Saints, and refreshed their bowels, *Verily I say unto you, inasmuch as yee have done it unto one of the least of these my Brethren, yee have done it to me.* This is a notable motive and encouragement to move us to this duty, to consider that our love is shewed not to men upon the earth, but to Christ sitting in Heaven, at the right hand of his Father. Hereunto commeth the wise saying of *Salomon, He that hath mercy upon the poore, lendeth unto the Lord, and the Lord will recompence him that which he hath given.* Yea, he is so rich a rewarder, and a bountifull recompencer of that which is done to those of his household, *That if a cup of cold water be given to a Disciple in the name of a Disciple, to a righteous man in the name of a righteous man, he shall not loose his reward.* When one lendeth to an honest man that standeth upon his credit, he feareth no losse, he knoweth he will performe what he hath promised, and accounteth his word as good as a band and Obligation; how much more ought we to be assured of right good payment, when we have done any good thing unto the poore, forasmuch as we have not done it to man, but unto God. He hath given his Word to see us payd, will we not take his Word? he offreth to enter into bands, and to be bound in a starute, is not statute-law good with us? Albeit he be indebted to none, but all in debt to him, yet he offereth himselfe as a pledge, and becommeth surety for the money, who is so good a pay-master, that he will not onely restore the principall, but pay the hire and profit to him that hath lent it, both in this life, and abundantly in the life to come.

Matth.25.40.

Prov.19.17.

Matth.10.42.

Reason.3.

Thirdly, we are bound to follow the example of our heavenly Father, to love as he loveth; to love most where he loveth most of all; and least, where he loveth least of all. Now, he loveth all his creatures, which are the workes of his hands, *He saw them all when they were made, and loe they were all exceeding good:* but he especially loveth mankind, *Whom he created in his owne Image, according to his likenesse:* and yet most especially he loveth the faithfull, upon whom he bestoweth the riches of his love, and hideth not the secrets of his Kingdome from them; yea, he hath given them his owne sonne to be their Wisedome, Iustification, Sanctification, and Redemption unto them, how should he not with him give them al things else? This the Apostle teacheth, warning us to *Trust in the living God, which is the Saviour of all men, especially of those that beleeve.* Heere is a patterne and president for us to follow, that we may be like our Heavenly Father; we must love all mankind, but wee must most entirely and dearely respect the godly: we must love all the poore, but the poore that are faithfull we must love most of all. If we must bestow labour upon barren ground, we must not leave the fruitfull untilled: and if we must cast our Bread upon the Waters where it may seeme to be lost, we must not deny it to the living members of Christ body, which are our Brethren.

Gen.1.31.

Gen.1.26.

1 Tim.4.10.

Reason.4.

Fourthly, we cannot by our well-doing benefit God at all; our goodnesse can doe him no good, our love cannot profit or pleasure him. For, as our wickednesse can doe him no harme, so our kindnesse can procure him no good. This he saith, and thus he speaketh in the Prophet, *I will take no Bullocke out of thine house, nor Goates out of thy Foldes, for all the Beasts of the Forrest are mine, and the Beastes on a thousand Mountaines: I know all the Beasts on the Mountaines, and the Wilde Beasts of the field are mine: If I bee hungry, I will not tell thee, for the World is mine, and all that therein is.* Wee receive all good from him, we can returne nothing backe to him againe, to doe him good. This is the reason which the Prophet *David* teacheth, which mooved him to joyne himselfe unto the people of God, and to profit them, because he saw he could not pleasure God, his well-doing could not extend to him. Seeing therefore the duties of love shewed to the Brethren,

Psal.50.9. 10.11.12.

are

are ſeales of our election, and are accepted as done to Chriſt himſelfe, ſeeing we muſt follow the example of our heavenly Father, and that we cannot by all our goods helpe him; it followeth, that we muſt begin our workes of mercy at the faithfull, and caſt a pittifull eye, and open a liberall hand eſpecially toward them.

Vſe. 1.

Let us now come to the Vſes of this Doctrine. Firſt, this teacheth, that there ought to be among all the faithfull a communion of Saints, they are as a family or houſhold among themſelves. They have a neere fellowſhip, they are neere brethren, they are fellow members of one body, they are knit together by one Spirit, they are called under one hope, they are made Chriſts by one Faith, they are made one by one baptiſme, they have one bread to feede upon, they have one cup to drinke of, they have one table to meet at, they have one God that they worſhip, they have one ſalvation that they ayme at. This the Apoſtle expreſſeth at large. *Ephe. 4. Support one another through love, endeavouring to keepe the unity of the Spirit in the bond of peace; there is one body, and one ſpirit, even as ye are called in one hope of your vocation: there is one Lord, one Faith, one Baptiſme, one God and Father of all, which is above all, and through all, and in you all.* We are charged to have a care of all mankind, but as it is fit & convenient, that they w^ch are of the ſame family, ſhould be helpefull and beneficiall one to another, rather than to ſuch as are of another family, which are not ſo neerely joyned unto them, ſo we muſt have a care to doe good to all the Sonnes of men, but it is requiſite, that thoſe which are members of the ſame body, nay which are Sons and Daughters; Brethren, and Siſters, having the ſame God for their Father, the ſame Church for their Mother, the ſame Chriſt for their elder Brother, which are begotten of the ſame immortall ſeede, nouriſhed with the ſame Milke, and gathered together in one hope, ſhould be beneficiall and bountifull one to another, rather than to thoſe that are forraigners and Strangers, not linked to them by the bond of Faith, nor joyned with them in the body of Chriſt. Wherefore, the Apoſtle ſaith to the *Philippians, If there be any conſolation in Chriſt, if any comfort of Love, if any fellowſhip of the Spirit, if any Compaſſion and mercy, fulfill my joy, that ye be like minded, having the ſame Love, being of one accord, and of one judgement.* He teacheth us to have one mind and heart, he admoniſheth us to cleave together, and to hold together. We ſee how thoſe of the kingdome of darkeneſſe and deſtruction, do couple and combine themſelves together againſt the Church and choſen Children of God; for doubtleſſe wee may ſay as the Apoſtle did, *Againſt thy Sonne Ieſus, whom thou haſt annointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael, gathered themſelves together.* And as the Prophet ſpeaketh, *They have conſulted together in heart, and have made a league againſt thee, the Tabernacles of Edom, and the Iſmaelites, Moab, and the Agarims; Gebal, and Amalech, the Philiſtims, and the inhabitants of Tyrus, &c.* So is it in theſe dayes, the ungodly rabble of prophane perſons have joyned together, and make as it were a Conſpiracie againſt the godly: the prophane and Atheiſts, the Papiſts and Libertines ſet themſelves againſt the faithfull of the Land, and open their mouths againſt Heaven, they deviſe all horrible and deteſtable ſlanders to worke their confuſion. We find hard entertainement in the World, becauſe wee are choſen out of the World. We are hated of them, becauſe wee are not Companions with them in evill. We are reviled and ſlandered of them, becauſe wee will not follow all exceſſe of ryot, to the ſlander of our profeſſion, and to the diſhonor of God. Wherefore, the Children of light ſhould company and conſort together, being the Sonnes of God, heyres of his Kingdome, members of Chriſt, Temples of the Holy-Ghoſt. The unreaſonable Creatures may condemne us. We ſee Cattle heard together. Sheepe flocke together, Fiſhes ſhole together, and Birds of a Feather will flye together: O what a ſhame is it then for us, to make a rent and diviſion in the body of Chriſt,

Ephe. 4. 2, 3.

Phil. 2. 1, 2.

Acts 4. 27.

Pſal. 83. 5, 6.

Christ, by separating our selves one from another in affection of heart, and practise of life! A true Christian man or woman is like a Candle, that consumeth it selfe to give light to others. So must Gods people spend those gifts which God hath given them for the benefit of their brethren. This Communion which we are to yeeld to the Saints, standeth in two things; not to speake of the Communion that we have with Christ our head, but one toward another. First, in affection; Secondly, in gifts. In mind and affections wee must be of one heart, to mourne with them that doe lament, and to rejoyce with those that God doth comfort. We see this to be in the naturall members of our body, if one member doe suffer, the rest are pained; if one rejoyce, the other are comforted. This duty the Apostle remembreth untous, *Rejoyce with them that rejoyce, and weepe with them that weepe: bee of like affection one toward another.* So the writer to the *Hebrewes* moveth us to *Remember them that are in bonds, as though we were bound with them: and them that are in affliction, as if we were also afflicted in the body.* If our selves were in prison, wee would have a sensible feeling of our imprisonment, and wee would be ready to complaine of the want of the fruits of love in others toward us, if we were not visited and comforted. Let us therefore practise that toward others, which we would have practised toward our selves. This must all true Christians have in minde, that they must have tender hearts and compassionate affections, putting on the bowels of mercy and commiseration, in regard of the miseries that befall the Church in generall, or our Brethren in particular. Christ Iesus is touched with a feeling of their miseries, and accounteth them as done to himselfe, as appeareth when he saith, *Saul, Saul, Why persecutest thou me?* This reproveth those that weepe when the Church rejoyceth, or rejoyce when the Church weepeth. The Prophet *Amos* complaineth of this deadnesse of heart in his dayes, *The people dranke wine in bowles, they annointed themselves with the chiefe ointments, they stretched themselves upon beds of Ivory, but no man was sorry for the affliction of Ioseph.* If we be not touched with a sight and sense of the Churches miseries, it is a plaine argument that we are dead members, not living; rotten members, not sound; senseless members, not feeling. The second part of the Communion of the Saints, standeth in the communication of gifts. The gifts of God to bee imparted to our Brethren, are of two sorts. For, as we consist of two parts, the soule and the body, so the gifts are of two kinds, Spirituall graces, and temporall blessings. Wee must bestow upon them spirituall gifts, procuring their good, by example, exhortation, comfort, prayer, reproofe. We are willed to exhort one another, while it is called to day: wee are admonished, when any man is fallen by occasion into any fault, as spirituall men to restore such a one with meekenesse, considering our selves, least we also be tempted. Touching temporall blessings, we must be ready and content to bestow such goods as God hath bestowed upon us, for the good of our fellow-members. If we have this worlds goods, we must not hide our compassion from them, for then we cannot assure our selves that the love of God dwelleth in us.

Wherein the communion of Saints standeth.

Rom.12.5. 16.

Heb.13.3.

Acts 9.4.

Amos 6.6.

Heb.3.13. Gal.6.1.

Use 2.

Secondly, seeing wee are charged to provide for the godly poore, and not to see them want, it teacheth that we are all the Lords Stewards, to dispense and dispose his blessings to others. We hold all that we have of him, and we hold all at his will, and during his pleasure: he may thrust us out of our houses when he listeth. For properly we are not Lords, but Tenants; not Owners, but Stewards, not Possessors, but Borrowers; and whatsoever we enjoy, it is not ours onely, but ours, and the poores; they have their share and portion with us. A Christian man, though he be the freest man upon the earth, yet he is a Servant to all, especially to the Church of God. A Christian man, is onely a Free-man; for he hath Christian liberty belonging to him, *And he whom Christ maketh free, he is free indeed.* He is freed from the curse

Iohn 8.36. Rom.8.1. Col.2.16.20. Rom.6.14.

curſe of the Law, from the bond of perfect righteouſneſſe, from the burden of Ceremonies, from the bondage of ſinne. He hath a freedome in the voluntary worſhip and ſervice of God, in the free uſe of all the Creatures of God, to come to the throne of grace, with aſſurance to be heard for Chriſts ſake, and to enter into the Kingdome of glory after this life. On the other ſide, a wicked man is the greateſt ſlave and bondman that can be. He is in bondage under ſinne. He is ſubject to all puniſhments temporall and eternall. He is in bondage under the Devill, who keepeth all impenitent ſinners in his ſnares to doe his will. He is in bondage under the Wrath of God. But to let this paſſe, howſoever the faithfull are free men, yet they are not onely the Servants of God, but the ſervants of men, eſpecially of the poore, but moſt eſpecially of the godly. We are not to ſeeke our owne things, but to referre the labours of our calling, and the bleſſing of God upon our labours to the common good of the Church whereof we are members.

Luke 1.74. Tit.1.15. Rom.5.2. Ephe.3.12.

2[Tim.2.26.]

This condemneth two ſorts of men. Firſt, ſuch as ſeeke for nothing but to ſettle themſelves and maintaine their owne eſtates, to enrich themſelves that they may live in eaſe and wealth, like the rich man mentioned in the Goſpel: theſe make no conſcience of ſwearing, forſwearing, lying, diſſembling, oppreſſing, and ſuch like unfruitfull workes of the fleſh. Theſe men may alleadge and pleade for themſelves what they will, but in truth they never yet knew what the Communion of Saints meaneth. The Apoſtle giveth this precept to all the Church, *Looke not every man on his owne things, but every man alſo on the things of other men.* And in another place, *Beare yee one an others burden, and ſo fulfill the Law of Chriſt.* So the Apoſtle *Iames* teacheth that we often aske, and receive not, becauſe we aske amiſſe, that we might conſume the ſame upon our pleaſures. Secondly, it reproveth ſuch as waſte and conſume the good creatures of God in riotouſneſſe, in drunkenneſſe, and in all exceſſe, and when they are in brotherly love and Chriſtian compaſſion admoniſhed, doe by and by anſwer, what have you to doe with my ſpending? I ſpend nothing but mine owne, I ſpend none of yours. Yes thou ſpendeſt that which is thy wives, thy Childrens, thy families, the poores, the Churches, yea even that which is Gods, for which thou ſhalt give an account at the great and dreadfull day of judgement. For when Chriſt ſhall come with thouſands of his Angels to make an end of all things, and ſay unto thee, *Come, give an account of thy Stewardſhip, for thou mayeſt be no longer Steward:* wilt thou anſwer to the Iudge of all the world, and to Chriſt that ſhall ſit upon the Throne, thou haſt waſted none of his goods, and abuſed none of his Creatures? Thine owne heart, and thine owne conſcience, as a thouſand witneſſes, will give in evidence againſt thee, that thou haſt taught thy tongue to lye. They have forgotten they are the Lords Stewards, and ſhall give an account to him as certainely of the beſtowing of their ſubſtance, as themſelves take an account of their ſervants, of that portion of their goods which they have committed unto them.

Phil.2.4. Gal.6.2.

Iam. 4.3.

Luke 16.2.

Laſtly, ſeeing we are debters to all men, but ſpecially to the faithfull, it reproveth ſuch as ſhew the chiefeſt fruit of their love and charity upon the ungodly and prophane, whom it were many times more charity to ſee puniſhed than releeved: and corrected, than maintained. Many there are among us that have no care or compaſſion of the poore Saints, though they ſee their wants and neceſſityes, yet they can ſhut their eyes and paſſe by them as the Prieſt and Levite did, by him that was robbed by Theeves and lay halfe dead of his wounds. But they will oftentimes be bountifull, and ſhew their benevolence upon ſuch, as a great deale worſe deſerve it. Wee ſee that our collections and diſtributions are made many times amiſſe, and ſuch as are moſt prophane, are beſt provided for. Such as are idle Drones, beaſtly Drunkards, filthy Harlots, and their graceleſſe baſtards, are more regarded and

Vſe 3.

Luke 10.31. 32.

and respected, and have better experience of our Almes than such poore as are godly minded, heires by grace, Saints by calling, and sonnes by Faith. This is an inverting and overturning of the order that God hath set and setled to remaine among us, for this is his ordinance which he hath left with us, Gal.6.10. *While we have time, let us doe good unto all men, but specially to them that are of the houshold of Faith.* So the Apostle prayeth for the *Thessalonians*, that the Lord would encrease them and make them abound in Love one toward another and toward all men. First, it must extend to such as are members of the Church, and afterward to all others. 1 *Thes.* 3.12. Loe heere is an ordinance of God perpetually and inviolably to be kept, as a Law of the Medes and Persians which could not be altered: we must doe good to the distressed Saints and poore servants of God before others and more than to others. Psal.125.9. Psal.73.1. God indeed is good to all, *and his mercy is over all his workes*, but in a speciall sort hee *Is good to Israel, and gracious to them that are pure of heart.* Hee saveth man and beast in body, but he saveth the soules of his elect for ever: He doth not onely preserve them temporally, but he will glorifie them eternally. From hence such as are poore and have godlinesse laid up in their hearts must learne, to beare the heavy burden of poverty with patience, seeing that howsoever they are neglected of men in the daily ministration, yet they are highly respected of God, and he vouchsafeth to leave speciall direction for them above others, to be sustained. The greater our poverty is, the greater should be our piety: that the more miserable we seeme to the world, the more honorable we may be in the sight of God and of all good men. True godlinesse will sweeten the bitternesse of the Crosse, which hath the promises of this life and of that which is to come: But a poore estate joyned with a prophane life, and extreame necessity accompanied with extreame iniquity and impiety, is a double misery, a double wretchednesse, a double unhappines. Let this therefore comfort us, and temper the greatnesse of our affliction, seeing God doth care for us above all his Creatures; yea, before the rest of mankind, charging those that are rich in this world to make a difference betweene man and man, betweene person and person, betweene poore and poore, even such a difference as he himselfe hath made, who preferreth the sheepe of his owne Pasture before Goates; the Sonnes and Daughters of his owne family, before bastards; the heires of his Kingdome before Aliens and strangers: the vessels of honor, before the Vessels of dishonor. As for the poore that are wicked, ungodlie, leud, and prophane, so long as they live in their wickednesse, ungodlinesse, leudnesse, and prophaneneſse, they are no parts of Gods family, they are bastards, not sonnes; they are members of the Devill, not members of Christ: they are cages of uncleane Birds, not Temples of the holy Ghost; they are as dung and drosse of the earth, not silver and Gold for the Lords house. Seeing therefore God doth cast them downe into the second ranke, let not us advance them above their place. God is the God of order, not of confusion: and if we be of God, let us establish among us the order that he hath planted. Let us judge with righteous judgement, and lay all partiality aside. Let us not respect the poore because they are our friends, but because they are the friends of God. Let us not see to those that are neerely alyed to us, but to those that are of the kindred of Christ, Mat.12.50. Luke 11.28. which heare his Word and keepe it, who are his Mother, Sister, and brother. Heereby they shall be encouraged in well doing, and we shall by our godly care of them, provoke them to greater zeale, and to a constant continuance in their profession. Wherefore let this be the rule to guide and governe us: Such are to be used best which are indeed best, let them have most releefe of the body, that have most grace and godlinesse in the heart. Godlinesse giveth the preheminence, and ungodlinesse bringeth reproach and setteth a note of infamy upon his face that is defiled with it. True it is, others must have

have their portion and proportion: but it muſt be ſo rated, that they be in the firſt place provided for, that are moſt religious in heart, and painefull in their callings, and thankefull to their weldoers. For where true Religion hath taken place, it will make them diligent in their buſines, and ſerviceable to thoſe of whom they have received good things. As for thoſe that are idle, and unthankefull, they never taſted of ſound Religion, and doe nothing elſe but abuſe their profeſſion. Thus muſt of the perſons to whom we muſt doe good; that is, eſpecially to the faithfull.

[*Toward the Saints*] The faithfull are heere called by the name and title of Saints. By this Word are all ſuch called as are the true members of Chriſt Ieſus, whether they be living, or dead; in this life, or out of this life. But in this place onely ſuch are meant, as live under the covenant of grace, and fight the Lords battels againſt ſinne, the World, and the Devill. Now they are called Saints, or holy, for theſe cauſes. Firſt, becauſe they are ſeparated by the mercies of God, from the filthineſſe and damnable condition of this world: they are gathered into a Church, and ſet apart for the pure ſervice of God. Secondly, becauſe they are purged and cleanſed from their ſinnes, by the precious bloud of Chriſt. Thirdly, becauſe they expreſſe the fruite hereof in holineſſe and righte ouſneſſe, they are altered and changed from that which they were by nature, they are regenerate and created anew, they are renewed in their willes, affections, purpoſes, and practiſes. This is contrary to prophaneneſſe. We learne from this title given to the faithfull, that they which truely belong to Chriſt are Saints: that is, are ſanctified, cleanſed, and purged from their ſinnes and iniquities by the bloud of Chriſt, are delivered from the ſlavery and bondage of ſinne, and are enabled by the grace of God in ſome meaſure to ſerve him in holineſſe and righteouſneſſe all the dayes of their life. In this reſpect the *Iſraelites*, when God had choſen them out of the world to be his people and ſervants, are called a royall Prieſthood, and an holy Nation. This name of Saints is uſuall and common with the Apoſtle *Paul* in all his Epiſtles. In the Epiſtle to the Romanes he writeth to all at Rome beloved of God, called to be Saints. So he writeth to the Church of God which is at *Corinth, to them that are ſanctified in Chriſt Ieſus, Saints by calling, with all that cal on the name of our Lord Ieſus Chriſt in every place*: and afterward he ſaith, *God is not the Author of confuſion; but of peace, as we ſee in all the Churches of the Saints.* So he ſheweth in the Epiſtle to the *Epheſians, that to him the leaſt of all Saints, this grace was given, that he ſhould preach among the Gentiles the unſearchable riches of Chriſt.* The Prophet *David* alſo ſaith, *I will hearken what the Lord God will ſay, he will ſpeake peace unto his people, and to his Saints, that they turne not againe to folly.* All theſe places doe plainely prove, that they which beleeve in Chriſt and belong to him, may truely be called Saints and holy men.

Why the godly are called Saints.

Doct. 9. Such as truely belong to Chriſt are Saints.

Exod. 19.6. 1 Pet. 2.9. Rom. 1.7. Acts 9.41. 1 Cor. 1.2. and 14.33.

Ephe 3.8. and 5.3.

Pſal. 85.8. and 16.3. and 105 16.

The reaſons are theſe. Firſt, becauſe they are there-unto called and choſen in Chriſt, they are thereunto juſtified and redeemed by Chriſt. For wee are choſen before the foundations of the World to be holy, *He hath choſen us in him, that we ſhould be holy and without blame before him in love.* It is the end of our calling, as the Apoſtle teacheth, 1 *Theſ.* 4. *This is the Will of God, even your ſanctification; and that yee ſhould abſtaine from fornication, &c. For God hath not called us unto uncleaneneſſe, but unto holineſſe.* It is the end of our redemption, as *Zachary* ſheweth, that the Lord God of *Iſrael* hath viſited and redeemed his people, *That we being delivered out of the hands of our enemies ſhould ſerve him without feare all the dayes of our life, in holineſſe and righteouſneſſe before him.* Seeing therefore God hath called us with an holy calling, and appointed us to be Saints, by his decree of our election, by the efficacy of our calling, by the vertue of our Iuſtification, and by the power of our redemption, it followeth, that all the faithfull may worthily chalenge the name of Saints.

Reaſon. 1.

Ephe. 1.4.

1 Theſ. 4.3. 7.

Luke 1.68. 74.75.

Secondly,

Reason. 2. Secondly, the ſervants of God muſt be Saints, to the end there may bee a conformity and likeneſſe unto him that hath had mercy upon us. It is requiſite that there ſhould be a reſemblance betweene God and his people. God is holy, it is one of his names, he is called the holy One: Chriſt is Holy, and he is called the holy One of God; the Spirit is holy, and therefore is called the holy Spirit. Seeing therefore God is holy that hath called us, it followeth that holineſſe belongeth unto us. The Sonne beareth the Image of his Father, and thereby is eaſily knowne whoſe Sonne he is. If we be the Sonnes of God, we muſt expreſſe his Image in holineſſe and true righteouſneſſe. Thus is it which *Moſes* declareth and repeateth, *Levit.* 11. *I am the Lord your God, bee ſanctified therefore, and be holy, for I am holy, and defile not your ſelves with any creeping thing that creepeth upon the earth.* Heereunto accordeth the ſaying of the Apoſtle *Peter*, *As obedient Children faſhion not your ſelves unto the former luſts of your ignorance, but as he which hath called you is holy, ſo be yee holy in all manner of converſation, becauſe it is written, be yee holy, for I am holy.* If then he that is the God of all the Saints be holy, if it be one of his eſſentiall attributes, ſo that he can no more ceaſe to be holy than he can ceaſe to be God, the Saints themſelves muſt be Saints, not onely in name, but in deed, they muſt be transformed into a likeneſſe of him, they muſt ſhew the fruits of holineſſe, and be partakers of the divine nature, in that they flee the corruption which is in the world through luſt.

Levit. 11, 45.

1 Pet. 1. 14. 15

Reaſon 3. Thirdly, the faithfull are called by the name of Saints, that there might be a difference betweene that which we have of our ſelves, and that which we receive from God; betweene the old man, and the new man; betweene our firſt birth, and our ſecond birth: betweene nature, and grace. No man is a Saint by nature, we have not holineſſe from our ſelves, but we are ſtrangers to it, and that is a ſtranger to us; nay, we are enemies to holineſſe who love nothing elſe but prophaneneſſe, and deſire to be any thing elſe than to be Saints and holy. The Apoſtle putting us in mind of our firſt birth, that we might ſo much the more magnifie the grace of God, which is marveilous and glorious in his Saints, ſaith, *Remember that yee being in times paſt Gentiles in the fleſh, and called uncircumciſion of them which were called Circumciſion in the fleſh, made with hands, that ye were at that time without Chriſt, and were Aliens from the common wealth of Iſrael, and were ſtrangers from the Covenants of promiſe, and had no hope, and were without God in the world; but now in Chriſt Ieſus, yee which once were farre off, are made neere by the blood of Chriſt.* And to the ſame purpoſe he ſpeaketh in the Epiſtle to the *Coloſſians*, *You which were in times paſt ſtrangers and enemies, hath hee now reconciled in that body of his fleſh through death, to make you holy and unblameable, and without fault in his ſight.* Seeing then, that we are called to holineſſe, ſeeing we muſt as Children reſemble our Father, and ſeeing God will have a difference betweene our naturall condition and the eſtate wherein we ſtand by grace; wee may conclude, that all ſuch as are in the number of true beleevers, are alſo Regiſtred in the number of true Saints, ſanctified inwardly by the Spirit of God.

Ephe 2. 12. 13

Col. 1. 21. 22.

Vſe 1. Let us now make uſe and application of this Doctrine unto our ſelves. Firſt, we ſee plainely heereby, that there are Saints upon the earth; that is, men and women regenerate and ſanctified. The Prophet *David* ſaith, *All my delight is in the Saints that are upon the earth.* Whereby it appeareth, that there are two ſorts of Saints, one in Heaven, the other on the Earth: one ſort is the Spirits of juſt and perfect men, the other ſuch as are clothed with fleſh, who have a righteouſneſſe begun in them but are yet farre from perfection: ſome that have already received their Crownes, that are already glorified, not having ſpot or wrinkle or any ſuch thing; others that are yet in warfare againſt ſinne, the world, and the devill, and carry about with

Pſal. 16. 3.

with them the remnants of naturall corruption. Therefore wee profeſſe to beleeve in the Articles of our Faith, the Communion of Saints. So the Apoſtle ſaith, *Dare any of you having buſineſſe againſt another, be judged under the unjuſt, and not under the Saints? Doe yee not know that the Saints ſhall judge the world?* And afterward, *Such were ſome of you, but yee are waſhed, but yee are ſanctified, but yee are juſtified in the name of the Lord Ieſus, and by the Spirit of our God.* This ſerveth to reproove all thoſe, which in ſcorne and deriſion, mocke the ſervants of God, and upbraide them with their profeſſion, ſaying; O you are a Saint, you are of the little flocke, you are an holy man; A yong Saint, an old devil. Thus is Religion made a Proverbe and common by-word, and thus are men come to ſit downe in the ſeate of Scorners: but heare this, O yee contemners of God! and know, that whoſoever is not holy, is prophane; he that is not pure, is impure; he that is not a Saint of God, is a bond-ſlave of the Devill: there is no meane betweene the one and the other. He that is not of the little flocke of Sheepe, is of the great heard of Goates, and of the multitude of unbeleevers that ſhall be condemned. He that entreth not in at the ſtraite gate that leadeth to life, walketh in the broad way, and entereth at the wide gate that leadeth to deſtruction. He that is not a Saint before hee dyeth, is a Devill incarnate before his death. This is that which our Saviour ſpeaketh concerning *Iudas, Have I not choſen twelve, and one of you is a Devill? Now hee ſpake of Iudas Iſcariot, the ſonne of Simon, for he it was that ſhould betray him.* This *Iudas* was not a Saint, and he is pronounced to be a Devill. Now chooſe whether thou wilt be a Saint, or be accounted a *Iudas*, a devill, a member of the devill. For, he that is not in ſome ſort changed, renewed, regenerated, and ſanctified in the inner man, ſhall never ſee life. If we begin not the way to ſalvation in this world, we ſhall never be received into glory in the world to come. This is the Doctrine which Chriſt preacheth to *Nichodemus, Verily, verily, I ſay unto thee, except that a man be borne of water, and of the Spirit, he cannot enter into the Kingdome of God.* So the Apoſtle ſaith, *If yee live after the fleſh, yee ſhall dye; but if yee mortifie the deeds of the body by the Spirit, ye ſhall live: for as many as are led by the Spirit of God, they are the ſonnes of God* And in another place, *Thus we judge that if one be dead, and he dyed for all, that they which live ſhould not henceforth live unto themſelves, but unto him which dyed for them, and roſe againe.* Sanctification goeth alwayes before glorification. Every one would be glorified, but every one will not be ſanctified: every one would live with God, but every one will not dye to ſinne: every one would receive the victory, but every one will not fight the battell. But let us not be deceived, God is not mocked. If we would attaine to ſalvation, we muſt firſt have ſanctification, we muſt be Saints in this life, if we looke to be Saints in glory hereafter: we muſt be Saints upon the earth, if we would be Saints in heaven; we muſt firſt make a beginning, before we can come to the ending. We muſt take paines, we muſt labour hard, and ſweate much, before we can come to our journeyes end.

1 Cor. 6. 1. 2. 11.

Iohn 6. 70.

Iohn. 3. 5.

Rom. 8. 13. 14

2 Cor. 5. 15.

Let us therefore take heed we doe not make a mocke of the Saints, leaſt wee mocke at our owne ſanctification, and conſequently neglect, nay deſpiſe our owne ſalvation. If we make any account of holineſſe of life, let us not caſt it out as a reproach, to bee holy. Let us conſider, that this is the will of God, even our ſanctification; it is not therefore his will that we ſhould delight in prophaneneſſe, and ungodlineſſe. And as for thoſe that are ſcorned and abuſed, or rather not they, indeed, or their perſons flouted and contemned, but their Faith, their Religion, their Sanctification; let them not hang downe their heads, and be diſcouraged, but walke boldly through good report and evill report, and be ſo farre from ſhrinking backe for theſe taunts and revilings, that rather we ſhould prepare our ſelves for an harder battell and an hotter encounter. We have not yet reſiſted unto blood. Remember what our Lord and Maſter hath endured, the reproach of the world, the ſlanders of the ungodly

godly, the mockings of the malicious, the ſhame of the croſſe, and what not? We muſt not looke to fare better than he, we muſt not thinke to be entertained otherwiſe than he was, If this be the worſt that they can ſay by us, if this be the greateſt fault they can report of us, that wee are Saints and holy perſons, let us not be diſcomforted, but rather comforted heerein, that God is glorified in us, his name is honoured, and the mouth of iniquity is ſtopped, having nothing to detect us off, nothing to object againſt us. The enemies of *Daniel*, howſoever they watched all occaſions and ſought all opportunities to betray him and deſtroy him, yet the greateſt crime they had to charge him withall, was, that he prayed to his God three times a day, and made ſupplication unto him. The *Caldeans* had no other fault to charge the Iewes to have committed, than that they would not bow downe unto an Idoll. If they could have found any other matter to accuſe them of, as Malefactors, their malice was ſo great to their profeſſion and to their perſons, for their profeſſions ſake, that they would not have ſpared and held their peace. But this was the glory of theſe ſervants of God, that they ſuffered not for their ſinnes and deſervings, but for their Faith, and a good conſcience. This was it wherein the Church and faithfull comforted themſelves. *Pſal.* 44. *If we have forgotten the name of our God, and holden up our hands to a ſtrange God, ſhall not God ſearch this out? For he knoweth the ſecrets of the heart: Surely for thy ſake are we ſlaine continually, and are counted as ſheepe for the ſlaughter.* This is that place which the Apoſtle alludeth unto *Rom.* 8. Whereby he comforteth the people of God in their afflictions: whereby we ſee, what is the portion and condition of the Saints in this life: they are ſheepe, not wolves, they are afflicted, they doe not afflict: they are killed, they doe not kill: they are killed not becauſe they have forſaken and renounced God, but becauſe they would not forſake him and renounce him: they are ſlaine not for their owne ſinne, but becauſe they would not commit ſinne againſt God. If this be our caſe and condition, that we are reproached for our righteouſneſſe and Religion, *And if we be railed upon for the name of Chriſt, we have cauſe to rejoyce, inaſmuch as we are partakers of his ſufferings and ſhall be partakers of his glory; yea, bleſſed are we, for the Spirit of glory and of God reſteth upon us, which on their part is evill ſpoken off, but on our part is glorified.* Let us comfort our ſelves and our brethren with theſe things.

Dan. 6. 11. and 3. 12.

Pſal. 44. 20. 21. 22.

1 Pet. 4. 13. 14.

Vſe. 2. Secondly, ſeeing all the faithfull living in the world are Saints, this ſerveth to convince the Church of Rome, who appropriate the word Saints to thoſe that are dead, and honor none with this title that live upon the earth, but ſuch as are departed out of this life, and being famous for miracles, are Canonized by the Pope, whom they account as a God upon the earth. Hence it is, that they adde farther, that our Church cannot be an holy Church, becauſe there was never yet any Saint or holy man of it, approved to be ſuch by miracle or any other evident token. They renounce our Church, becauſe it is no holy Church, and they conclude it is not holy, becauſe we have no Saints that are in it or ever were of it. Firſt, let us ſpeake of our Saints, and then ſomewhat touching their Saints, whereof they boaſt ſo much, and in whom they glory ſo greatly. Touching the former, the Prophets, Apoſtles, and holy men of the firſt Churches, were profeſſors of the ſame Faith that we beleeve, as appeareth by the Scriptures, by which we offer to be tryed in all controverſies: but our Adverſaries will not deny theſe to be Saints, and ſuch Saints as have beene approved by miracles. Againe, we have in our Churches true beleevers, juſtified by the bloud of Chriſt, and ſanctified by the Spirit of God, and therefore are Saints by calling, as we have ſhewed before. We have the fruits of ſanctification, as neceſſary effects of a living faith, we profit daily in repentance from dead workes, we labour more and more for the full aſſurance of underſtanding and ſtedfaſt Faith in Chriſt, for our redemption.

Col. 2. 2. 5. Rom. 8. 16.

tion. But ſuch as live in ſin, and walke in the fleſh, have not the ſpirit of Chriſt, they are nor of our Church, they are no true Saints; they may be among us, but they are not of us. As for the popiſh Saints which are found in their Golden Legend (ſo called) and ſtand in red letters in their Kalenders: it is no marvell if we doe not account of them, when many among themſelves doe ſeeme not much to reſpect them; and affirme, that the Saints canonized may be no Saints, and the myracles whereupon it is grounded, no myracles. And becauſe the Church of Rome ſpeaking of Saints doe alwayes meane ſuch as are in the Popes Kalender, and of his canonization (who is now held to be the onely Saint-maker upon the earth) and propound ſuch to the people, to be honoured and worſhipped, let us conſider a little what thoſe Saints are, and whom they adore and call upon. Our Saviour Chriſt accuſeth and reproveth the Samaritans, *Becauſe they worſhipped the thing which they knew not*: a worſhip they performed, but they knew not what. But this falleth flatly and fully upon the Papiſts heads, for they worſhip many fictions for Saints, and ſhadowes for men; whereas there were never any ſuch that lived upon the earth. It were eaſie to alledge ſundry of this ſtampe, but a few ſhall ſerve and ſuffice inſtead of many. Saint *George* is worſhipped among the Papiſts, as a renowned Saint, but ſuch a Saint as they report and receive this *George* to be, was never extant in the world, who is ſaid to have killed a Dragon, that was ſo big, that foure yoake of Oxen could hardly draw him out of the City, which ſundry of their owne writers eſteeme little better than a fable. Secondly, S^t. *Chriſtopher* is ſolemnely adored by the Church of Rome, who is reported of ſome to be a man of twelve foot long, and of other to be twelve cubits high: this is he that went up and downe to ſeeke the Devill to ſerve him; for he ſaid, *I goe to ſeeke my Lord the Devill to ſerve him.* If this were a Saint, he was one of the Devills Saints, whom he ſerved, and called him Lord, and not one of Gods Saints. The like we might ſay of S^t. *Catherine*, and infinite other, whom falſehood hath forged and deviſed, and ſuperſtition nouriſhed and retained. Moreover, their Legends of Saints are ſo full of fables and fooleries, that they doe not onely ſet them downe for Martyrs, which never had being in the world, but they adore devoutly for Saints and Martirs, thoſe which (by the confeſſion of their wiſeſt writers) were pagans & Iewes, traitors & heretickes, men of a wicked life, & of a doubtful faith: what was the ſoldier I pray you, that pierced the ſide of Chriſt, but an Infidel? for otherwiſe he would never have thruſt his ſpeare ſo ſpightfully, and offred that villany and violence to the body of our bleſſed Saviour; yea, it may probably appeare and be gathered out of the Scripture, that he was not onely a curſed unbeleever, but a damned wretch and reprobate: and no approved hiſtory maketh mention of his calling and converſion, yet the blind ignorant Papiſts doe worſhip this ſouldier as a Saint, under the name of *Longinus*; what is this but to make Pagans and Infidels Saints? yea, when ſo many dead mens bones and blood, their reliques and aſhes, are worſhipped in every coaſt and corner where popery reigneth; what aſſurance can any man have, that he doth not worſhip the bones and bodies of pagans and heathens? *Gamaliel* mentioned in the Acts, was an incredulous Iew, and a right Phariſee, as appeareth by the counſell which he gave to the Iewes in the Councell, fit for a Politician, unfit for a Chriſtian; ſhewing rather a wily and witty head, than a religious heart, and if he had beleeved in Chriſt, he would not have feared to confeſſe his name; yet hath he a place among the Romiſh Saints, and reverently are his relickes eſteemed of them. How many of their Engliſh Martirs were devilliſh traitors, odious, perfidious, diſloyall, ſeditious, rebellious, unfaithfull to their Prince, and enemies to their country? Some endeavoured to ſtirre up forraine Princes againſt their Soveraigne Lord, which no man can deny to be an act of treaſon. Some went about to ſtirre up the Kings Subjects to rebellion, and ſtood at open defiance, and at the ſwords point with the Prince. Others, have beene

Cajet. tract. de concept. & de indulgent.

Iohn 4:22.

Baron. not. in Martyr. Roman. April 23.

Revel. 1.7.

Acts 5.39.

Anſelme, Becket, More, Fiſher, Campian, Sherwin, &c.

been slaine in the field in the midst of the rebellion which themselves raised, and among the rebels which themselves armed. Others were executed as notorious Traitors, for maintaining the Popes Buls of deposing Princes, and would by no meanes condemne them; none of them would promise to joyn with the Princesse side, and take her part, if the Pope should send an army against her, to depose her person, to spoile her subjects, and to invade her country. Of this sort heere set downe, thus qualified and sanctified, are *Becket, More, Fisher, Forrest, Sanders, Campian, Sherwin, Parry, Ballard, Babington, Somervill,* and such like; who are canonized by the Pope, and agnized for Saints by the Papists: they pray unto them, and keepe their bones and rags for holy reliques, and worship them, whereby it appeareth that they put those in the Popes kalender, as rubricated Martirs, and imagine them to be Saints in heaven, who by all likelyhood are tormented and damned with the devills in hell. The time will not suffer us to make a Catalogue of these their Saints, but this may suffice to shew, that the Papists honour divers Saints, which never lived in the world, but are meerely fansied and fondly imagined: others, that are doubtfull, and not certainely known to be such as they are reported: others likewise, that were pagans in superstition, Iewes in Religion, Heretickes in profession, traitors in practise, and wicked men in their conversation; of whose damnation in hell there is more certainty, than either of their faith in earth, or salvation in heaven. And thus we will leave them, their Saints, and their Saint-maker.

Vse 3. Thirdly, seeing all they that belong to Christ are Saints, it belongeth to every man to try the assurance of his salvation, by the fruits of his sanctification. For hereby we may assure our selves that we are in the communion of Saints if we leade a sanctified life. If we have our conversation in holinesse, we shall have in the end everlasting life. The Apostle teaching that the foundation of God abideth sure, so that the Lord knoweth who are his, sheweth how we shall know that we are the Lords, even every one for his owne assurance must depart from iniquity. Hereunto commeth the saying of *Iohn* in his first Epistle, *If we say we have fellowship with him, and walke in darkenesse, we lye and doe not truely: but if we walke in the light as he is in the light, we have fellowship one with another, and the blood of Iesus Christ his sonne cleanseth us from all sinne.* And *Paul* writing to the *Romanes* saith, *If Christ be in you, the body is dead because of sin, but the spirit is life for righteousnesse sake.* We glory in the names of Christians, we would be accounted Christs, we take upon us the title of Saints, and yet we are not carefull to bring forth the fruits of Christians, and to lead a sanctified life. All Trees in the beginning, when the world was created, were made fruitfull, nothing was barren, nothing fruitlesse. If we be the Garden of God, we must be trees of righteousnesse, *and beare much fruit even in our old age.* Many that are barren in bearing good fruit, are too fruitfull in bringing forth the unsavoury fruits of the flesh, which the Apostle nameth, *Gal.* 5. who may justly feare the curse that God laid upon the Figtree, and every day looke to be hewne downe and cast into the fire. It is not enough for us to be fruitfull, but we must labour to be more fruitfull. It is not enough to be holy, but we must be more holy. It is not enough to be Saints, but we must encrease in sanctification. This the Prophet sheweth in the Psalme, *The righteous shall flourish like a Palme tree, and shall grow like a Cedar in Lebanon: such as be planted in the house of the Lord, shall flourish in the Courts of our God: they shall still bring forth fruit in their age, they shall be fat and flourishing.* Where we see, that God's Children are never voyde of the fruits of faith, but have them in them to their endlesse comfort. Other Trees oftentimes fall to degenerate and grow out of kind; and if they doe hold out, yet age maketh them decay and dye, albeit you digge, and dung, and water them never so much, it cannot keepe them from wasting and withering; it is not so with the faithfull, which are planted in his Church, as it were in his Garden, even in their old age they bring forth abundance and store of fruit, albeit they be never so old, yet they shall never be

2 Tim. 2. 19.

1 Ioh. 1. 6. 7.

Rom. 8. 10.

Psal. 92. 13.

Luke 13. 7.

Psal. 92. 12.

be barren, but yeeld a plentifull increaſe, being continually watered by the working of the Spirit. To this purpoſe Chriſt ſpeaketh in the Goſpell; *I am the true Vine, and my Father is the husbandman, every branch that beareth not fruit in me, he taketh away; and every one that beareth fruit, he purgeth it, that it may bring forth more fruit.* And in the Revelation of *Iohn* he ſaith, *He that is unjuſt, let him be unjuſt ſtill; and he that is filthy, let him be filthy ſtill; he that is righteous, let him be righteous ſtill; and he that is holy, let him be holy ſtill.* On the other ſide, there is no comfort to prophane perſons, that are irreligious, that are meere naturall men, that find no change in them, that are not bettered by the meanes afforded unto them from God, that keepe the ſpots of the Leopard, and the skin of the Blackamore continually upon them. Theſe walke in the fleſh, and ſavor nothing but of the fleſh, and therefore of the fleſh ſhall reape corruption. This is that which the Author to the Hebrewes ſpeaketh, *The earth which drinketh in the raine that commeth oft upon it, and bringeth forth herbes meete for them, by whom it is dreſſed, receiveth bleſſing of God: but that which beareth Thornes and Briars is reprooved, and is neere unto curſing, whoſe end is to be burned.* Where he compareth thoſe that continue in faith, and bring forth the fruits of faith to good ground, that anſwereth the labour of the husbandman; but ſuch as forſake the faith, and a good conſcience, he reſembleth to evill ground; theſe bring forth nothing but the unfruitfull workes of darkeneſſe, as it were ſo many thornes and thiſtles, and therefore are neere to curſing and conſuming. So the Prophet *Eſay* notably expreſſeth this, *There ſhall be no more there a child of yeares, nor an old man that hath not filled his dayes; for he that ſhall be an hundred yeare olds, ſhall dye as a young man, but the ſinner being an hundred yeares old, ſhall be accurſed.* The faithfull in Chriſts Kingdom ſhal flouriſh through his gifts, and be bleſſed of God: but ſuch as are unfruitfull are accurſed, and albeit they ſeeme for a time freſh and flouriſhing, yet they are no better in the ſight of God than dead carkaſſes, and ſtinking carrions. So that we ſee, there can be no comfort without ſanctification.

Iohn 15.1.2.

Revel.22.11.

Heb.6.7.8.

Eſay 65.20.

Laſtly, as all they that are in Chriſt, are Saints, ſo it is our duty to uſe the fellowſhip and to delight in the Communion of Saints, abhorring and renouncing, ſeparating and with-drawing our ſelves from all ungodly and unlawfull ſocieties of men in the world. The delight of the Prophet was in the Saints. He profeſſeth himſelfe to be a companion of all them that feare the Lord, and keep his precepts. The conjunction and communion of the faithful is threefold, in piety, in amity, in glory. In piety, becauſe the hearts of the faithfull are joyned together in faith, and in the feare of God. In amity, becauſe they love together as children of the ſame Father, knowing that hereby we ſhall be known to be the Diſciples of Chriſt, if we love one another. In glory, becauſe they are heirs of the ſame Kingdom where are many manſion places prepared for them. If we deſire to be partakers with the children of God in eternall happineſſe in the heavens (as all men will ſeeme deſirous of bleſſednes) we muſt be united to them in a godly life, and in Chriſtian love: we are willing to heare of felicity, but we care not for the practiſe of piety, or for walking in charity. *Balaam*, that was hyred with the wages of iniquity to curſe the people of God, when he ſaw the goodly order among them, cryed out, *Let my ſoule dye the death of the righteous, and let my laſt end be like his.* He deſired to communicate with the godly in eternall life, but he would not joyne with them in a reformed life. But it is neceſſarily required of us to be linked to them in love, to be of one heart, and to be joyned with them in godlineſſe, to be of one faith, if ever we looke to enjoy with them the ſame inheritance of immortality. Such therefore, as will neither bee friends and familiars with them, but hate and abhorre them worſe than a dog or a Serpent, nor be Worſhippers of God with them, reforming their lives and repenting from dead-workes, but follow the luſts of the fleſh with greedineſſe, and draw iniquity as with cartropes, muſt know, that they ſhut out themſelves from the kingdom of heaven, and ſhall not aſcend with them into the mountain

Vſe. 4.

Pſal.16.3, and 119.63.

Numb.23.10.

of God. Now, as the faithfull delight in those that are faithfull, and the godly in such as are godly, so they account it a great griefe to be among the ungodly, where they shall see much iniquity, and heare God dishonored, and feele themselves many wayes indangered. This made the Prophet lament his owne condition, *Woe is to me, that I remaine in Meshech, and dwell in the tents of Kedar*; *my soule hath too long dwelt with him that hateth peace: I seeke peace, and when I speake thereof, they are bent to warre.* These corrupt and contagious societies, are manifold in the world, which we are to avoyd more than a place of infection that may indanger the body, among the which there is a knot and band of such lewd companions, and loose mates, as accompany together in drinkeing, gaming, swearing, whoring, ryoting, revelling, and railing at all Religion, and at the servants of God that are the professors of Religion. This society in evill is to be found almost in every place, but this society is not of God, but of the devill: it is not the communion of Saints, but the company of sinners that make a practise of all wickednesse. Againe, there is another sort, who albeit they be not so fully and foulely disordered, yet are as farre from the Kingdome of God. For, when they should accompany the faithfull in the assembly of the Saints, they keepe company with their cattle, beasts, and swine. When the faithfull on the Lords day, are going in to the house of God, they are going into their fields: when they should be with their brethren, they are looking on their bullockes, and shew no more conscience to Religion, than if they had no other soules, than their Swine or dogs have. A lamentable case, that such prophanenesse should be found in places were the precious Word of God is preached, and yet it were easie to point out such prophane persons among us. These have the hearts of *Esau*, who *preferred a messe of pottage before his birthright*. If these be busie in their bargaining and buying, or be with their friends and Gossips at home, it is held no good manners to part company. Many of our poore brethren in other places would greatly rejoyce to heare the Word, that are barred from it, and would give God thankes if they might be suffred publickly to professe it with freedome of heart, and liberty of conscience, which we proudly and scornefully cast from us, as a contemptible thing. And yet if a survey of most of our Parishes were made, and a view taken of them, it is to be feared, that both these sorts would take up the greatest company, and the fewest sort be found of those that with good and honest hearts, attend to the Word with diligence and reverence. These men that thus absent themselves from the Church of God, deserve to be separated from the Saints and Sacraments, from the Word and prayers, that they may learne not to be so prophane, and be ashamed of their evill.

Psal. 120. 5. 6. 7.

Heb. 12. 16.

6 *That the fellowship of thy faith may be made effectuall, and that whatsoever good thing is in you through Christ Iesus, may be knowne.*

7 *For we have great joy and consolation in thy love, because by thee, Brother, the Saints bowels are comforted.*

The method and meaning of the words.

IN this place we have the shutting up of the entrance of this Epistle. We heard before how *Paul* gave thankes to God for *Philemon*, he prayed for him, and that daily: he praised greatly his Faith toward Christ, and his Love toward the Saints, that is, the poore and distressed Christians. These words doe depend upon the fourth verse. For we must know that the Apostle goeth not on in the praise and commendation of *Philemon* begun in the former verse, magnifying his Faith and Love whereof he had heard by the report of the Church; but they agree with that which he had spoken before, namely, that he is mindfull of him in his Prayers. For, if it be asked, for what cause did he pray for *Philemon*? the answer is, to the end that his Faith shewing fourth good fruits might not be found counterfetted, but approved to be true. We have therefore in these two verses, these two things to consider; First, what was the

matter

matter of his prayers, what was the ſubſtance and contents of them; to wit, that he might manifeſt his Faith, not to lye idle, but to be extended to others. Secondly, the reaſon why he made that, the matter of his prayers, and wherefore he prayeth that his faith might be effectuall. Touching the firſt point, which is the matter of his prayers, he craved two things; Firſt, that his Faith might be made common to many, and the benefit of it might comfortably flow to the refreſhing of many ſoules. For although faith have her ſecret and hidden dwelling in the heart, yet the fruits of it are imparted to others: Secondly, that it might be effectuall; how faith is effectuall when it worketh by Love, and bringeth forth good workes to the releeving of others; as if the Apoſtle ſhould have ſaid, that thy Faith by communicating it ſelfe to others, and not remaining with thy ſelfe alone, may more and more ſhew the vertue, force, and power thereof, in all goodneſſe. Thus he prayeth not onely for grace, but for the increaſe of grace to be given unto him. Then he declareth wherein this effectuall faith ſtandeth and conſiſteth; to wit, in the acknowledging of thoſe good things which were in him, that ſo they may be brought into the light to be ſeene of all men, and to be felt of thoſe that were in need. For the Apoſtle *Iames* (as we have ſhewed) calleth that not an effectuall or living faith, but a dead and idle faith, which is not declared and profeſſed by workes. In the laſt place he addeth (*through Ieſus Chriſt*) whereby he meaneth, that whatſoever good thing we have in us, we have it by Chriſt, without whom we have nothing that is good. Touching the ſecond point, which is the reaſon why he prayeth for an effectuall Faith in him, becauſe the love that appeared to be in him, had wrought great joy and gladneſſe of heart in him, which love of his he commendeth by the effect, *The bowels of the Saints were comforted through him.* This fact of his, the Apoſtle commendeth; Firſt, by the conſideration of the perſons to whom his love was manifeſted, not to thoſe out of the Church, but to the Saints. For charity to the Saints is to be commended, inaſmuch, as it cannot be beſtowed on a better ſubject: they doe ſtand in the place of Chriſt, who accepteth of our love and liberality as extended toward himſelfe. Secondly, his love is commended by the name of bowels, whereby the extreame neceſſity of the Saints is ſignified, who were (as it were) pained in their bowels and inward parts. Now, the great poverty and penury of thoſe upon whom we beſtow our charity, increaſeth and maketh it the greater. Thirdly, the word of comforting, refreſhing, and cherriſhing the heart, is a matter of great commendation. For it is no ſmall thing to comfort and ſtrengthen the weake and feeble, and to give reſt to the ſoule and body, that hath beene toſt and troubled with much affliction. Thus doth the Apoſtle ſet forth the fruits of *Philemons* love moſt effectually. This is to be obſerved of us concerning the method and meaning of theſe words, which are thus much in effect; If thou wouldeſt more fully know the cauſe of my giving thankes, and the remembrance of thee in my prayers, ſurely it is this, that as God in mercy hath beſtowed upon thee a true ſaving faith, ſo my earneſt deſire and humble requeſt is unto him, that the offices, fruits, and duties of thy faith may be more and more communicated and fitted to the benefit of the poore Saints, that ſo whatſoever good thing is to be found in thee through the grace and working of Ieſus Chriſt, may bee acknowledged, manifeſted, and publiſhed abroade, to the glory of God, the comfort of the faithfull, and the provocation of others. For indeed thy love giveth me great occaſion of much joy, becauſe thou (my brother) doſt not onely cheere the Saints, and rejoyceſt them, but cauſe their very harts and bowels, even their ſecret and inward parts to be refreſhed and rejoyced. But before we handle the doctrines ariſing in this diviſion, it ſhall not be amiſſe a little to examine the force of the words, and the manner that *Paul* hath obſerved in the penning of them. Firſt, obſerve, that he ſaith not ſimply, *Thy Faith may be made effectuall*, but [*The fellowſhip of thy Faith*] that the fruit thereof might redowne

Iames 2.20.

Matth. 11.28.

Divers points to be obſerved out of theſe Verſes.

and returne to many. Secondly, he saith not barely [*That his Faith might be knowne,*] but [*Every good thing,*] that is; every grace that was in his heart, because when Faith is made knowne to others, and brought into sight and open light, many other gifts of the Holy-Ghost are made knowne, as Love, Patience, liberality, and such like. For the grace of Faith is never alone in the heart, but is garded with a troupe and company of all other vertues, and when it commeth as it were out of the doores, it commeth abroad with a band and traine of all other graces. Thirdly, he declareth the author and cause of all these blessings, from whence they proceed, to wit; from Christ, that we should learne not to thinke or speake of any benefit, without making mention of Christ. Fourthly, hee draweth an argument or reason why he prayed for the efficacy of his Faith, from the former experience of his Love, which was as effectuall as his Faith, teaching that the experience of grace already given, should move us to begge and crave the encrease of that Grace, and a perseverance and continuance in that grace: and therefore, we must not bee so simple or senseless to imagine, when we see grace bestowed upon any man, that wee have no more neede to pray for the encreasing and growing of that grace. For, we must know, that there are degrees of grace, there is a first Grace, there is a second Grace. Now, that Grace may be multiplyed, and a continuall encrease and accesse to it may be added: we must make daily praiers, we must pray that we may have Faith, and when we have it, we must not be secure, but pray that it may be effectuall and working by love. Last of all, in the commending of *Philemons* liberality, he doth not nakedly say, that [*He gave to the poore*] but [*To the poore Saints*] for all that are poore are not poore Saints; many are poore that are wretched and ungodly, and have no part of sanctification: neither doth he say onely, that he gave to the Saints, but he refreshed them; and not onely that he refreshed the Saints, but the very bowels of the Saints. Now let us come to the Doctrines.

Theophil. in hunc locum.

That the fellowship of thy Faith may be made effectuall. Heere the Apostle remembreth the matter and substance of his prayer, what it was that he besought and requested of God; where we see he affirmeth that it consisted in this, that the fruits of his Faith might be encreased, and continually augmented. We learne from this place, that it is the duty of all men, earnestly to desire, wish, and procure the good of others, and to stirre up our selves and others to encrease in the graces of Gods Spirit. The growing and proceeding of our brethren in the best things should be sought for of us. When *Moses* had word brought unto him, that some in the host did prophesie, that is, had received notable gifts of the Spirit, for the guiding and directing of his people, he said, *I would to God, that not onely these, but that all the Lords people were Prophets, and that he would poure out his spirit upon them.* The Apostle writing to the *Thessalonians*, saith, *Furthermore, I beseech you Brethren, and exhort you in the Lord Iesus, that yee encrease more and more, as ye have received of us how yee ought to walke, and to please God.* They had encreased already exceedingly, they had gained in the Faith, and were growne to a perfect age, they receive this Testimony and commendation, that they became followers of the Apostles and of the Lord; they received the word in much affliction with joy of the Holy-Ghost; they were as ensamples to all that beleeve in *Macedonia*, from them sounded out the Word into all quarters; they received it, not as the word of men, but as it is indeed the Word of God, which worketh in them that beleeve; Touching the times and seasons, he had no need to write unto them, because they knew perfectly that the day of the Lord should come as a thiefe in the night: touching brotherly love, they had no neede he should write unto them, for they were taught of God to love one another: and yet he prayeth to God still to encrease them, and make them abound in love one towards another, and toward all men; yea, he desired exceedingly night and day, that hee

Doct. 1. It is our duty to stirre up our selves and others to increase in good things.

Numb. 12. 29.

1 Thes. 4. 1.

1 Thes. 1. 6. 7. 8. and 2. 13. and 5. 1. 2. and 4. 9. 10. and 3 10. 11.

he might ſee their face, and might accompliſh that was lacking in their Faith. Heereunto tendeth the exhortation that *Paul* giveth to *Timothy*, *Deſpiſe not the gift that is in thee, which was given thee by propheſie, with the laying on of the hands of the company of the Elderſhip: theſe things exerciſe, and give thy ſelfe unto them, that it may be ſeene how thou profiteſt among all men.* When the writer to the Hebrewes had reprooved the ſluggiſhneſſe of that people, hee addeth, *Therefore leaving the Doctrine of the beginning of Chriſt, let us be led forward unto perfection, not laying againe the foundation of repentance from dead-workes, and of Faith toward God.* All theſe places of Scripture, ſerve to teach us the truth of this Doctrine, that we muſt all labour to perfection, that we may be perfect, as our heavenly Father is perfect, and endevour to draw on others to perfection.

1 Tim. 4. 14. 15.

Heb. 6. 1.

Let us ſee the Reaſons. Firſt, Chriſtian profeſſion is a way, in which men muſt not ſtand ſtill, but muſt walke and goe forward in the way, they muſt not ſtay in one eſtate, but be alwayes ſtirring forward. So when the Apoſtle had exhorted the *Theſſalonians* to encreaſe more and more, hee addeth, *As yee have received of us, how yee ought to walke, and to pleaſe God.* We are now in this life in our journey, we muſt not thinke that we are come to our journeys end, which cannot be before our lives end. As then they that have a great journey to goe, doe not reſt till they come to their journeyes end, ſo muſt it bee with us, wee muſt make haſte on our way, and bee ſwift in our race. The way which we are to goe is our profeſſion: the Traveller that entreth into the way, is every true Chriſtian, the end of our journey is the entrance into life; the judge of our going, and giver of the victory is God. He that ſtandeth ſtill can never come at his journeyes end, it is he that goeth in his way, and runneth in his race that ſhall receive the crowne of everlaſting happineſſe.

Reaſon 1.

1 Theſ. 4. 1.

Secondly, Chriſtians are compared to Children. Children are alwayes growing in age, encreaſing in ſtature, going forward in knowledge and in Wiſedome; if they doe not proſper and proceede, we commonly call them and account them Vrchins and Changelings. So muſt wee grow in grace, untill we come to a perfect aged man in Chriſt. The Prophet ſpeaking of the faithfull that were zealous in the worſhip of God, ſaith, *They goe from ſtrength to ſtrength.* So the Apoſtle exhorteth, that wee *ſhould not be Children in underſtanding, but as concerning maliciouſneſſe we ſhould be Children, but in underſtanding we ſhould be of ripe age.* He would have us as Children, and he would not have us as Children: he would have us Children in malice, but he would not have us Children in knowledge. Wee ſee they fall out for light offences, becauſe the minde is weake that ruleth and giveth them, one word will raiſe anger, and another word will make them friends, and therefore though they fall out quickly, yet their falling out is farre from mallice, and they are eaſily reconciled. Thus he would have us to be children, but in wiſedome, in knowledge, and in underſtanding he would have us to be of ripe age, and proceede in theſe gifts, as we doe in our yeares. No mans life, ſtandeth at a ſtay, let us encreaſe in the other as we doe in this, that ſo the graces of God may be perfected in us.

Reaſon 2.

Pſal. 84. 7.
1 Cor. 14. 20

Terent. in Hecyr. pueri inter ſeſe quam pro lenibus noxia iras gerant.

Thirdly, we muſt ſo walke in our way, and haſten to our journies end, that we may obtaine the price. Hee that over-commeth and holdeth out to the latter end, onely ſhall be ſaved. He that giveth over, is a faint ſouldier, a weake Worke-man, a ſlow runner, a feeble wraſtler. We muſt ſo fight, that we may overcome, we muſt ſo worke that we may reſt, we muſt ſo runne that we may obtaine, we muſt ſo wraſtle that we may receive the Crowne, we muſt ſo prove Maſteries, that we may win the victory. Staying in one ſtate is a token of reprobation and rejection from God, they are caſt into a ſpirit of ſlumber and drowſineſſe, they ſleepe in ſecurity, and cannot ſee their way. This did the Prophet propheſie, and this doth the Apoſtle teſtifie to be true concerning

Reaſon 3.

1 Cor. 9. 25.
Matth. 24. 13.
Revel. 1. 26. 27. and 3. 5. 12.

Rom.11.8. cerning *Iſrael*, God hath given them the ſpirit of ſlumber; eyes, that they ſhould not ſee, and eares, that they ſhould not heare unto this day. Seeing then that our profeſſion is the way wherein we are to walke toward the heavenly *Ieruſalem*, ſeeing we muſt be like Children that grow in age and yeares, and laſtly ſeeing we muſt labour to obtaine the Crowne, to winne the victory, to receive the price, and to get the wages; it followeth, that we all muſt endevour to goe forward, and to bring others forward toward the Kingdome of Heaven.

Vſe 1. The uſes remaine to be handled, that we may have the profit of this Doctrine. Firſt, we learne, that God hath a juſt action and ſuit to commence againſt all idle bellies, and unprofitable Drones, that be Truants and no proficients in the Schoole of Chriſt. The Church of God is the Schoole of Chriſt, he is the Maſter, all of us are or ſhould be his Scholiers. We are brought forth into the world, that when we come to yeares of underſtanding, we may be Schollers in his Schoole. If any of us put our Children to a free Schoole to be taught, if they ſhould ſtill ſtay and ſtand in the loweſt forme, and never a whit proceed in learning, we would judge them either voyd of ordinary diligence, or deſtitute of ordinary capacity. We looke when we ſet them to Schoole, that they ſhould encreaſe in learning. We have a common proverbe, that Schollers of all other have the beſt conſcience, that whereas other never thinke they have enough, they thinke they have too much for their mony. But let us ſee how it fareth with us, who are likewiſe Schollers in the beſt Schoole that ever was, the Church of God: and have the beſt Maſter that ever was; to wit, Chriſt himſelfe. God hath put us to Schoole to learne at the Mouth of Chriſt, who hath committed us to Paſtors and teachers, as to his Deputies to be inſtructed. It is required of us, that we grow in knowledge, in faith, in zeale, in obedience, and in all the workes of ſanctification. If we be good Schollers, we muſt grow forward and aſcend higher, we muſt proceed from grace to grace, and from one ſtep to another. But alaſſe, how many are there in our congregations, who having lived under the Goſpell, that offereth ſalvation to men, all the dayes of their life, and continued ten, twenty, thirty, forty yeares, hearing the Word of God ſounding in their eares, yet

Ephe.4.14. are no wiſer in Religion than a young Child, and are no forwarder than when they firſt ſtepped and entred into the Schoole-houſe of God. I doubt not, but they are wiſe in matters of the world, but in the Booke of God, and in matters of their ſalvation they have no knowledge. They receive the Grace of God in vaine, and are Dunſes and Dwarfes in this Schoole of Chriſt; without growing and encreaſing in godlineſſe. They are not in truth able to ſay unto their owne Soules, I have received ſome greater meaſure of knowledge, I have attained better ſtrength of Faith, I have found ſome increaſe in godlineſſe, I have felt ſome more care and conſcience to pleaſe God, than I have had. Nay wee may truely ſay, that many are more ignorant in knowledge, more lewd in life, more backeward in good things, more prophane in heart, more contemning the Word of GOD, and loathing the meanes of ſalvation, than they were in the beginning of their dayes. This is our eſtate and condition, moſt lamentable and fearefull, and yet we can complaine of Idle boyes and ſluggiſh Schollers, that thinke they take too much learning for their money, and never conſider that we are the men, and that the proverbe concerneth our ſelves. GOD will enter into judgement with us, and if wee be not learners in his Schoole, he will remove us and diſcharge us out of his Schoole. It had beene better for us that wee had never knowne GOD, that wee had never received his truth; Nay, it had beene better for us that we had never beene borne, or beene borne Turkes and Canibals, Pagans, and Infidels, than to have the Goſpell among us, and not to heare it; or to heare it, and not to learne by it: or to learne by it, and not to obey it and grow daily in the

the practiſe of it. This appeareth by the grievous threatnings denounced by Chriſt our Saviour againſt thoſe Cities where his Word had beene preached and profeſſed, and his great miracles had beene wrought and ſhewed, *Woe be to thee Corazin, woe bee to thee Bethſaida, for if the great workes which were done in you, had beene done in Tyrus and Sidon, they had repented long agone in Sackecloth and aſhes: but I ſay unto you, it ſhall be eaſier for them at the day of judgement than for you. And thou Capernaum which are lifted up unto Heaven, ſhalt be brought downe to Hell, for if the great workes which have beene done in thee, had beene done among them of Sodome, they had remained to this day. But I ſay unto you, that it ſhall be eaſier for them of the Land of Sodome in the day of judgement, than for thee.* He compareth heere *Corazin* and *Bethſaida*, with *Tyre* and *Sydon*: likewiſe *Capernaum*, with *Sodom*; that is, the places where Chriſt had dwelled, where the Goſpell had beene offered, where many of his miracles had beene manifeſted, with ſuch Cities as never had the Law, never heard the Goſpell, never ſaw the Prophets, never knew the Doctrine of ſalvation, but lived in ignorance and in idolatry. And in this compariſon hee teacheth that ſuch Townes and Villages as have had the preaching of the Word, and the miniſtry of the Goſpell among them, ſhall receive greater puniſhment in the day of judgement, than other poore blind wretches that never had theſe meanes offered unto them. We would all of us thinke it a very harſh and homely compariſon, and farre from all likely-hood of truth, if I ſhould compare our ſelves, with *Sodom* and *Gomorrah*; wee know how foule and filthy theſe places were, we confeſſe they are loathſome in our eyes, and odious in our eares, we know that for their wickedneſſe they were deſtroyed with fire and brimſtone from heaven: and yet I ſay unto you in the name of GOD, from the warrant of his ſacred Word by which we ſhall all be judged, that if we live in this contempt of the truth that is preached unto us, and doe not bring forth the fruits of the Goſpell, it had beene better wee had beene borne *Sodomites* and *Gomorrheans*, for our judgement ſhall be greater, and our puniſhment heavier, becauſe our ſinne is heinouſer. No ſinne greater than the contempt of the Goſpell, as no mercy is greater than the peaceable enjoying of the liberty of the Goſpell, and therfore no reward of ſinne ſhall be more horrible; So that we may truely ſay from the mouth of CHRIST, it ſhall bee eaſier for Sodom in the day of jugement, than for our Village. Let us apply this to our ſelves, and lay it to our hearts to worke in us true repentance. *Corazin, Bethſaida*, and *Capernaum* had many priviledges, and might glory as much as we in the favours vouchſafed unto them, and yet they are upbraided by Chriſt with their unthanke-fulneſſe toward the Goſpell, ſo that the cauſe of Sodome is made better. Take heed therefore leaſt we contemne the Goſpell, and ſo committing one of the greateſt ſinnes we make our ſelves guilty of the greateſt judgements that can fall upon mankind. The contempt of the Goſpell, hath brought the heavy hand of God upon the Iewes that were GODS owne people. Let us not be high minded, we are no whit better: but rather feare leaſt GOD ſpare not us, and tremble under his grievous, but yet righteous judgements, who ſpareth not thoſe that are deere unto him when they ſinne againſt him.

Mat. 11. 21. 22. 23. 24.

Ezek. 16. 49.

Gen. 19. 24.

Secondly, we are bound to uſe the meanes that may further theſe gifts in us, that is, the miniſtry of the Word, which being reverently uſed, hath a promiſe of bleſſings. It is a light unto our feet and a lanthorne unto our pathes, it ſetteth us in our way, and directeth us unto our journeyes end. The Apoſtle teacheth, that *Paul* planteth, *Apollos* watereth, but it is God that giveth the encreaſe; to wit, by the planting and watering of the Miniſters. The Husbandman tilleth and toyleth about his ground, he ſoweth his Corne, but hee cannot make it ſpring up, nor ſend the early and latter raine. So it is with the Miniſters of the Goſpell, the Lords Husbandmen, they muſt labour in his

Uſe 2.

1 Cor. 3. 6.

his field which is the Church, that the people may grow in faith and grace. This reproveth those that attend not to the ordinance of God, with care and diligence, but neglect the worke of the Lord in them. They will not suffer themselves to be ploughed and tilled, that grace may grow in their hearts, as Corne doth in the fields. They say they increase and proceed in the wayes of godlinesse, but they will not use the meanes which God hath ordained, and therefore they doe deceive themselves. He that heareth not at all, doth not grow at all: he that heareth negligently, groweth slowly in any good thing. For as we sow, so wee shall reape. Againe, this checketh the dulnesse and drowsinesse of such, as when they have begun in the spirit, would end in the flesh, which say the Word is profitable and necessary to gather a Church, but not to continue it; to begin faith, but when it is begun and begotten in us, wee need not heare still; we have faith already by the preaching of the Word; we shall not therefore need to frequent the preaching of it still: we have that wrought in us which the Word is appointed to worke. These men under a colour of having faith, doe scorne and deride the preaching of Faith. But the Word is not onely the immortall seed to beget us, but wholesome food to sustaine us: it is milke for such as are weake, and strong meate for such as are of riper yeares. He never had Faith by the Word, that seeketh not the strengthning of it by the Word. It is not enough to have faith, but we must seeke the encrease and continuance of it; which is continued and preserved by the same meanes that it is bred and ingendred. This is it which the Apostle *Peter* teacheth in his first Epistle, that being borne anew, not of mortall seed but of immortall, by the Word of God, which liveth and endureth for ever, we should as new borne babes desire that sincere milke, that we may grow thereby. Whereby we see, that he calleth the word immortall seed to regenerate us, and sincere milke to nourish us, so that we have as well our growing up as our first birth by it, and there is a continuall use of the preaching of the Word as well to men that are called already, as to them that are to bee called hereafter. For the end of preaching is, not onely to convert us, but to continue us: not onely to raise us up, but to uphold us: not onely to beget us to the faith, but to strengthen us in the faith: not onely to give the first life to us, but to renew us after our manifold slippes and often infirmities. Wee are even in the state of our regeneration as a shippe, which if it lye still without use will rot in the Haven, and if it be kept never so carefully, it will want rigging and repayring. So is it with every one of us in this life, we have not attained to perfection, we alwayes lacke somewhat, we stand in need of renewing and repayring, we must be mending that which is impaired, encreasing that which is lessened, restoring that which is decayed, and keeping in his course that which is rightly ordered.

1 Pet. 1.23. with chap. 2.2

Phil. 3.12.

So then we must acknowledge a perpetuall necessity of the word, to encrease in us the graces of Faith and Sanctification, which without use of the meanes are subject, if not to dying, yet to decreasing; if not to perishing, yet to diminishing; if not to withering away, yet to a languishing and losing of those degrees that have beene begun in us. Hence it is that the Lord saith, *I the Lord doe keepe it* (that is, the Church which is the Vineyard of the Lord) *I will water it every moment, least any assayle it, I will keepe it night and day.* It is not with the Ministers of the Word as it is with men of other Trades, who when they have begun a worke and are departed from it, though they returne not to it in a long time after, yet they find it in the same case as they left it. The Gold-smith that hath melted his silver in the fire, and cast a vessell in the mould, and begun to hammer it with his Tooles, if he lay it aside at night, the next day when he commeth to his worke, he findeth it as he left it. The Carpenter that hath hewed his Timber, or the Mason that hath squared his stones

Esay 27.3.

Chrisost. homil. 13. ad popu. Antioch.

in

in what ſort ſoever they left their worke when they departed from it, in the ſame they are ſure to ſee it, it is not better, it is not worſe, but as it lay, ſo it continueth. And thus it is in all other Sciences. It is not ſo in the Art of hearing and teaching, we doe not alwayes find the people as we left them, we labour to have them reformed and made zealous: yet they are no ſooner departed, but the multitude of buſineſſe, the ſtrength of tentations, the corruptions of their nature, doe ſo beſet them and beſiege them round about, whereby they are beguiled and enſnared, that they make the worke of reformation more hard and difficult than it was before. This made the Apoſtle *Paul* ſay of the *Galathians*, that he travailed in birth againe with them untill Chriſt were formed in them, and was affraid leaſt he had laboured among them in vaine, *Gal.4.11.19.* This alſo made the Apoſtles conſent and agree together to viſit the Churches where they had preached the Goſpell, to confirme them in the truth which they had received. For as we eate often for the reſtoring of the force of nature, and repairing of the decayes of the body: ſo it is our duty to heare often, for the making up of the breaches and ruines that Sinne and Satan have made in our ſoules. We ſee by daily experience, that after our repentance and the renewing of our minds, we are ſubject to ſtumble and fall into ſinne, and ready to lye long in it, as men caſt into a deepe and dead ſleepe, if we be not awaked with the Trumpet of the Lord in our eares *David* was by the ſubtilty of the enemy ſurprized, and drawne to commit two horrible ſinnes, adultery and murther, he lay a long ſpace ſecurely in them, untill he was by the Prophet *Nathan* rouſed up and recovered. Wherefore as there is a continuall uſe and exerciſe of repentance, ſo is there a continuall uſe of the preaching of the Word, that we ſhould not ſtand at a ſtay, but encreaſe more and more, untill we come to the fulneſſe of the perfect age of Chriſt Ieſus our Lord.

Acts 14.22.

2 Sam.12.7. 13.

Thirdly, ſeeing we ſhould deſire our owne profit and others, it condemneth three ſorts of men: Firſt, ſuch as ſtand at a ſtay: ſecondly, ſuch as goe backeward: thirdly, ſuch as envy the good and growth of others in the beſt things. Touching the firſt, wee have many that ſtand ſtill and move not, they are caſt as it were into a dead ſleepe, call and cry unto them, lift up thy voyce as a Trumpet, they have no eares to heare. If one come to a ſicke man, and feele his pulſes, yet cannot perceive them to beare or ſtirre, we will ſay he is neere unto death, or in ſome extaſie: ſo is it with ſuch as have the Word of God preached unto them, if they be not moved by it to goe forward, but we find them at the yeares end, where they were at the beginning, it is an evident ſigne of a ſpirituall lethargy and ſlumber, and that they are in danger of death. He is accounted an evill ſcholler that learneth not ſomewhat every day, but many thouſands remaine in the Schoole-houſe of Chriſt, that are ſo farre from profiting every day, that they ſuffer whole weekes and moneths, and yeares to paſſe over their heads, without calling themſelves to an account what they have learned that they knew not before, and wherein they yeeld obedience which they practiſed not before. If a man ſhould aske them, whether they have bettered their knowledge, encreaſed their faith, furthered their ſanctification more this yeare than before, they cannot yeeld a reckoning of any acceſſe is come to any of their gifts. In this number are the greateſt ſort that live among us, they are ſtanders, and not walkers: they are ſitters, and not movers; where you left them this yeare, you ſhall be ſure to find them the next yeare, and many yeares after. They ſee the time of their life, and the yeares of their age proceed and haſten unto an end, yet they never endeavour to proceed in godlineſſe, and to haſten to Gods Kingdome: whereas we ſhould all provide, that as the outward man decayeth, ſo the inner man may be renewed; and as the body is weakened, ſo the ſpirit may bee ſtrengthened. Wherefore let all ſuch know, that not to goe forward, is to goe backeward,

Vſe. 3.

The firſt reproofe.

backward: not to encreaſe, is to decreaſe: not to labour, is to loyter: not to goe before, is to come behind; and not to proceed is not to profit, but to loſe all. Our Saviour ſpeaking of the ſervant, to whom he had given one Talent that digged it in the earth, and hid his Maſters money, ſaith: *Thou evill ſervant and ſlouthfull, thou knewеſt that I reape where I ſowed not, and gather where I ſtrewed not, thou oughteſt therefore to have put my money to the Exchangers, and then at my comming ſhould I have received mine owne with advantage: take therefore the Talent from him, and give it unto him which hath ten Talents: for unto every man that hath, it ſhall be given, and he ſhall have abundance, and from him that hath not, even that hee hath ſhall be taken away. Caſt therefore that unprofitable ſervant into utter darkeneſſe, there ſhall be weeping and gnaſhing of teeth.* Where we ſee, he went not backeward, he loſt not that which he had, but he kept his owne, and yet he is called an unprofitable ſervant and is caſt into utter darkeneſſe. So the Apoſtle reproveth the Hebrewes, becauſe when as concerning the time they might be Teachers, yet they had need againe to be taught what are the firſt principles of the Word of God, and were become ſuch as had need of milke and not of ſtrong meate. Secondly, it reproveth ſuch as runne a while and then give over, ſo that all their righteouſneſſe is as a morning dew. Theſe are they which were zealous, but they returne to their old ſinnes, and ſtart away as if they had never beene the men. This the Apoſtle condemneth in the *Galathians, Chap.5. Yee did runne well, who did let you that yee did not obey the truth? Hymeneus* and *Philetus* were held to bee great Chriſtians, and obtained a good report in the Church, yet afterward they fell away, putting away a good conſcience, making ſhipwracke of Faith, and ſaying that the reſurrection is paſt already, thereby ſhaking the foundation of Religion as it were a maine pillar of the building, and ſo deſtroying the Faith of certaine. In like manner hee complaineth of *Demas* a great profeſſor of the Goſpel, that he had forſaken him, and embraced this preſent world. Good beginnings helpe not without good proceedings. If a man have a long journy to make, what availeth it to goe many miles, if hee ſtand ſtill in the mid-way, he were as good never begin as not continue. We ſee this in *Lots* wife, ſhe went out of Sodom with her husband and ſeemed as forward as he, ſhe paced and footed with him, but in the end ſhe looked backe, and was turned into a Pillar of Salt. We muſt forget that which is behind, we muſt not pauſe in our race, nor ſtay to take breath, untill we come to the end of our courſe, when we ſhall freely breathe and reſt from all our labours. We muſt therefore ſtrive and contend, that we may out-goe not onely others, but even our ſelves. We muſt never ſtay our journey, but alwayes haſten, and ſo every day amend our pace, that we runne more ſwiftly to day than we did yeſterday, and to morrow than we did to day. This the Apoſtle teacheth, ſetting downe the lawes to be obſerved in running, *Know yee not that they which runne in a race, runne all, yet one receiveth the prize? So runne that ye may obtaine.* And againe, *If any man ſtrive for a Maſtery, he is not crowned, except he ſtrive as he ought to doe.* We have in the holy Scriptures many lawes to incite and provoke us to walke, to goe forward, to runne, to ſtrive, to wraſtle; but we have none to ſit ſtill, to be idle, to loyter, to be careleſſe and ſecure, like to thoſe that ſtood idle in the Market place, to whom Chriſt ſaid, *Why ſtand yee here all the day idle?* It is the Will of God, that we ſhould alwayes make ſtraite ſteps with our feet in this life, that when we have kept the faith and finiſhed our courſe, wee may reſt from all our labours. It is a woefull caſe for a man to runne, and never to come to the journeyes end: to labour, and yet to reape no fruit of his labour. This made the Apoſtle ſay, *I therefore ſo runne, not as uncertainely: ſo fight I, not as one that beateth the ayre.* It is not enough to runne, except we runne well.

Matth.25.18 26.27.28.29.

Heb.5.12.

The ſecond reproofe.

Gal.5.7.

1 Tim.1.19. 20. and 2 Tim.2.18.

2 Tim.4.10.

Gen.19.26.

1 Cor.9.24. 2 Tim.2.5.

Matth.20.6.

1 Cor.9.26.

The third reproofe.

Thirdly, it reproveth ſuch as envy the good bleſſings of God upon their brethren.

bretheren. For if we ſhould deſire their profit as well as our owne, and their encreaſe as well as our owne, we ought not to repine at their good ſucceſſe in heavenly things. It is noted to the great praiſe and commendation of *Moſes* that when *Ioſhua* envied the gift of propheſie in the Elders, and would have *Moſes* to forbid them, he anſwered, *Enviest thou for my ſake? Yea, would God that all the Lords people were Prophets, and that the Lord would put his ſpirit upon them.* He cared not what became of his owne credit and eſtimation among the people, ſo that God might be honored and glorified among them. The like mind was in *Iohn* Baptiſt, when his Diſciples told him that all men began to flocke after Chriſt, and to reſort to him, whereby they feared the fame of their Maſter would decay, he ſaid unto them, *Yee your ſelves are my witneſſes that I ſaid, I am not that Chriſt, but that I am ſent before him: he muſt increaſe, but I muſt decreaſe.* The like we ſee, when the Diſciples of Chriſt forbad him that caſt out devills in Chriſts name, becauſe he was not one of the Diſciples: for Chriſt ſaid unto them, *Forbid him not, for there is no man that can doe a Miracle by my name, that can lightly ſpeake evill of me: whoſoever is not againſt us, is on our part.* Let us take heede of this envy, which is a griefe ariſing of another mans proſperity, alwayes joyned with a ſecret kind of malice towards him that is envied. This is a wilde plant ſpringing up in the ſoule, which deſtroyeth true Charity, rejoycing at the evill, and ſorrowing for the good that betalieth our Brethren. And howſoever envy be noyſome and pernitious to others, it is more hurtfull to him that poſſeſſeth it, it tormenteth his mind, it waſteth his body, it fretteth his heart, it ſhortneth his dayes, and it deſtroyeth his ſoule. It ſetteth him on worke to backbite and ſlander his Neighbour, and to deny him all duties of humanity. So then, envy, hatred, and back-byting, alwayes goe together, as three Cankers, and evill ſores, that conſume the body, hurt the good Name, leſſen the gifts, and repine at the good of our Brethren. And if it be evill to envy the gifts of God, and our eye ſhould not be evill, becauſe the Lords eye is good: Much more evill is it, to ſcorne, mocke, and diſgrace the gifts of God in his Servants, as prophane Beaſts, and Heathniſh Atheiſts doe in theſe dayes, ſaying; you are an holy Brother, you are a Saint, you are a man of God. This ſitting downe in the ſeate of Scorners, is worſe than dwelling in the foule and irkeſome Cave of envy; and therefore, let us beware therof. Let us praiſe the gifts of God, in whomſoever we find them, whether in Friend or enemy.

Num 11.29.

Iohn. 3.28.30

Marke 9.38.

Laſtly, ſeeing we ſhould all ſeeke to profit our ſelves and others in godlyneſſe, we muſt know that it is our duty to ſtirre up the gifts of God in us, that we doe not bury them as in a Grave: we muſt exerciſe the gifts that wee have by continuall practiſe. Vſe maketh men prompt and ready, want of uſe maketh men untoward. Let us take heed we doe not quench the ſpirit, and grieve him. The Spirit of God is in many reſpects reſembled to fire, which purgeth ſome things, conſumeth other things, and heateth other things. So doth the Spirit of God purge, conſume, and warme. It refineth and purifieth us as mettall is from droſſe; it waſteth and conſumeth ſinne in us as ſtraw and ſtubble; it kindleth in us the heate of zeale, and warmeth us when we are frozen in our ſinnes. Now, as the Spirit is compared to fire, ſo our ſinnes are likened to Water; Water we know will quench the fire, ſinne will quench the Spirit. Let us therefore blow this fire, let us kindle the Coales of it, let us ſtirre up the Brandes, and put more matter to it, that it dye not. The Prieſts in the time of the Law, were appointed to maintaine the fire upon the Altar day and night, that it ſhould never goe out, becauſe it was from heaven, and they were forbidden to offer ſtrange fire. So the Apoſtle warneth *Timothy*, and putteth him in remembrance that he ſtirre up the gift of GOD which is in him, by the putting on of his hands. But heere ſome man may object; If the Spirit it ſelfe may be loſt, then much ſoo-

Vſe 4.

Levit. 6.5. and 9.24 and 10. 1.

2 Tim. 1.6.

Object.

Answ. ner and easier the lesser gifts? I answer, the Spirit of Faith and regeneration can never be quite lost, for the faithfull and regenerate are begotten not of mortall, but of immortall seede; their knowledge is like the light of the Sun, the others are like the brightnesse of the lightning, and flashing in the ayre, which shineth for a season, and by and by vanisheth and fadeth away. True it is, the best gifts may decay, but not dye; they may be weakned, but not quite wasted; they may be lessened, but not utterly lost. They may seeme to perish, and be wholy gone in time of tentation, as we see in *David*, *Peter*, and many others; yet even then they remaine in them, though not felt, as fire covered in the ashes, or as the light over-shaddowed with a cloud. This the Apostle *Iohn* testifieth, saying; *Whosoever is borne of God sinneth not, for his seede remaineth in him, neither can he sinne, because he is borne of God.* Where he teacheth, that Faith and Love of holynesse are never lost, which serveth to the comfort of the Godly, not to nourish security of the flesh in themselves.

1 Iohn 3.9.

[*The fellowship or communication of thy faith.*] Heere we see how the Apostle in the matter of his Prayer which he used for *Philemon*, intreated for the communicating and fellowship of his gifts, that is, that they should flow and issue out, to the good and benefit, to the profit and bettering of others. This teacheth us, that the gifts and blessings of God, whether temporall or eternall, bestowed upon any, must not lye hid or dead, but be used and employed to the good of others, and so yeeld a fellowship and communion to others. Whatsoever good things we have received, we must have them, not for our selves alone, but for the good of others. This we are taught in the Parable of the Scribe taught of God, unto the Kingdome of heaven, he is likened to an house-holder, which bringeth forth out of his Treasure, things both new and old. His old and new store must not be kept to himselfe, but be brought forth, and serve for his fellow Servants.

Doct. 2. The gifts which we have received, must tend to the good of others. Mat 13.52. and 25.14. Luke 19.13.

So in the parable propounded, *Luke* 19. this appeareth; *A certaine Nobleman went into a farre Country, to receeve for himselfe a Kingdome, and so to come againe: and he called his tenne Servants, and delivered unto them tenne peeces of Money, and said unto them, Occupy till I come. And afterward, the first came, saying; Lord, thy peece hath encreased tenne peeces: and the second said thy peece hath encreased five peeces.* The Apostle likewise sheweth, that all the gifts of Wisedome, knowledge, faith, prophesying, the gifts of healing, the operation of great workes, the discerning of spirits, the diversity of tongues, the interpretation of tongues are distributed to every man severally to profit withall, and for the good of the whole body. And speaking of such as have temporall things, he chargeth *Timothy* to charge them that are rich in this world, that they be not high-minded, nor trust in uncertaine riches, but in the living God who giveth us abundantly all things to enjoy, that they doe good, and be rich in good-workes, and be ready to distribute and communicate. All blessings therefore are to be communicated and distributed to others, they ought not to be laid up in a Napkin, or be buried in the earth, or be covered under a bushell, as the manner of many men is.

1 Cor.12.7.

Reason. 1. The Reasons of this truth, are to be sought out and considered of us. First, we are servants unto all, to doe them good, and to further their salvation. True it is, the faithfull are most free, being set at liberty by Christ from the curse of the Law, and from the Dominion of sinne, according unto the saying of Christ, *Iohn* 8. *If the Sonne make you free, you shall be free indeede.* Notwithstanding this freedome, it is a part of their dignity to be the servants of God, and a part of their duty to be servants to men, to seeke their good, to procure their benefit, to further their edification, and to finish their salvation. This is it which the Apostle *Paul* setteth downe, 1 *Cor.* 9.19. *Though I bee free from all Men, yet have I made my selfe Servant unto all Men, that I may winne the more.* Wee are brought into the World, to doe good to others,

Iohn 8.36.

others, and to be as Candles to give light to others, rather than to our ſelves. This made the ſame Apoſtle in another place ſay, *We preach not our ſelves, but Chriſt Ieſus the Lord, and our ſelves your ſervants for Ieſus ſake.* If then, the Miniſters be the ſervants of the Church, and all men, Servants one toward another; we muſt in all things ſhew our ſelves Servants, by ſerving the neceſſities, and ſeeking the good of all our Brethren amongſt whom wee live. 1 Cor. 4. 5.

Secondly, we are members of the ſame body, and therefore in this reſpect ſhould profit one another. We ſee it is ſo in every part of our body; the eye ſeeth not for it ſelfe, the head inventeth not for it ſelfe, the hand worketh not for it ſelfe, the foote walketh not for it ſelfe, but they doe theſe duties for the whole body. Thus it ought to be among all the faithfull; if Chriſt Ieſus be our head, we muſt be affected as mutuall members one to another. So the Apoſtle teacheth, that as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body; even ſo is Chriſt. And afterward, *If one member ſuffer, all ſuffer with it: if one member be had in honor, all the members rejoyce with it.* If then we had faith to beleeve, that we are neerely joyned together, one to another, as members of one body, we would faithfully employ our ſelves to the good and comfort one of another. *Reaſon.* 2. 1 Cor. 12. 12.

Thirdly, we are all of us Stewards and diſpoſers of the manifold graces of God. For God being as a great Noble-man that hath a great houſe, ruleth all things in it by his Steward. So hath God committed his goods to us, and made us Stewards of his family, to Miniſter in ſeaſon to all in the houſhold, and he will take an account how we uſe them, when it ſhall be ſaid to us, *Give an account of thy Stewardſhip, for thou mayſt be no longer Steward.* This is the reaſon urged by the Apoſtle *Peter*, *Let every man as he hath received the gift, Miniſter the ſame one to another, as good diſpoſers of the manifold grace of God.* Seeing then, we are made Servants, Members, and Stewards, to ſerve one another, to helpe one another, and to Miniſter one to another, we are bound to reſpect the faithfull as our fellow-Servants, to doe them good as our fellow members, and procure their benefit as parts of the ſame Family with us. *Reaſon* 3. Luc. 16. 2. 1 Pet 4. 10.

The Doctrine being thus cleared by ſtore of witneſſes, and by ſtrength of Reaſons, let us not paſſe from it, untill we ſee the Vſes of it. Firſt of all, this teacheth us to remember and mind the benefit and good of others, and not onely to deſire, but to effect the ſame, as much as we can, eſpecially their eternall good. It is a good thing to doe good unto the bodies of our Brethren; but the cheefeſt good is to doe good to their ſoules. There is none of us but have received ſome gift and by the uſe thereof may doe ſome good. God indeed with a liberall hand hath diſtributed his bleſſings, he hath not dealt covetouſly, niggardly, and ſparingly toward us; but liberally, richly, bountifully. He hath given all his goods among us all, he hath not given all to every one, but he hath beſtowed ſome to one, and ſome to another, in one meaſure to this man, in another meaſure to that man. But howſoever the number of our gifts be ſmall, and the meaſure of them little, yet no man hath ſo ſmall a number, or ſo little a meaſure, but he may gaine ſome glory to God the giver of them, and doe ſome good to his brethren by the uſe of them. *Vſe* 1.

We ſee in the Parable, he that had received five Talents, encreaſed five other Talents: and he that had received two Talents, gained other two alſo; and theſe are called good and faithfull Servants. The Apoſtle *Paul* ſaith writing to the *Philippians*, *Looke not every man on his owne things, but every Man alſo on the things of other Men.* Heereby ſuch are reproved, as are Lovers of themſelves, invent for themſelves, care for themſelves, labour for themſelves, Phil. 2. 4.

and doe the duties of their calling for themselves: these doe not mind or meane any good to the Church, or to their poore brethren, they care for nothing but their owne advantage.

Vse.2. Secondly, such are reproved as have gifts, and yet use them not but hide them, and so diminish them by idlenesse and want of conscience. Such as use their gifts, doe encrease them: such as use them not, decrease and diminish them. It is the just judgement of God upon all unconscionable persons, that have received gifts in a great measure, and never imploy them or bestow them to the profit of others; they have their gifts taken from them, their knowledge is diminished, their judgement corrupted, their memory decayed, their zeale quenched, their diligence abated. We see this in the Ministers of the Gospel, who are made able and apt to teach, who are filled and furnished with gifts answerable to their calling, to doe good in their places, when they grow sloathfull, and spend their dayes without care and conscience of their duties, they are infatuated of God, and abhorred of men, they run into grosse errors, and are made ridiculous even to children. This is it which the Prophet long agoe propheſied, and threatned from God to fall upon these proud and prophane men, *O Idol Shepheard, that leaveth the flocke, the sword shall be upon his arme, and upon his right eye: his arme shall be cleane dryed up, and his right eye shall be utterly darkned.* The like we may say also of the people, who have profited by the preaching of the Gospel, and gathered much instruction, to their great comfort, when they begin to stand at a stay, and to cease the course into which they are entred; all things goe backeward with them, they become lukewarme, they have lesse knowledge (I speake of many of our professors) than they had; ten, yea twenty yeares agoe: their zeale is turned into coldnesse, their forwardnesse into backwardnesse, their Prayers into pleasures, their earnestnesse into negligence, their love into loathing, their hearing into dulnesse and deafenesse, their eares are stopped, and are made hard and heavy: they were wont to draw others to the exercises of Religion, but now themselves stand in neede to be haled and pulled unto them: they were wont to light a Candle, and leade the way to others, now their light is put out, and they remaine in darkenesse themselves.

The first reproofe.

Zach.11.17.

These men through their benumming and backsliding, cause the name of God to be evill spoken of, raise a scandall upon their profession, bring an evill name upon the word, and open the mouths of wretched men to speake against true Religion, and all those that doe embrace it. True Religion is a worthy worke, and a great building, it requireth hard labour, great patience, much striving, and long continuance, whereof our Saviour Christ putteth us in mind, when he saith, *Which of you, minding to builde a Tower, sitteth not downe before, and counteth the cost, whether he have sufficient to performe it, least that after he hath laid the foundation, and is not able to performe it, all that behold it begin to mocke him, saying; This man began to build, and was not able to make an end.* Wherefore, it standeth all Pastors and people upon, to remember from whence they are falne, and to doe their first workes, lest God come against them in his anger, and vex them in his sore displeasure. The calling of the ministery is an high calling, it is one of the highest callings: but if we make it a calling of ease and idlenesse, feeding our selves, and not teaching the people, we disgrace our office, and make it most vile with God and men. This is it which our Saviour expresseth under the comparison of Salt, when he saith, *Salt is good, but if Salt have lost his savour, wherewith shall it be salted?* It is neither meet for the Land, nor yet for the Dunghill, but men cast it out. All other things, though corrupted and spoyled, yet retaine some other use: as we see in Wine when it is sowre, in a tree when it is dead and withered, and in straw when it is rotten, they are turned into other uses: but if the Salt be unsavoury, it is good for nothing, it is hurtfull for the Land, it is unprofitable for the Dunghill,

Luke.14.28. 29.

Luke 14.35.

Brent in Luc. 14.

hill, no reckoning or account is to be made of it, but to be troden under foot as unſavoury. So then, ſuch as are made Over-ſeers of others to teach the Church, and watch over the people of God, are reproved, being idle and ſlothfull, and ſuch as will take no paines in inſtructing thoſe that are committed unto them. Let Miniſters be diligent and watchfull to doe the duties of their calling; let them preach the word in ſeaſon, and out of ſeaſon; let them beware of ſluggiſhneſſe and ſlothfulneſſe. All ſuch as are idle and negligent, are not worthy to be maintained, they uſurpe that hire which they receive, they have no right or intereſt to live of the Goſpell, that doe not preach the Goſpel: they have no juſt title to eate the milke of the flocke, that doe not feede the Sheepe, albeit they may claime their wages by the Lawes of men, yet they are no better in the account of the high God, than Theeves and robbers that live by ruine and ſpoyle of the people, who are partakers of all their goods, and yet like wrongfull uſurpers, they will not teach them in the Word; yea the good ordinances of men require, that ſuch as receive wages ſhould doe the worke, and ſuch as take the hire, ſhould take the paines.

Socrat. lib. 3. cap. 13.

Gal. 6. 6.

If any man have an houſe to build, if he ſee the Carpenter and Maſon idle, and doe nothing, ſo that the frame to be ſet up, is in no greater forwardneſſe in the end of the yeare, than it was in the beginning, will he pay them their wages? or if we have any buſineſſe to doe, will we pay the workemen before the worke be finiſhed, or if they let it alone and leave it undone? And ſhall it goe worſe with the people of God, than all other that hire labourers to labour for them? or ſhall they alone be conſtrained, to maintaine and ſuſtaine idle Lubbers and loyterers that can doe nothing, or will doe nothing, more than a Child of ſeaven yeares old may doe as well as themſelves? We are the Lords Builders, and ſpirituall Maſons to build his Church; we are his husbandmen to Till his ground; we are Shepheards to feede his flocke. It is out duty to frame his building, and every day to adde ſomewhat to the building. It is our duty to Plough up the fallow ground, and ſow the precious ſeed of the Word among them, that they may grow thereby. It is our duty to feed his Sheepe with wholeſome food, and to leade them into greene paſtures: If we be not carefull to doe our worke, there is no reaſon we ſhould receive his wages; and if we care not to diſcharge the duty, we cannot with a good Conſcience take a penny: if we will be at no paines, what warrant have we to make any gaines by our idleneſſe? God hath provided for us a liberall allowance, he requireth of the people a cheerefull performance thereof, and he chargeth the Miniſters to have a carefull remembrance to labour in the Lords harveſt, that ſo they may eate their owne bread, and not live by the ſweate of other mens browes. It is a generall rule delivered by the Apoſtle, binding all perſons and degrees of men, *Even when we were with you, this we warned you of, that if there were any which would not worke, that he ſhould not eate: for we heare, that there are ſome which walke among you inordinately, and worke not at all, &c.* Let all ſuch therefore, as are negligent in the worke of the Lord, and ſtand idle without employment, conſider, that as God hath given no gifts to be idle, but to be uſed, ſo he would have no idle perſons to be maintained, he doth grudge them their meate, he doth not allow them a Morſell of bread, he regardeth not though they ſtarve, that will not ſet their hands to labour. For, he inhibiteth and forbiddeth his Church and people, to beſtow any thing upon ſluggards, or to give them any ſuccor, to the end, that the forcible weapon of neceſſity may conſtraine them to ſet their hand to worke, and alſo to buſie themſelves in their calling which they profeſſe. And this ſtandeth with exceeding great equity, and good reaſon. For, what is meate, but the reward of Labour? And what is the Wages which they have, but the recompence of the Worke? Or, what is hyre, but onely the reward of painestaking?

2 Theſ. 3. 10. 11.

Now, he that doth no good, but is unprofitable to mankind, and is not diligent in his businesse, what right or reason is it, that he should be rewarded as a Labourer? Moreover, they are heere reproved, that use their gifts to the hurt and hinderance of others. For, if such be justly blamed and condemned, as hide their gifts to their hinderance, and use them not to the benefit of others, they are much worse, that abuse them unto evill, that use their wit to undermine the ignorant, their wisedome to beguile the simple, their learning to subvert the truth, their knowledge to overthrow the faith, their riches to undoe the poore, their credit to crosse justice, their authority to disdaine, their strength to oppresse the weake, their power to contemne others, and every gift to the dishonor of the giver, as the Serpent did his wilinesse to deceive. These are all like mad men armed. It were better that a mad man had no armour and weapon, than that he should use, or rather abuse them, to the death and destruction of others: so it were better these men wanted these gifts, than that they should prophane them to the dishonor of God, to the hurt of others, and to the bringing of a fearefull judgement upon their owne soules. It were better to doe nothing, than to doe evill; as we say, it is better to be idle, than to be ill occupied. It were better to let the sword rest in the scabbard, than to draw it out to wound the innocent; to let our riches corrupt, and our garments be moth-eaten, and our treasure be cankred, than we weare them with pride, and waste them in drunkenesse, whoredome, and all wickednesse. We must one day give an account unto God, both what we have received, and how wee have bestowed that which we have received. If the Merchant that hath had his Factor in a strange Country, wasting his goods committed to him on harlots, and in riotous living, will call him to an account how he hath spent his time, and mispent his goods; shall we not thinke that the eternall God will summon us before the barre of his judgement seate, to give in a reckoning and an exact account what we have done with such gifts as he hath lent us, and how we have bestowed them?

The second reproofe.

Thirdly, they are here also reproved, which bar and locke up the gifts of such, as might be profitable to the Church and Common-wealth, which suffer them not to imploy their gifts that desire to employ them, which doe little good themselves, and yet hinder those that would doe good. The Dogge that lyeth in the manger, will not eate the hay himselfe, nor suffer the Oxe that laboureth to eate of it. So we have lamentable experience of such men, or rather Beasts, as open not their owne mouths, but have learned to shut the mouthes of others that would preach the Gospell. These are like to *Amazia*, that proud Priest of *Bethel*, that falsely informed the King against the true Prophet of God *Amos*, and charged him to hold his peace: he sent to *Ieroboam* King of *Israel*, saying; *Amos hath conspired against thee in the midst of the house of Israel, the Land is not able to beare his words.* And he said to *Amos*, *O thou the Seer, flee thou away into the Land of Iudah, and there eate thy Bread, and prophesie there, but prophesie no more at Bethel, for it is the Kings Chappell, and it is the Kings Court.* These are like to the cruell Priests and Prophets, that suffered not *Ieremiah* to publish the Word of the Lord, but stopped his mouth, and clapt him up in prison, and if their rage had not bin represt, and their malice restrained, they would not have rested, till they had put him to death, and brought him to destruction. He was as a silly Lambe in the jawes and clawes of blood-sucking Wolves, and led unto the slaughter; he sought not any revenge against them, but onely said. *As for me, behold I am in your hands, doe with me as yee thinke good and right: but know yee for certaine, that if yee put me to death, yee shall surely bring innocent blood upon your selves, and upon this City, and upon the inhabitans thereof, for of a truth the Lord hath sent me unto you, to speake all these words in your eares.* These are like to the chiefe Priest and Pharisees, who threatned and charged the Apostles that they should thenceforth speake

The third reproofe.

Amos 7.10. 12.

Ier.26.8. and 38.6.

Ier.26.14.15

Act.4.17. and 5.28.

or

or teach no man in Chriſts name; but they anſwered, *We ought rather to obey God than men.* And againe, *Whether it be right in the ſight of God to obey you rather than God, judge yee.* Theſe are like to that ambitious *Diotrephes*, mentioned by the Apoſtle *Iohn* in his third Epiſtle, who as he loved to have the preheminence among them, ſo hee pratled againſt the true Servants of God with malicious wotds, and not therewith content, neither he himſelfe receiveth the Brethren, but forbiddeth them that would receive them, and thruſteth them out of the Church. It is an horrible ſinne to take away the preaching of Gods Word from men. For whatſoever men pretend to excuſe their ſinne, and what Figge leaves ſoever they patch together to cover their ſhame, they are guilty of the deſtruction and damnation of ſo many ſoules, as by them might have bin inſtructed. *Iudas* was guilty of an hainous ſinne for betraying and delivering the body of one innocent to a temporall death: but theſe ſhall be arraigned of high treaſon againſt Ieſus Chriſt, who betray many thouſand ſoules into the hands of Satan, and throw them into the jawes of death, even of eternall death. Such are the bloody Papiſts, which deny the uſe of the Scriptures to the people, and debarre them of the meanes of getting knowledge. And ſuch are all carnall Goſpellers, which thinke the preaching of the Goſpel, to be a needleſſe and ſuperfluous thing, and account the people to have ſufficient, ſo that they have a praying Miniſtry alone, and the Service read diſtinctly among them. Let us therefore take heed, that wee doe not ſtoppe the courſe of the Goſpell, or put out the light that would ſhine into our hearts, but rather further (with all our power) the truth that God hath ſet up among us, and ſpread broad his ſaving health, that ſo glory be gained to his name.

3 Ioh.9.10.

Laſtly, it reproveth the neglect of employing the gifts of God beſtowed upon theſe that are of the people. Whether God have given us ſpirituall graces or temporall bleſſings, we muſt take heede how we uſe them: We are ready to heare, and willing to learne the faults of the Miniſters: yea, we can ſpeake of them our ſelves, and talke of them all day long: we can tell that ſome uſe not their gifts to the good of the Church, others abuſe them to the hurt of the Church: but never conſider how themſelves employ their owne gifts, or what account they ſhall give to God that hath beſtowed them. The benefit of them, is not in having of them, but in the uſing of them; not in the enjoying, but in the employing; not in the poſſeſſing, but in the practiſing. Not to uſe them, is all one as if we had them not. For, as the covetous man wanteth as well the things that he hath, as thoſe which he hath not, ſo doe theſe ſluggards receive the grace of God in vaine, which have the uſe of thoſe things they enjoy, no more than of thoſe things which they have not obtained. This made the Apoſtle ſay, *We deſire that every one of you ſhew the ſame diligence, to the full aſſurance of hope unto the end, that ye bee not ſloathfull, but followers of them which through Faith and Patience inh rit the promiſes.* God is conſtrained oftentimes to take away the meanes that he ſendeth for our good, when we make no good uſe of them; he taketh away good Paſtors, he ſendeth and ſetteth up evill Paſtors in their roomes, when we doe not profit, nor are carefull to make others profit by us. This the Prophet *Zachary* denounceth from the mouth of the Lord, *I will raiſe up a Shepheard in the Land, which ſhall not looke for the thing that is loſt, nor ſeeke the tender Lambes nor heale that that is hurt, nor feede that which ſtandeth up, but he ſhall eate the fleſh of the fat, and teare the clawes in peeces.* This alſo Chriſt our Saviour teacheth in the Goſpel, *Whoſoever hath, to him ſhall be given, and he ſhall have abundance: but whoſoever hath not, from him ſhall bee taken away, even that he hath.*

The fourth reproofe.

Heb.6.11.12.

Zach.11.16.

Matth.13.12

Furthermore, in the parable of the man, that going into a farre Country, called unto him his ſervants, and delivered unto them his goods; we ſee that the evil ſervant, that having received a Talent hid it in the ground, and brought onely

Mat.25.28. onely a Talent to his Maſter againe, hath that taken from him, and it is given to him that had gotten and gained five Talents. It is accounted an evill Tree, not that onely which bringeth forth evill fruit, but that alſo which bringeth forth no fruit. It is accounted evill ground, not onely that which beareth Thornes and Briars, but that alſo which bringeth forth no Corne for the uſe of man. He is accounted an unjuſt ſteward, not onely that waſteth his Maſters goods and converteth them to his owne uſe, but he that keepeth them ſafe and ſound without imployment, which he had received to lay out, to diſpenſe and to diſtribute. He is accounted an evil ſervant, not only that ſelleth to others or reſerveth to himſelfe his Maſters Corne which he ſhould have ſowed in the earth, that it might have brought forth great increaſe and a plentifull Harveſt, but he that keepeth it by him, and in the end delivereth it backe in the ſame manner and meaſure that he tooke it. So are we unfaithfull ſervants, unjuſt Stewards, and evill beſtowers of our Maſters mony, if we let it lye by us, and doe not imploy it to ſome gaine. If then they be blamed and unrewarded that gaine nothing, what ſhall they be eſteemed, that looſe the Stocke, and daſh away the principall? Againe, if God have given unto us this worlds good, he requireth of us to doe good with it, to helpe thoſe that are in want, and to diſtribute to the neceſſities of the Saints. Hath God beene liberall to us, that we ſhould be hand-bound and heart-bound unto others? He hath left the poore with us, that we ſhould be in ſtead of God to them,

Exod 4.16. as *Moſes* is ſaid to be given to *Aaron* in Gods ſtead as a wiſe Counſellor, ſo we are appointed to be unto them as a wiſe diſtributer, ſupplying that which is wanting unto them. How ſhould God give much unto us, when for his ſake we will not give a little? If we were in their caſe and condition, and had experience how great the miſery of want is, and how heavy the burden of po-

Matth. 7.12. verty is, we would be willing to be refreſhed, comforted, and eaſed: *Therefore whatſoever yee would that men ſhould doe to you, even ſo doe yee to them, for this is the Law and the Prophets.* Whatſoever we doe unto them, ſhall not be unregarded, or unrewarded: we ſow it in a fruitfull ground, and we ſhall reape it againe with great encreaſe.

Vſe 3. Laſtly, ſeeing we muſt imploy that which we have received to the benefite of others, it ſerveth greatly to comfort ſuch as have beene carefull to communicate to others thoſe things that they have received, and to make them partakers of the ſame comfort that they have reaped by them. It is a bleſſed thing when men have endevoured to their power to benefit others, to exhort them, to admoniſh them, to comfort them, to refreſh them, and have uſed their gifts to the profit of their brethren. O what a wonderfull comfort and conſolation ſhall it be unto us when we muſt leave this world and goe the way of all fleſh, to remember that we have not ſpared to doe good to others, wee have not failed to benefit others, we have not ceaſed to ſcatter abroad a part of that which we have gathered. Let us lay this to our hearts and apply it to our conſciences, both we that are the Miniſters and you that are the people. If we that are made Watchmen over the City of God, and overſeers of the Church, ſhall to the utmoſt of our power imploy our gifts and ſpend our ſelves to give light to others, God will not forget the labour of our hands, but great ſhall be our reward in heaven, according to the promiſe mentioned in

Dan. 12.3. *Daniel* the Prophet, *They that be wiſe ſhall ſhine as the brightneſſe of the Firmament, and they that turne many to righteouſneſſe ſhall ſhine as the Starres for ever and ever.* Hereunto accordeth the anſwer of Chriſt to the queſtion of

Luke 12.42. 43. *Peter, Who is a faithfull Steward and wiſe, whom the Maſter ſhall make Ruler over his houſhold, to give them their portion of meat in ſeaſon? Bleſſed is that ſervant whom his Maſter when he commeth ſhall find ſo doing.* We ſhall find more comfort of conſcience and joy of heart, and gladneſſe of ſpirit, when we depart this life, that we have beene faithfull in that little committed to our truſt, and

made

made others partakers of it as well as our ſelves, than if we had great abundance of earthly bleſſings, and were owners of the whole world.

The like comfort ſhall all faithfull people of God find, that have diſtributed their Maſters goods, they ſhall receive their reward, according unto their worke. We ſee the harveſt is anſwerable to the ſeed time, and they ſhall reape as they have ſowed. Then they ſhall taſt the ſweetneſſe, and reap the comfort of their labour, beſtowed in applying themſelves to the profit of others. Their laſt day ſhall be a bleſſed day unto them, when they ſhall find God as ready to communicate unto them his glory, as they have beene to doe to others their duty, and to beſtow upon them the fruits of mercy, and the workes of charity. The greateſt good is to ſeeke to gaine their ſoules; the next, is to give to their bodyes. On the other ſide, how uncomfortable ſhall that day of our departure be, how woefull and full of trouble, bringing horror of conſcience, vexation of ſpirit, and confuſion of face: woe then, woe (I ſay) to all idle Miniſters, and ſluggiſh people, that when they are to be gathered unto their Fathers, and lye upon their death beds, cannot remember what good they have done, but ſhall be troubled and tormented with the conſideration of this, what good they might have done, that they might have beene fruitfull trees, but have beene barren; good ground, but have beene evill. Theſe men have nothing elſe to muſe and meditate upon, but how they have ſpent whole daies and nights, whole moneths and yeares, in eating and drinking, in feaſting and company, in pleaſures and paſtimes, in ſurfetting and drunkenneſſe, and what comfort ſhall their poore diſtreſſed ſoule, and languiſhing body, feele in that day, but cry out with a lamentable cry, and a pittifull howling, able to move the ſtones, and to pierce the rockes, that all is vanity, and then condemne their folly, that have placed their happineſſe in this unhappineſſe, and the joy of their ſpirit, in this ſorrow of their heart. For, if that be true which the Prophet ſaith, *Bleſſed is every one that feareth the Lord, and walketh in his wayes: when thou eateſt the labours of thine hands, thou ſhalt be bleſſed, and it ſhall bee well with thee:* It is no doubt as true, that ſuch as eate not the fruit of their labours, but eate the fruit of their lazineſſe and loytering, are accurſſed. This is it which our Saviour addeth, *If that ſervant ſay in his heart, my Maſter doth deferre his comming, and ſhall begin to ſmite the Servants and Maidens, and to eate and drinke, and to be drunken; the Maſter of that ſervant will come on a day, when he thinketh not, and at an houre when he is not ware of, and will cut him off, and give him his portion with the unbeleevers: and that Servant that knew his Maſters will, and prepared not himſelfe, neither did according to his will, ſhall be beaten with many ſtripes.* Where he teacheth, that as eternall life is the reward of diligence, and diſcharge of our duty, ſo is eternall deſtruction the wages of all idle bellies.

Pſal. 128.1.2. Prov. 10.4.

Luke 12.45. 46.

Such as doe no good to others ſhall know at the laſt that they have indeed done no good unto themſelves. The more ſerviceable wee have beene to others, the more profitable ſhall we be in the end to our ſelves, and the comfort of all ſhall be felt in our hearts, when we ſhall ſay with the Apoſtle, *I have fought a good fight, I have finiſhed my courſe, I have kept the Faith, henceforth is laid up for me the Crowne of righteouſneſſe, which the Lord the righteous judge ſhall give me at that day, and not to me onely, but unto all them alſo that love his appearing.* A notable example hereof, we have in *Obadiah*, who was Governour of *Ahabs* houſe, when he ſaw himſelfe in diſtreſſe of famine, and in feare leaſt *Eliah* ſhould depart, he called to remembrance the fruits of his faith, the worſhip of God, and the favour ſhewed to his children, and heerein he was comforted. When *Iezebel* ſlew the Prophets of the Lord, he hid an hundred men of the Lords Prophets by fifties in a Cave, and fed them with bread and water. Let us therefore never be without ſuch arguments to comfort us, we ſhall find the benefit of them when we are in trouble, and eſpecially when we are going out of the world.

2 Tim 4.7.8.

1 Kin. 18.13.

[*And*

[*And that whatſoever good thing is in you through Chriſt Ieſus may be knowne.*]

Doct. 3. **The goodneſſe of God toward our ſelves or other muſt be made knowne.**

The Apoſtle in theſe words, mentioneth this to be the cauſe, why he would have the gifts of God beſtowed upon *Philemon*, to be communicated to others, becauſe by that meanes, they might be made knowne to others, and acknowledged by others, and ſo ſpread abroad farre and neere. We learne from hence, that it is the duty of every one to manifeſt and ſhew forth, yea, to ſpread abroad and to ſpeake of the gifts of GOD beſtowed upon themſelves and others. When God is good toward us, and diſtributeth his graces among us, we muſt be ready to confeſſe and acknowledge them, when we feele them in our ſelves, or ſee them in others. This our Saviour teacheth, *Matth.* 5. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heaven.* Thus the Spirit of God in the Scriptures remembreth the righteouſneſſe of *Noah*, the faith and obedience of *Abraham*, the patience of *Iob*, the chaſtity of *Ioſeph*, the meekeneſſe of *Moſes*, the ſingle heart of *David*, the ſincerity of *Nathaniel*, the labours of *Paul*, the repentance of *Peter*, the reſtitution of *Zacheus*. Chriſt Ieſus publiſheth the graces of God that ſhined in *Iohn* Baptiſt, hee ſaith hee was a burning and ſhining Candle, and that they would for a ſeaſon have rejoyced in his light. The Apoſtle declareth that the faith of the Romanes was publiſhed throughout the whole world. The praiſe of *Timothy* was noyſed and notified in the Church, whereof *Paul* putteth him in mind to make his proceedings anſwerable to his beginnings, and to the hope that was conceived of him, *Deſpiſe not the guiſt that is in thee, which was given thee by propheſie, with the laying on of the hands of the company of the Elderſhip.* So likewiſe the fact of *Mary*, annointing the body of Chriſt, and working a good worke upon him to bury him, is commanded to be made knowne, and not kept ſecret, *Verily I ſay unto you, whereſoever this Goſpel ſhall be preached throughout all the world, there ſhall alſo this that ſhe hath done be ſpoken off, for a memoriall of her.* Thus the Apoſtle remembreth the effectuall faith, and diligent love, and the patience of that hope in our Lord Ieſus Chriſt which was in the *Theſſalonians*. So he recordeth and commendeth the liberallity that was in them of *Macedonia* toward the poore Saints at *Ieruſalem* that were in diſtreſſe. All which Teſtimonies ſerve to teach us, that it is our duty to publiſh the gifts of God upon us or our brethren, not to hide them: to ſpread them abroad, not to ſmother them: to make them knowne, not to cover and conceale them to our ſelves.

Matth. 5. 16.

Iohn 5, 35.

1 Tim. 4. 14.

Matth. 26. 13
Pſal. 66. 16.

1 Theſ. 1. 3.

Reaſon. 1. And albeit theſe examples may be ſufficient to move us to embrace this as a certaine truth, yet we have ſundry reaſons yeelded in the Scripture farther to confirme it unto us. Firſt, to the end that Gods graces being ſeene and knowne he may be glorified and bleſſed for them, who is the Author and giver of them. It ought to be our chiefeſt deſire and ſtudy, that God may have his praiſe and glory among us. This is that reaſon which Chriſt our Saviour pointeth out unto us, when he commandeth us to ſhew forth our good workes in our life that God our Father may be glorified which is in heaven. One end of good workes is the glory of God. They can never pleaſe him, unleſſe they ayme at that marke, and tend to that end. This the Apoſtle *Peter* teacheth, *Have your converſation honeſt among the Gentiles, that they which ſpeake evill of you as of evill doers, may by your good workes which they ſhall ſee, glorifie God in the day of viſitation.* The glory of men and magnifying of their name is not to be ſought after: but of God, to whom all glory is due.

Matth 5. 16.

1 Pet. 2. 12.

Reaſon. 2. Secondly, wee are to make knowne the gifts of God in our ſelves or in others, becauſe the more they be knowne, and farther they are ſpread, the larger praiſe and more abundant thankſgiving may be given unto God, and yeelded to his name by many. The rendring of thankes unto him is a ſacrifice that ſmelleth ſweetly in his Noſtrils. The Apoſtle ſpeaking of the liberallity of the *Corinthians*, and exhorting them to the workes of mercy, hee

uſeth

uſeth this reaſon, that by beholding of them, not onely the godly are refreſhed, but God is glorified, *That on all parts yee may be made rich unto all liberality, which cauſeth thorough us thankſgiving unto God, for the miniſtration of this ſervice not onely ſupplyeth the neceſſities of the Saints, but alſo abundantly cauſeth many to give thankes to God.* The reaſon is direct, and of great force. 2 Cor. 9. 11, 12.

Thirdly, in reſpect of others, becauſe the more the goodneſſe and graces of God are ſpoken of, and the more largely they are diſperſed, the more by that meanes may be provoked and ſtirred up to an imitation and following of their example, and to a treading in their ſteps. This is another end that we ought to reſpect in publiſhing the mercies of God, to draw others to doe the like, and to provoke them as by an holy emulation of their godlineſſe. Hence it is, that the Apoſtle ſtirring up the *Corinthians* to a bountifull helping of the Saints at *Ieruſalem*, he ſetteth before them the example of the Churches of *Macedonia*, that they ſhould follow them, *We doe you alſo to wit Brethren, of the grace of God beſtowed upon the Churches of Macedonia, becauſe in great tryall of affliction their joy abounded, and their moſt extreame poverty abounded unto their rich liberality.* Having ſet before them this glaſſe to looke upon, and in it to behold themſelves, that albeit the *Macedonians* themſelves had heavy burdens laid upon them, and many charges of their owne that preſſed them downe, whereby they were made poore, yea extreame poore, yet they hung not backe, but were forward according to their power, yea, beyond their power to ſuccor others. He exhorteth the *Corinthians* hereupon, *That as they abounded in every thing, in faith, and word, and knowledge, and in all diligence, and in their love toward the Apoſtles, even ſo they ſhould ſhew themſelves to abound in this grace alſo.* Likewiſe he commendeth the *Theſſalonians*, that they became followers of them, *And received the word in much affliction, with joy of the holy-Ghoſt, ſo that they were as enſampies to all that beleeve in Macedonia, and in Achaia.* So when he hath proved that *Abrahams* Faith was imputed to him for righteouſneſſe, he addeth; *Now it is not written for him onely, but alſo for us, to whom it ſhall bee imputed, which beleeve in him that raiſed up Ieſus our Lord from the dead.* So then, if we lay theſe things together, and conſider the perſon of God, of the Church, and of others, that God is to be glorified, that the faithfull muſt have their mouthes opened to praiſe him, and that all others muſt bee provoked by our good example; in all theſe reſpects we learne, that whenſoever God beſtoweth his gifts, and we taſt of his graces, or others are made partakers of his goodneſſe, we muſt be carefull to make the ſame knowne to others. *Reaſon* 3. 2 Cor. 8. 1, 2. Verſ. 7. 1 Theſſ. 1. 6, 7. Rom. 4. 22, 23.

The Vſe is are now to be ſtood upon. Firſt, we ſee there may be ſometimes a fooliſh modeſty in concealing thoſe good things which ſhould be uttered and publiſhed, if they may further the cauſe of Religion, or provoke others to godlineſſe, or bring glory to God. God is not aſhamed of us, to be called our God, and to doe us good; let us not therefore be aſhamed to acknowledge him to be good unto us, and confeſſe his goodneſſe to the ſonnes of men. We ſee how men are not aſhamed to make knowne their ungodlineſſe, and proclaime it openly with brazen faces; they glory in it as at a triumph, and never bluſh at any thing. Let us therefore be bold to ſpeake of good things, and account it our dutie to ſound out alowd the graces that we have received. It is too great niceneſſe to hide Gods glory and our gifts. This was the cauſe, why *Paul* mentioned his labours, his calling, his knowledge, his paines, his viſions, his revelations, when the falſe Apoſtles extolled themſelves above him, to the reproach of his perſon, to the ſlander of his calling, to the diſgrace of the Goſpell, and to the diſhonor of God. This compelled and conſtrained him not to be ſilent in his owne cauſe, or rather in the cauſe of God and his Goſpell. For, albeit his enemies ſeemed onely to contemne him, and ſet his perſon at nought, yet the contempt reached farther, and thorough his ſides they *Vſe* 1. 2 Cor. 12. 2.

they gave a blow and a wound to the truth it ſelfe, we muſt not be ſo diſſolute and careleſſe to neglect what every one ſpeaketh of us, but be jealous of our credit and maintaine our good name, eſpecially when our ſincerity and Gods verity are joyned together. We ſee how *Samuel* before all the people proteſted his innocency in his life, and uprightneſſe in his calling, becauſe the *Iſraelites* had rejected him and brought his miniſtry into queſtion. There was a time when Chriſt would not have himſelfe and his workes knowne; to wit, when the knowledge might hinder him and his preaching, but he commanded his Apoſtles to ſpeake that in the light which he had told them in darkeneſſe, and to preach that in the houſe toppes, which he told them in the eare. This ſerveth to condemne thoſe that derogate from the godly, and diminiſh the graces that God hath given unto them, and beſtowed upon them. For howſoever the notes of godlineſſe are ſtamped upon them, and the gifts of God doe ſhine as brightly as the light of the Sunne in them, whereby they are marked to be his, and knowne to belong unto him, yet they will leſſen and extenuate them and as it were clip the Princes Coyne, that ſo they may be diſgraced. This is a manifeſt note of a Child of the devill, and of repreſenting his Image. For as the names given to Satan deſcribe his nature, ſo the word (devill) in the originall tongue which the holy Ghoſt uſeth, ſignifieth a falſe accuſer, a carper, a caviller, a diſgracer, a ſlanderer, one that by all meanes ſeeketh to deface the truth and thoſe that uphold and ſupport it. Thus the nature of our ſpirituall adverſary is notably painted and purtrayed out unto us. His whole practiſe ſtandeth in falſe accuſations, wrongfull imputations, and wilfull calumniations of God to man, and of man to God. He falſely accuſed God to our firſt parents, in the beginning, to envy their good eſtate, and therefore of malice forbad them the Tree of the knowledge of good and evill.

1 Sam. 12.3.

Matth. 10.27.

Revel. 22.10.

Gen. 3.5.

Iob 1.9,10. 11.

He falſely accuſed *Iob* to ſerve God, in hypocriſie, not in ſincerity; with ſhew of the body, not with ſingleneſſe of heart; to be ſeene of men, not to approve himſelfe with an upright conſcience in the preſence of God. Theſe qualities of the devill are to be found in all the wicked. If you talke and reaſon with them, of ſuch as truely feare God, either they will cenſure them as Hypocrits, and falſely accuſe them not to be the perſons which they make profeſſion to be, or elſe they will detract from them and diminiſh thoſe gifts that God hath abundantly beſtowed upon them. Chriſt Ieſus himſelfe could not eſcape this viperous brood, who was accuſed by the devils offſpring, and the Children of darkeneſſe, the Scribes and Phariſees, to be a Samaritan, to have a Devill, to be a drunkard, to be a Seducer, a Blaſphemer, and what not? So was it with his Apoſtles, they were filled with the holy Ghoſt, and endued with the gifts of tongues, yet they felt the ſmart of this rod, and were wounded with this ſharpe ſword, they were accounted deceivers, accuſed as drunkards, ſlandred as diſturbers of the common peace, and reviled as Traitors, and Rebels againſt *Ceſar*, for the Diſciple muſt not looke to be above his Maſter, nor the ſervant greater than his Lord. Theſe revilings and reproaches are not peculiar to Chriſt and his Apoſtles, but common to all the faithfull and true beleevers in his name, they taſte of the ſame cup, and have the like meaſure meaſured unto them. They are ſlandered and backbited, they are reviled and taunted for the truthes ſake. But let all ſuch carpers and cavillers looke to themſelves and take heed to their eſtate, they reſemble their Father whoſe workes they doe, and they ſhew themſelves to be petty-Satans, and very Devils incarnate. Now ſuch as are the Children of the Devill, muſt looke to have their portion with the Devill, and his Angels. Let us therefore be ready to magnifie the mercies of God toward our brethren; let us ſpeake of the praiſes of him that hath given them; let us remember what God hath done for us and others: and eſpecially let us beware that we doe not diſgrace them and their gifts, which tendeth to the diſhonour of him that gave them. For

Iohn 15.20.

Iohn 8.44.

as

as *Salomon* ſaith, *He that mocketh the poore, reproacheth him that made him*: ſo is it true, that whoſoever contemneth and deſpiſeth, revileth and treadeth under his foot the godly, adorned from the throne of God, with the precious graces of his Spirit, he reprooveth and reproacheth God himſelfe who hath given that annointing which they have received of him. Thus wee ſee how we are to behave our ſelves in reſpect of Gods girts; we muſt not be aſhamed to confeſſe them, but we muſt be both aſhamed and afraid to deface them, and ſo defraud God of his honour due unto him.

Prov. 17. 5. and 14. 31.

1 Iohn 2. 29.

Secondly, ſeeing it is our duty, when God hath beene good untous or others, to make knowne his goodneſſe: we learne hereby, how the Saints of God may be rightly and religiouſly honoured of us, and remembred to their everlaſting praiſe. It is our duty to give thankes to God, who hath bleſſed them with his graces, and governed them by his holy Spirit, and to pray unto him ſo to direct us, and diſpoſe of our wayes, that we may follow their godlineſſe, and walke in their ſteps wherein they have gone before us. True it is, the Church of *Rome* goes a great deale farther, and teach us to goe further in the honouring of them than God alloweth, and the Word approveth. For they lade them with the ſpoyles of Chriſt, and take from him the Royalties of his Prieſthood, and therefore indeed they doe not honour them, but diſhonour and diſgrace them, when they decke them with feathers that are not theirs. Is there any good and godly man living on the face of the earth, that could be content to have theeves and robbers ſpoyle other men of their goods, and bring them unto him, and if they offered them, would he accept and receive them? If hee would not receive them as his owne, but refuſe and reject them as belonging to others, how ſhould the bleſſed Virgin, the holy Apoſtles, and other Saints of God, account thoſe ſacrilegious wretches to be their friends, which rob and ſpoyle God of his honour, and thruſt Chriſt Ieſus our mediator from his office to beſtow upon them? It is their honour to honour the ſame God with us, and to worſhip him. And it is our honouring of them, to give all honour to God, walking in thoſe wayes wherein they have led us the way, and by following the light which they have carried before us. And if we would know how to honour the Saints aright, and to give them their due, it conſiſteth in theſe points: Firſt, that God be magnified and praiſed in them: our praiſing of them muſt tend to the praiſing of him, who hath advanced them, and crowned them with his gifts. God muſt be all in all to us, and his glory muſt be preferred and ſought for of us. The Apoſtle remembring the Hiſtory of his owne calling and converſion, telleth ỳ the Churches of the Iewes ſaid, *He which perſecuted us in times paſt, now preacheth the faith which before he deſtroyed; and they glorified God for me.* When they heard he was gained to the Goſpell, they conſidered therein, the power, goodneſſe, and mercy of God, and with joy of heart, they gave him thankes for it. Secondly, the Saints ſhould bee honoured by an approbation of Gods gifts in them, and by an honourable mention of them. For, ſeeing they have uſed the gifts of God faithfully, he will have their gifts praiſed and extolled, and the Saints themſelves to be magnified and commended. So the Apoſtle mentioning his perſecuting of the Church in the time of his ignorance, addeth, *But by the grace of God I am that I am, and his grace which is in mee, was not in vaine, but I laboured more abundantly than they all, yet not I, but the grace of God which is with me.* So in the Parable of the Talents, they that uſed their Talents wel, and increaſed much by the uſe of them, doe heare this to their great praiſe, *It is well done good ſervant and faithfull, thou haſt been faithfull in little, I will make thee ruler over much, enter into thy Maſters joy.* *Moſes* is reported to be faithfull in all the houſe of God, as a ſervant, for a Witneſſe of the things which ſhould be ſpoken after. So the holy Fathers are commended by the Apoſtle in the Epiſtle to the *Hebrewes*, who through their faith obtained a good report. 3 They are honored of us by following of their lives,

Vſe. 2.

Wherein the honour of the Saints conſiſteth.

Gal. 1. 22. 23.

1 Cor. 15. 10.

Mat. 25. 21.

Heb. 3. 5. and 11. 2.

and by an imitation of their vertues, being as examples and patternes for us, to make after. For this is the glory of the Saints, if wee follow their Faith, Hope, Charity, Patience, Doctrine, and other like graces that have appeared in them. The Apostle willeth the *Philippians* to be blameleſſe and pure, as the ſonnes of God without rebuke, in the midſt of a naughty and crooked Nation, ſhining among them as lights in the world: and he addeth, *Holding faſt the word of life, that I may rejoyce in the day of Christ, that I have not runne in vain, neither have laboured in vaine.* And to this end doth the Scripture make plentifull record of the graces of God, given to the Saints, that our faith might be ſtrengthened and confirmed, and we encouraged in all well-doing. This is the right manner of honouring the Saints and faithfull ſervants of God, when God is honoured in them, and for them, when they are praiſed and commended, and when we are ſtirred up to good things by their example. As for religious worſhip of adoration and invocation of them; it is not due unto them, it is proper to God, and the Saints doe not deſire it, or accept it. Wherefore, it is a notorious ſlander of the Church of *Rome* caſt out againſt us, that wee contemne and deſpiſe the Saints, that wee deface them, and ſet them at nought, whereas wee honour them as God hath commanded them to be honoured, and give them that reverence that hee hath appointed. It were horrible impietie to ſpeake reproachfully, or to thinke unreverently of them whom God the Father honoureth, whom the Sonne acknowledgeth for his brethren and heires with him, whom the holy Spirit calleth his Temple to dwell in. *The righteous ſhall be had in everlaſting remembrance. The memorial of the juſt ſhall be bleſſed.* The Virgin *Mary* ſaith, *Hee hath looked upon the poore degree of his ſervant; for behold, from henceforth ſhall all Nations call me bleſſed.* On the other ſide, *The name of the wicked ſhall rot, and in the generation following, it ſhall be put out.* But the *Roman* Church, under a falſe Title of honouring the Saints, doe hide and cover all their ſuperſtitions, and bring in their merites and mediation, under colour of doing reverence unto them.

Phil.2.16.

Revel.22.9.

Pſal.112.6. Prov.10.7. Luke 1.48.

Pſal.109.13.

Now, the Scripture hath fore-warned us, that nothing falleth out more often or eaſily, than to erre and offend in honouring of the Saints. Chriſt reprooveth the Scribes and the Phariſees, who builded the Tombes of the Prophets, and garniſhed the ſepulchers of the righteous, yet they bare mortall hatred to the Goſpell, and to the Profeſſors of it. And he reproveth the *Iewes*, who magnified the memory of *Abraham*, and boaſted themſelves to be his children, yet they ſhewed themſelves to be the children of the Divell, and would not doe the workes of *Abraham*. But we give them ſufficient honour, when wee publiſh their praiſes and gifts, and follow them in our lives, as they followed Chriſt the author and finiſher of our faith.

Matth.23.29.

Iohn 8.44.

Vſe 3. Thirdly, we muſt beware that vaine-glory be not the end which wee ſeeke for. We are to give the glory to the Author, not to the Inſtrument; to God, not to man; to the Creator, not to the Creature. When *Herod* was magnified by the vaine applauſe of the people, and honoured for his great gifts as a God, *Immediately the Angell of the Lord ſmote him, becauſe hee gave not glory unto God, ſo that he was eaten of Wormes, and gave up the ghoſt.* This is it which Chriſt objecteth to the *Iewes*, *How can yee beleeve which receive honour one of another, and ſeeke not the honour that commeth of God alone?* Yea, this is that which he ſpeaketh of himſelfe, *I ſeeke not mine owne praiſe, but there is one that ſeeketh it, and judgeth; if I honour my ſelfe, mine honour is nothing worth.* This vaine-glory here contemned and condemned, is as ranke poyſon to infect, as a bitter root to corrupt, and as filthy myre to defile our beſt workes, be they never ſo excellent. What more heavenly worke, or profitable dutie can wee performe, than to pray unto God, and to call upon his Name, for the prayer of a faithfull man avayleth very much, if it be fervent; yet, if it bee a ſacrifice offered

Acts 12.23.

Iohn 5.44.

Iohn 8.50.54.

offered with a vaine heart, it becommeth unfruitfull. We aske, and we obtaine not, becauſe we aske amiſſe. The like might be ſaid of almes and faſting, the one a fruit of faith, the other a furtherance of faith (for charity teſtifyeth, faſting helpeth our faith:) if we performe them in hypocriſie, hunting after the praiſe of men, not deſiring the honour of God, we may have our reward from men, but we cannot receive any reward from God. They ſhall have the praiſe of men, they ſhall not have the praiſe of God. For, as the children of the Prophets among many hearbes, gathered one that was bitter and dangerous, and ſhred it into the pot of pottage amongſt the reſt, who when they began to eate, cryed out and ſaid, *O thou man of God, death is in the pot:* So if among the duties we performe to God, we mingle the vanitie of our owne hearts, and ſprinkle them with the Darnell of our owne glory, we may truely ſay, *Death is in the worke.* In all things that we doe, we muſt ſeeke to ſet forth the glory of God. If any man miniſter (ſaith *Peter*) *Let him doe it as of the ability which God miniſtreth, that God in all things may be glorified through Ieſus Chriſt.* Likewiſe, the Apoſtle *Paul* giveth this precept, *Whether yee eate or drinke, or whatſoever yee doe, doe all to the glory of God.* If we ayme at any other end, we miſſe the marke, and marre the worke, how good and glorious ſoever, it may ſeeme to be in the eyes of men. For, as God ſeeth not as man ſeeth, ſo he judgeth not as man judgeth: man looketh upon the outward appearance, but God pondereth the hearts. This is it which Chriſt ſpake to the Phariſees, *Ye are they which juſtifie your ſelves before men, but God knoweth your hearts: for that which is highly eſteemed among men, is abhominable in the ſight of God.* Let us therefore publiſh the gifts of God upon our ſelves and our brethren, not to the magnifying of our owne perſons, but to the extolling of his praiſes; and let us to ſpread abroad our graces, as that we remember his glory, that wrought them in us by his Spirit.

2 King. 4. 40.

1 Pet. 4 11.

1 Cor. 10. 31.

Luke 16. 15.

Verſe 7. [*For we have great joy and conſolation in thy love.*] Hitherto wee have ſpoken of the matter of his prayer: now let us ſee the reaſon why hee made this the matter thereof. For the Apoſtle might have craved and asked many other things for him of God; yet he deſired that his faith might be communicated to many; and ſo be manifeſted to be effectuall, working by love. The reaſon here rendred, is from the effect or fruit of his prayers, they were not uttered in the ayre, they fell not without profit and good ſucceſſe to the ground, but hee felt great comfort and conſolation wrought in him by the workes of *Philemon*, performed to the glory of God, to the praiſe of his faith, and with the approbation of the Church. Here then, he ſheweth that he had occaſion offered him of great joy and gladneſſe, in regard of the graces of God, effects of faith, and fruits of true piety, which he heard and knew to be in *Philemon.* From hence we learne, that ſpirituall bleſſings and graces of God beſtowed upon others, doe give juſt occaſion to the Saints of God, of great gladneſſe and comfort. It is our duty greatly to rejoyce, when wee ſee ſpirituall bleſſings in heavenly things, given to the children of God. This truth our Saviour Chriſt teacheth in the Parable of the ſtray Sheepe, of the loſt Groat, and of the prodigall Sonne. The Shepheard having found his Sheepe, layeth it on his ſhoulder with joy, he commeth home, he calleth his friends, ſaying, *Rejoyce with me, for I have found my ſheepe which was loſt.* I ſay unto you, that likewiſe joy ſhall be in heaven, for one ſinner that converteth, more than for ninety & nine juſt men, which need none amendment of life. The poore woman having loſt a Groat, lighteth a Candle, ſweepeth the houſe, ſearcheth every corner, and when ſhe hath found it, ſhe gathereth together her neighbours, ſaying, *Rejoyce with me, for I have found the Groat which I had loſt:* Whereupon he addeth; *Likewiſe I ſay unto you, there is joy in the preſence of the Angels of God, for one ſinner that converteth.* The Father of that riotous ſonne, which waſted his goods, hath compaſſion upon him, runneth to meet him, fell on his necke,

Doct. 4. The ſpirituall graces of God beſtowed upon others, give occaſion of joy to the Saints. Luke 15. 5. and 10, 31.

kisse and kissed him, put apparell on his backe, a ring on his finger, and shooes on his feet, reproved his sonne that envied and repined at it, saying; let us eate and rejoyce, it is meete we should make merry and be glad, for this thy brother was dead, and is alive againe; he was lost, but hee is found. Hereunto commeth the Thankesgiving of Christ to his Father, when he saw the increase of his Church, and the overthrow of Satans kingdome, *That same houre he joyed Iesus in the spirit, and said: I confesse unto thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and understanding, and hast revealed them to Babes; even so, Father, because it so pleased thee.* The Prophet *David* rejoyced with great joy, when he saw that the people offered willingly unto the Lord with a perfect heart, and he blessed the Lord God of *Israel*. When the *Iewes* heard of the conversion of the *Gentiles*, and that the Holy Ghost fell upon them, as upon themselves at the beginning, *They held their peace and glorified God, saying; Then hath God also to the Gentiles, granted repentance unto life.* When the Apostle perceived the notable zeale of the *Thessalonians*, in receiving and entertaining the Gospell, not as the word of man, but as it is indeed the Word of God, he witnesseth *that they were his hope and his joy, his crowne and his glory in the presence of our Lord Iesus Christ, at his comming* Likewise the Apostle *Iohn* rejoyced greatly, when the Brethren testified of the truth that was in *Gaius*, and how he walked therein, *Hee had no greater joy than this, to heare that his sonnes walked in the verity.* Whereby wee see, there ought to be great joy amongst the faithfull, when they see the Church prosper and flourish, and the graces of God to encrease among them.

Luke 10.21.

1 Chron. 29. 9,10.

Acts 11.18.

1 Thes. 2.19, 20.

3 Iohn 4.

Reason. 1. The Reasons are many that confirme this unto us. First, the glory and praise of God is much increased, which should comfort the hearts, and rejoyce the spirits of the Saints. The more we abound with spirituall blessings in heavenly things, the more God is honoured, and his name glorified. This the Apostle teacheth, speaking of the releeving of the Church at *Ierusalem*, *The ministration of this service, not onely supplieth the necessities of the Saints, but also abundantly causeth many to give thankes to God.* Where hee sheweth his joy, that he received and conceived for their voluntary submission to the Gospell, and compassion to the Brethren; this was a speciall cause, that God was praised; this ministred greater gladnesse to him, than that the Saints were comforted and releeved.

2 Cor. 9.12.

Reason. 2. Secondly, the generall good of the Church must leade us to this duty, and cause us to rejoyce, which next unto God should be deareſt to us. For when we see the Church encrease, and many soules of many men and women saved, when we see their hearts converted, regeneration wrought in them, so that they begin to live to God, who before in the time of their ignorance lived to themselves, to sinne, to condemnation: who can have such hearts of Flint, or of Iron, as not to be moved with joy, and even tickled with a sweet meditation of Gods mercy, beholding the enlarging of the Kingdome of Christ? The Prophet rejoyced to see the people willingly affected, and religiously minded to go to the house of the Lord, *Because Ierusalem did thereby prosper, peace was within her walls, and prosperity within her palaces.* Where he sheweth, that his rejoycing was for the wealth and welfare of the house of God.

Psal. 122, 1, 2.

Reason 3. Thirdly, the ordinances and lawes of God are walked in and observed, and so his blessings procured and obtained. For, if we hearken and obey his voyce, we have a promise to be respected and rewarded. Such as walke in the Statutes and Commandements of the Lord to doe them, shall be blessed in the house, in the field, in the City, in body, in soule, in temporall things, in spirituall things. Now, when God is obeyed, men should rejoyce and be glad, and when his Lawes are broken, they should be much grieved and troubled. The Apostle *Iohn* writing to an elect Lady, rejoyced greatly, that he found of her children walking in truth, as they had received a commandement of the Lord.

2 Iohn 4.

On the other ſide, we ſee *Davids* eyes did guſh out with Rivers of teares, becauſe wicked men kept not his Lawes. Theſe Reaſons being duely weighed, and rightly conſidered, doe teach us, that Gods bleſſings beſtowed upon our brethren, muſt miniſter matter of joy, and great comfort unto us. Pſal.119.136.

Let us now proceed to the handling of the Vſes, that wee may have the benefit of this Doctrine, and not ſuffer it to paſſe from us without profit. Firſt of all, ſeeing Gods graces upon others, muſt worke joy in our ſelves, we learne the truth of that article of our faith, which all profeſſe to beleeve, but many doe not underſtand, to wit, the Communion of Saints. There is a double Communion, one which we have with Chriſt; the other, which the Church hath among themſelves, and the former is the cauſe of the latter. For Chriſt our head, hath given himſelfe unto us, whereby we have the right of adoption, the imputation of his righteouſneſſe, and a title to the Kingdome of Heaven. From hence, as from a fountaine iſſueth that Communion which all the members, both in heaven and earth, have among themſelves, howſoever ſevered in place one from another, howſoever the one ſort be dead, the other living, and howſoever the one ſort is triumphant, the other militant. Our brethren in heaven wiſh well to the Church, pray for it in generall, deſire the perfect conſummation of it, and crave the full and finall deliverance of it from all troubles. The Apoſtle bringeth them in, ſpeaking on this manner, *How long Lord, holy and true! Doeſt not thou judge and avenge our blood on them that dwell on the earth.* True it is, they know not, they ſee not, they heare not what things are done upon the face of the earth, and therefore they cannot pray in particular, for the particular conditions and perſons of men. On the other ſide, we who live upon the earth, have our converſation in heaven, our mindes, our hearts, and ſoules, are there; we doe in our deſires and affections converſe with them, we pray to be diſſolved, and to be with Chriſt. Our Communion among our ſelves conſiſteth in three things; firſt, in the affection of the heart; ſecondly, in the gifts of the ſpirit; thirdly, in the uſe of temporall riches. The firſt in heart, when we are ſo linked and coupled together, that we are like affectioned one to another, ſo that when one is grieved, the reſt are grieved, and when one rejoyceth, the reſt are refreſhed. The Evangeliſt deſcribing the eſtate of Chriſts Church, ſaith, *The multitude of them that beleeved, were of one heart, and of one ſoule.* The Heathen wiſh well to their owne blood and kindred, but we muſt wiſh well to all Chriſtians, as to our ſelves; we muſt not onely know and heare of, but feele their miſeries, and mourne with them that mourne; we muſt not tell them as newes, but lay them to our hearts. The ſecond branch is in the bleſſings of God beſtowed upon us, we muſt impart to our Brethren our ſpirituall gifts, we muſt teach them by our example, we muſt adviſe them by our counſell, we muſt guide them by our admonition, we muſt ſtirre them up by our exhortation, we muſt raiſe them up by our comforts, we muſt helpe them by our Prayers. The third part of our Communion ſtandeth in temporall things, when we are content not onely to leave our ſuperfluities, but even to ſpend our ſelves for the good of our fellow-members; we muſt be ready to feed the hungry, to cloathe the naked, to harbour the harbourleſſe, which are not onely of our owne fleſh, but of our owne faith; not onely cloathed with the ſame Nature, but adorned with the ſame Name. This is the communion which we profeſſe and beleeve, and is confirmed and concluded in this place.

Vſe 1.

What the communion of Saints is, which we beleeve.

Revel.6.10.

Phil.3.20.

Acts 4.32.

Gala.6.10.

Secondly, we learne to deſire the beſt gifts, that we may rejoyce and comfort the godly. For, when we profit in good things, we cheare the hearts and mindes of all the faithfull. Every living thing hath his proſpering and proceeding, and is knowne to have life in it by encreaſing from one degree of perfection to another. The graſſe ſpringeth, the plant ſhouteth, the corne flouriſheth, the tree groweth.

*Vſe.*2.

groweth. If we have any life in us of Gods Spirit, and be not as grasse that is withered, as plants that are dead, as Corne that is blasted, and as trees that are plucked up by the roots, we must goe forward from one measure of grace to another, from a lesser to a greater. This serveth to reproove sundry abuses, and to meet with many corruptions that abide and abound among us. First, it condemneth such as delight to offend, to grieve, and vexe the Saints of God. For, if we should seeke to rejoyce and comfort them, and to Minister all occasion of joy unto them, then we are not to discomfort and trouble them, we are not to worke sorrow and anguish in them. The estate of these offensive livers, is fearefull, as Christ our Saviour declareth. *Woe unto the world because of offences, for it must needs be that offences shall come, but woe be to that man by whom the offence commeth: whosoever shall offend one of these little ones which believe in me, it were better for him, that a Milstone were hanged about his necke, and that he were drowned in the depth of the Sea.* We ought to give no offence either to Iew or Gentile, or to the Church of God, for woe shall be to them that offend their Brethren, that grieve the Spirit of God, and cause the enemies of our faith to blaspheme. Secondly, it reprooveth such as converse onely with the ungodly, and can be merry onely in their company. The children of God have alwayes accounted it a great crosse and vexation to dwell with such as are leud in their course of life, and are bare and barren in good things. The Prophet sai h, *Woe is me that I remaine in Meshech, and dwell in the Tents of Kedar.* It is an heape of miseries, and a very representation of Hell, to bee continually vexed, and exceedingly grieved with their wicked conversation. Iust *Lot* was vexed with the uncleane conversation of the wicked; for hee being righteous and dwelling among them, in hearing and seeing, vexed his righteous soule from day to day with their unlawfull deeds. And in what place almost now can a man live, where all kinde of vile and vicious dealing is not practised, where all uncleanesse of life is not used? There is great comfort in the society of the faithfull, and not onely great comfort, but great profit. The Wiseman teacheth, *That he which walketh with the wise, shall bee wise, but a companion of fooles shall be worse.* On the other side, the company of the wicked is accompanied with danger. It is a presumption of our owne strength, to thrust our selves among wicked companions. Such as are continually in the Sun, must needs be Sun-burnt. Such as walke in the mire, must needs be berayed: such as touch pitch, cannot but be defiled: so, such as abide in bad company, live in places of danger, by reason of the infection of sinne, of the weakenesse of the flesh, of the forsaking of God, and of the power and liberty that Satan hath in such places where he setteth up his Throne. For wheresoever sinne is practised, defended, and maintained, where it covereth the earth as water doth the Sea, there the Devill reigneth; there he keepeth his Court, there he hath his residence and remaineth, there he possesseth all things. So long therefore, as we keepe company with those that commit sinne with greedinesse, and runne on in their evill courses without controulement, wee shall be sure to learne their wayes, and are in danger to receive destruction to our soules.

Matth.18.7.

Psal.120.5.

2 Pet.2.7.8.

Prov.13.20.

Revel.2.13.

Thirdly, it reprooveth those that goe backeward in their profession, that are corrupt trees and without fruit, twice dead and plucked up by the rootes. Where shall we in these dayes find matter of joy to comfort our selves, when godlinesse so much decayeth, and wickednesse is set aloft? The Apostle saith notably to the *Corinthians, I feare least when I come againe, my God abase me among you, and I shall bewaile many of them which have sinned already, and have not repented of the uncleannesse, and fornication, and wantonnesse which they have committed,* Suffer me a little to paint out unto you in colours, the uncleane leprosie, and filthy morphew, that hath by spreading so disfigured the face of this world, as it is made odious in the eyes and judgements of all that have any light

2 Cor.12.21.

A description of the present times.

of

of Gods Spirit to diſcerne it. If we conſider the times wherein we live, we may truely ſay, they are the perilous ſeaſons foreſhewed by Chriſt and his Apoſtles, when faith is ſcarce found upon the earth. What can we heare or ſee in any company to which we reſort, and not be either greeved, or guilty? For when we behold iniquity practiſed without feare, and maintained without ſhame, if we be not greeved at the committing of it, we are made guilty of it. If all Recordes were ſearched from the beginning, and a narrow view of other times taken, it would be found by experience (our helpes and meanes greater than theirs conſidered) that we overmatch them all, in all kind of prophaneſſe and abhominations. As for ſwearing, lying, whoring, pride, Atheiſme, wantonneſſe, looſeneſſe, unmercifulneſſe, oppreſſion, coveteouſneſſe, ſacriledge, luxury, drunkenneſſe, envy, hypocriſie, malice, contempt of the Word, and ſuch like, they have overſpread the whole world as a running ſore, as a fretting Canker, and as a loathſome ulcer, whereby our age is become as the dregs and lees of all that have gone before us; yea, as a common ſinke that receiveth all filthineſſe and corruption into it. If any object, there was never more light of knowledge than is in our dayes, and that the Word was never ſo plainely and plentifully preached: I anſwer, if it be granted that the light of knowledge is wonderfull great, yet it is alſo as true that there was never more darkeneſſe of impiety, never more miſtes of ungodlineſſe, than now remaine among us; ſo that it ſeemeth our greatneſſe of knowledge, ſerveth to no other purpoſe, than toadde to the greatneſſe of our condemnation. We are growne worſe than our predeceſſors and forefathers, becauſe if there had not beene ſuch light, there could not be ſuch darkeneſſe. If we had beene blind and not ſeene the light, we ſhould not have ſo greatly ſinned. Thus our Saviour ſpeaketh to ſome of the Phariſees, *If yee were blind, yee ſhould not have ſinne, but now yee ſay, we ſee, therefore your ſinne remaineth.* The Sunne of the Goſpel, having ſhined upon our mariſh grounds, hath raiſed theſe ſtenches, and given life and growth to theſe monſters. For where the Goſpel doth not ſoften, it hardneth; where it worketh not converſion, it worketh confuſion; where it effecteth no good, it maketh men worſe, yea, worſe than *Tyre* and *Sydon*, worſe than *Sodom* and *Gomorah*. Thus truth compelleth me, and woefull experience conſtraineth mee, to be a witneſſe of that I would not if I could otherwiſe chuſe, touching the common corruption and iniquity of our age. But ſome man may ſay, the goodneſſe of our profeſſors will make amends, and heale this ſore; yea, make a full recompence of the former diſorders and abuſes. Indeed, I acknowledge with all thankefulneſſe and rejoycing, that God hath his Church, and choſen flocke among us, contrary to the opinion and practiſe of ſuch as have made a rent and ſeparation from us. But although we have a true Church of Chriſt with us, it is a little flocke, a ſmall remnant, a gathering after the Harveſt, a gleaning after the vintage. It is an hard matter to finde a true *Iſraelite* in whoſe heart is no guile. They are rare hands that are free from the contagions of the times, and pure from the ſpots of filthineſſe now reigning. We may take up the complaint of the Prophet, *The beſt of them is a briar, and the moſt righteous of them is ſharper than a Thorny hedge.* A man would have thought, he might have ingaged his life, and pawned his ſoule for the ſincerity of ſome, whom now we may behold to be gone as farre as *Demas* was, in the love of this world. Their love to the Saints, their zeale to the Word, their affection to the Miniſters, ſeemed to be ſuch, that no man doubted but their names were written in the booke of life; who now ſeeme to be raſed out of that booke which God hath written. They indured the bitterneſſe of the Croſſe, they deſpiſed the ſhame of the world, they ſuffered the taunts of the wicked, who now are ſet downe in the ſeate of the ſcornefull, and are become luke-warme in their profeſſion. Selfe-love hath quenched brotherly love, mercy is ſwallowed up through hardneſſe of heart, compaſſion is

Luk. 18.8.
2 Tim. 3.1.2.

Ioh. 9.41.

Obiect.

Anſw.

Mica. 7.4.

is turned into senselesnesse, yea, all civill and just dealing seeme to have taken their wings, and to be fled up into heaven, or else to be sunke downe into the Center of the earth, and to have left the society of our now Christians. It is now accounted a rathnesse, an heate of youth, yea, a sinne worthy a sharpe punishment, to stand to the rule and line of the Word. If a man give but a looke toward the Gospell, and doe not professe himselfe an open enemy unto it: if he shew the least entertainement to the truth, and doe not set himselfe against the Professors of it, though he be a common Gamster, a riotous liver, an Vsurer, an incroacher, and oppressor; he hath the name and title of good Christian, he hath the praise and commendation of a good Professor. What joy therefore can the children of God have in such workes of darkenesse, and
Ier. 9. 1. in such workes of iniquity? We may wish with the Prophet, that our head were full of water, and our eyes a fountaine of teares, to weepe day and night for the desolation and destruction that hangeth over their heads. The Husbandman taketh no pleasure to see Tares and Darnell grow in his field, in stead of good Corne. The Gardner cannot without griefe behold weeds sprin g up in his Garden, in stead of wholesome Herbes. So when we see the Church of God to bring forth Chaffe instead of Wheat; Leaves, in stead of Fruit; Vice instead of Vertue, and Sinne in stead of Righteousnesse; what greater griefe can arise in our hearts, or what greater sorrow can be wrought in us? If wee grieve through the wickednesse of our wayes, and prophanenesse of our lives, the children of God; we likewise greeve the Spirit of God, and quench such good motions as are inspired into us.

Vse. 3. Lastly, it is our duty to seeke the good and prosperity of the Church, by all good meanes, and to draw them and move them, to embrace the wayes of salvation. This duty hath many branches growing from it. For seeing Gods graces bestowed, give occasion of great joy, it ought to teach us to exhort one another, to comfort them that are comfortlesse, to reprove them that goe astray, to pray for our brethren, to seeke to gaine and winne them to the faith; and when they are gained and wonne, to rejoyce unfainedly at their conversion, and if we see any hope of their repentance and turning to God, to converse with them and not to be ashamed of their company. Certainely, he is not truely converted himselfe, that doth not rejoyce at the conversion of others. He never knew what true repentance meaneth, that conceiveth no joy at the repentance of others. He is ignorant of the way of salvation, that is not greatly delighted and comforted, when others begin to be saved: that we say of them, as Christ doth of *Zacchæus*, *This day is salvation come to this house, forasmuch as he is also become the sonne of Abraham.*
Luk. 19. 9. The first reproofe. This doth directly reprove foure sorts of men. First, such as rejoyce in those that will sinne with them and runne into all excesse of ryot with them. Great is the delight that sinners take in the society and company one of another. They joyne hand in hand together, it is their solace and pastime to agree together as brethren in evill, it is as meat and drinke unto them to follow after ungodlinesse. Christ teacheth, that the Angels in heaven rejoyce for one sinner that repenteth. Our joy ariseth upon their repentance. Their turning to God worketh our rejoycing.

The second reproofe. So long as men flatter themselves in their sinnes, and proceed in their evill doing, no matter of joy is offered unto us. Secondly, such as seeke to draw them to evill, to vanity, and to all ungodlinesse, (a common sickenesse that reigneth in our dayes) when men entise one another to evill. These men beare the Image of the devill, and are transformed into his likenesse. For how can they gaine their brethren to godlinesse, that are meanes to seduce them and so to bring them to all ungodlinesse? Hence it is that *Salomon* counselleth us, when sinners entise us, not to consent unto them. It is a grievous
Prov. 1. 10. sinne to bee an entiser, but it shall not excuse him that is entised. Let us

therefore

therefore know, that we muſt exhort one another to piety, not to impiety, and further one another to ſalvation, not to condemnation; and bring one another to heaven, not to hell. Thirdly, it reproveth thoſe that envy and murmure at the calling of our Brethren to repentance, and at their bringing into the Kingdome of Chriſt. This corrupt affection was in *Ioſhua*, who repined that the Elders had the gift of propheſie beſtowed upon them, as well as *Moſes*. This was in *Ionah*, when he had preached to the *Ninivites*, and ſaw the great mercy of God in ſparing of them, and not deſtroying of them according to his preaching, and their deſervings, was angry, and it diſpleaſed him exceedingly. He regarded his owne credit and eſtimation among men, more than their converſion and preſervation. This was in the elder brother of the riotous and prodigall ſonne, when he ſaw the joy of his father, at the receiving of his child, and his readineſſe to forgive, he was angry and would not goe in. But his father perſwadeth him, that there is no cauſe why he ſhould be grieved, inaſmuch as he is not himſelfe hindered or indammaged by this receiving of his brother into favour; and reproveth him, in that having no regard of his brother, he is ſorry for the common joy conceived of his returne. That joy did offend him, whereof he ſhould have beene a companion.

The third reproofe.

Num. 11.29.

Ionas 4.1,2.

Luke 15.31.

Theſe two Reaſons are to be noted and obſerved, to root up all envy and malice out of our hearts, conſidering that we loſe nothing, whenſoever God doth graciouſly receive into favour, thoſe which through ſinne were falne from him, and that it is haughtineſſe without godlineſſe; griefe without mercy; and cruelty without compaſſion; not to rejoyce and be glad, when we ſee any of our fellow ſervants reſtored from death to life, raiſed from ſinne to righteouſneſſe: and found, who before were loſt. He then is unrighteous and ungodly, who envieth his brother received into favour, and hee doth perverſely and maliciouſly, which doth murmure at the mercy of God upon our brethren. Fourthly, it condemneth ſuch as faile in the former duty, that never exhort their brethren to godlineſſe, never diſſwade them from ſinne, never comfort thoſe that are in miſery, never praying for them that are in diſtreſſe, never deſire God to be good unto them, never rejoyce with them, when God hath ſhewed mercy upon them.

The fourth reproofe.

We live in theſe times, when the hand of God is ſtretched out againſt many of our brethren, they are reſtrained and ſhut up by the contagion of plague and peſtilence. This their wofull condition doth call upon us, and cry unto us, to be mindfull of them, and to pray to God our common Father, to have pitty upon them, to call in his arrowes that he hath ſhot againſt them, to remember his old mercies, that he was wont to ſhew to his inheritance. The Prophet exhorteth and ſtirreth up the people to pray for the peace of *Ieruſalem*: and that dutie which he requireth of others, he daily practiſeth himſelfe, praying unto God to be favourable unto *Syon*, and to build the Walls of *Ieruſalem*, according to his good pleaſure. Let us examine our ſelves, whether this affection be found in us, and learne to teſtifie our love towards them, by procuring their good and ſafety. When wee are in miſery, our deſire is to taſte of the kindneſſe and compaſſion of our Brethren. Let us be as carefull to promote their happineſſe. God is ready to heare us, his eares are open unto our Prayers, ſo that we plainly bewray, that wee ſhall remaine without feeling and ſenſe of their miſerie, unleſſe wee pray unto him for them, who is the God of all Mercy, and the Father of all Conſolation.

Pſal. 122.6.

and 51.19.

[*Becauſe by thee (brother) the bowels of the Saints are refreſhed.*] Theſe words, are a reaſon rendred of the words going before, declaring wherefore he had great joy and conſolation in his love, becauſe the needy members of Chriſt were ſuccoured by him. This tendeth to the praiſe of *Philemon*, who by his charity and mercifull dealing toward the poore Saints, did continually

Doct. 5. The workes of mercy are to be shewed toward the poore Saints.

tinually refresh and comfort the bowels of them that wanted. Wee learne from hence, that the workes of mercy and compassion, are to be shewed toward the poore Saints. It is our duty to be bountifull and liberall, to those that are in necessity. This Doctrine is proved and confirmed unto us by sundry commandements, and examples in the Word of God. Hereunto commeth the charge given by *Moses*, *If one of thy brethren with thee be poore, within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poore brother, but thou shalt open thine hand unto him, and shalt lend him sufficient for his need which he hath.* Likewise *Salomon* saith, *Cast thy bread upon the waters, for after many dayes thou shalt find it; give a portion to seven, and also to eight, for thou knowest not what evill shall bee upon the earth.* Also the Apostle speaketh to the same purpose, *To doe good and to distribute, forget not, for with such sacrifices God is pleased.* The examples of the children of God that have gone before us in the performance of this duty are many, both in the Old and New Testament. It is recorded to the perpetuall praise and commendation of *Obadiah*, that he hid the Prophets of God in a Cave, from the cruelty of *Iezebel*, and sustained them with food, and ministred all things necessary unto them. The like we see in *Iob*, who restrained not the poore of their desire, nor caused the eyes of the Widdow to faile, hee saw not any perish for want of cloathing, nor any poore without covering; his loynes blessed him, because he was warmed with the fleece of his sheepe. The Widdow of *Zarephath* releeved *Eliah* in the famine. The Apostle commendeth *Onesiphorus*, because he oft refreshed him, and was not ashamed of his chaine, but when he was at *Rome*, he sought him out very diligently, and found him. The Evangelist *Luke* in the *Acts* of the Apostles declareth, that *Tabitha* was full of good workes and almes which she did, for she made many Coates and Garments to cover the Saints. *Cornelius* is reported to be a devout man, and one that feared God with all his household, which gave much almes to the people, and prayed God continually. All these Testimonies of holy Scripture teach us, that to doe good, yeeld reliefe, and to minister comfort unto men, especially to the Saints of God, is a necessary duty belonging to all the servants of God.

Deut.15.7.

Eccle.11.1,2.

Heb.13.16.

1 King.18.13.

Iob 31.16.

1 King.17.10.
2 Tim.1.16.

Act.9.36,39. and 10.2.

Reason.1.

Now as we have heard sundry commandements and examples to move us hereunto, so divers reasons may be produced to confirme the same unto us.

The wise man in the booke of *Ecclesiastes*, is plentifull in this argument. First, he presseth upon us this duty, in respect of the rich reward that shall be rendred to those that are mercifull to the poore. For exhorting all men to cast their bread upon the waters, that is, even where it seemeth to be lost, and where no hope of recompence appeareth: hee giveth this reason: *For after many dayes thou shalt find it.* And in the booke of the Proverbes, he saith, *He that hath mercy upon the poore, lendeth unto the Lord, and the Lord will recompence him that which he hath given.* When one lendeth to an honest man, he feareth no losse, but hopeth to receive againe; much more may we be assured that God himselfe will restore and repay, who is not as the sonnes of men, that hee should delude us or deceive us.

Eccl.11.1.

Prov.19.17.
Mat.10.42.

Reason.2.

Secondly, he moveth us to the fruites of charity and compassion, from the consideration of the uncertainty and vanity of all things, insomuch as albeit we know what is present, we are ignorant of that which is to come. All things in this life are mutable and uncertain. 1. The life of man is uncertaine, we know not how short a time we have to liue and to exercise our liberality. Wee know not what one day may bring forth, and that one minute and moment may cut off all opportunitie to shew mercy. 2 It is uncertaine, whether the riches, which now we have in plenty and abundance, shall continue and abide with us. The Apostle calleth riches by this title, uncertaine riches, and *Salomon* saith, *Wilt thou cast thine eyes upon them which are nothing? For riches taketh*

Prov.27.1.

1 Tim.6.17.
Prov.23.5.

keth her to her wings as an Eagle, and flyeth into the heaven. Who was to bee compared with *Iob*, among all the men of the Eaſt? yet ſuddenly he was ſtripped of them, and made one of the pooreſt. It is uncertaine, what our eſtate and condition may be, and to what neceſſity our ſelves may come, wee may be brought to that extremity, that we may ſtand in need of the helpe of others, and to be conſtrained to aske almes, and beg our reliefe of them, when as we by the righteous judgement of God ſhall find rich men ſo affected toward us, as others have found us, when we had the goods of this world. Laſtly, it is uncertaine what thy ſonne and heire ſhall prove, thou knoweſt not whether he will be wiſe or a foole; or whether he will riotouſly waſte, and prodigally conſume all that thou haſt left, which thou haſt gotten with care and travell, or whether a ſtranger ſhall enter upon thy labours, and uſurpe that which is not his owne. This is that reaſon which *Salomon* ſetteth downe in his *Eccleſiaſtes*, *Give a portion to ſeven, and alſo to eight, for thou knoweſt not what evill ſhall be upon the earth.* In all theſe conſiderations, being compaſſed about, and hemmed in on every ſide with a world of uncertainties, it ſtandeth us upon to follow the counſell and adviſe of Chriſt our Saviour, who willeth us to make us friends with the riches of iniquitie, that when we ſhall want, they may receive us into everlaſting habitations, which is not ſpoken of goods evilly and wrongfully gotten but of goods that may be wickedly and wrongfully taken from us by open force, or ſecret fraud; by violence of Robbers, by pretence of right, by colour of Law, or by the power of the oppreſſor.

Eccl. 11. 2.

Luke 16. 9.

Thirdly, the poore cannot recompence and repay againe that which is beſtowed upon them, but God himſelfe will reſtore it ſeven-fold into thy boſome. We muſt herein imitate our heavenly Father, who is ready to ſhew mercy to all. This is the precept of Chriſt, *Give to him that asketh, and from him that would borrow of thee, turne not away, &c. that yee may be the children of your heavenly Father, for he maketh his ſunne to ariſe on the evill, and the good, and ſendeth raine on the juſt and unjuſt.* So likewiſe it behoveth us, to follow the example of Chriſt, *Who being rich, for our ſakes became poore, that we thorough his poverty might bee made rich.* This was the greateſt grace and mercy that could be ſhewed.

Reaſon 3.

Mat. 5. 42. 45.

2 Cor. 8. 9.

Fourthly, the poore have beene in all ages, and ſhall alwayes remaine with us to the end of the world, to the end that their bowels may feele our refreſhing, and their loynes bleſſe us, and pray for us. For, if it had pleaſed God, hee could have made all men rich, and none to ſtand in need of the ayde and aſſiſtance of others; but this difference in degrees among men, placing ſome above, and others beneath, making ſome rich, and others poore, ſetting ſome on high, and others low, ſerveth moſt for the advancement of his glory, and the maintaining of fellowſhip and friendſhip, of concord and unitie one with another. If all were rich, and abounded in outward wealth, we ſhould neither know God, nor our ſelves, nor our brethren: we would be ready to ſay, *Who is the Lord?* We would be ready to diſdaine and deſpiſe our brethren. If all were poore, and in neceſſity, there would be nothing but robbing, ſtealing, perjury, and all confuſion. Wherefore, it is the ordinance of God, that ſome ſhould be rich, and ſome poore; ſome wealthy, and others in want. Hee maketh ſome poore, to exerciſe their patience, and to try how they will beare that burden, and behave themſelves under the croſſe. He maketh others rich, to exerciſe our mercy, to be objects of our pitty and compaſſion, and that we ſhould never want ſome occaſions to ſhew forth the fruits of a lively faith. Seeing therefore, we ſhall receive a great advantage in this life, and be recompenced fully at the reſurrection of the juſt; ſeeing we are uncertaine what ſhall happen hereafter, and know not what evill may fall upon the earth: ſeeing we are commanded to follow the example of God the Father, who is good to all, and of Chriſt his Sonne, who being rich, made himſelfe poore, and of no reputation:

Reaſon. 4.

Prov. 30. 9.

putation: and lastly, seeing we must alway have the poore to exercise the works of mercy, and to releeve their misery; it followeth, that we are to distribute the outward blessings of this life to those that be in want and stand in need of comfort.

Vse. 1. The Doctrine being thus cleered and confirmed, let us see the Vses that arise from hence. First, this being so necessary a duty required of all men, it teacheth a difference betweene the Heathen and Christian Religion. The Heathenish Religion never tooke order for the poore, nor required any compassion toward them, but the profession of Christ, chargeth this duty upon all true beleevers, and teacheth that judgement shall be without mercy, to those that shew not mercy. When *Paul* departed from the rest of the Apostles at *Ierusalem*, they warned him onely that he should remember the poore, which thing also he was diligent to doe. But this was never remembred, nor regarded, nor intended among the Nations that were unbeleevers. True it is, the Painims and Philosophers, have held and delivered many morall instructions, and spoken well of Iustice, Temperance, Clemency, Prudence, and Friendship, of obedience toward parents, of gentlenesse toward men, of liberality toward the poore, of love toward our Countrey, of loyalty toward Princes, and such other vertues. He that should deny their precepts in part to be well spoken, and in part to be well practised, should doe them great wrong. But the Christian Religion, as it hath all these in common with them, approving and allowing of them; yea, not disdaining to reade their bookes and to learne such Doctrine of them as they have left in writing, so it hath lanched out a great deale deeper, and entred farther, and considered better of the precepts of good life, and the practise of good manners, than the Heathen and Infidels have done or could doe. It was a rule of one of the wisest among the *Gentiles*, that we are not borne onely for our selves, but that our birth is partly for our countrey, partly for our parents, and partly for our friends. A goodly and golden sentence much admired, and greatly commended, and oftentimes alleaged. But if it be compared with the Doctrine of Christ, and the duty of all Christians, it will be found maimed in his limmes, and defective in his parts, neither having a good beginning, nor making a perfect ending. For first of all, he prescribeth that our charity should be imployed toward our selves, which they have well marked, allowed, and followed, which say, that a well-ordered charity beginneth at himselfe. But this is farre from the Doctrine of Christ and his Apostles. Christ himselfe commandeth us to love our neigbour as our selves, and *Paul* teacheth that charity seeketh not her owne things. Againe, he maketh mention of our countrey, of our parents, and of our friends, and rangeth them into good order, but what becommeth of the poore? where, or in what place of this notable sentence doth he place them? he speaketh not of them at all, let them shift as they can, they are quite forgotten, the Philosophers charity stretcheth not to them; let them sinke or swimme, live or die, feed or starve, it was all one to him and to that Religion that he beleeved. And indeed a poore person in the time of Painims had no other meanes to live and sustaine himselfe and his family, than to sell himselfe as a slave to him that would buy him, if no man were found that would buy him, either he killed himselfe, or else he perished for hunger, and dyed through want and famine. True it is, when they saw some men with their eyes languishing in misery, and heard them with their eares, pittifully complaining in their extreamity, they were sometimes touched with commiseration and compassion toward poore persons, but they never called or accounted this duty of humanity a vertue, but onely an humane passion or naturall affection. Furthermore, they never builded or erected any hospitals or houses of refreshing to lodge and nourish the poore, neither had the Princes their Almoners, to distribute their Almes as Christians have. When a child was borne misshapen, and evil-formed among them, it was killed;

Gal. 2. 10.

Antimachi- *vel* preface before the second booke.

Plato Epist. 9. ἕκαστος ἡμῶν οὐκ αὐτῷ μόνον γέγονεν, ἀλλὰ τῆς γενέσεως & ἡμῶν. &c. *Cicer. lib. 2. de Fin.*

Mat. 22. 39. 1 Cor. 13. 5.

Hellanicus. Dionysius. lib. 2.

led: yea, it was not onely allowed, but commanded, to ſtifle and ſtrangle it, that it ſhould not be brought up: a cruelty and inhumanity againſt Nature, and a deſpite and injury done to the Creator, who created them, and formed them in their Mothers wombe. They made account of poore men as they did of Beaſts: for alas, as thoſe poore wretches came into the Market place, and ſet themſelves to ſale, as men doe their Cattle, ſo ſuch as bought them, ſtanding there at offer and proffer, had full poſſeſſion to do with them what they would, they had power to kill their bondmen at their pleaſure, when, and how, and for what cauſe they thought good, and were not ſubject to give any account of their death, and for their ſo dooing. They did ordinarily ſlay their ſlaves and Servants, when they became unprofitable unto them, and reſerved ſuch as were ſtrong to labour, and able to doe them ſervice. Moreover, they ſet up ſundry Theaters for Combates, to offer pleaſure, and make paſtime to the beholders, and cauſed their poore Slaves to band themſelves in two parts, one againſt another: then, they brought them forth, cauſing them furiouſly to ſet one upon another with naked ſwords, and with naked bodies, none of them being furniſhed with any defenſive Armour; and the people aſſembled to ſee this moſt ungodly ſport, laughed at it, and tooke no leſſe pleaſure to looke upon it, than we take pleaſure to ſee Cockes of the game fight one with another. *Dion in Auguſto.*

Thus we ſee what the Religion of theſe Panims and Miſcreants was, barbarous, beaſtly, bloody, defiled with all cruelty, contrary to all pitty and piety, regarding the poore no more than brute beaſts, and making no more account of them, but for their ſervice they drew from them, and for the want they had of them. For among all the morall precepts which they taught and delivered, we never reade that they ſpake any thing, that they preſcribed or perſwaded any thing touching the poore, nor that they ever eſtabliſhed any good pollicie to helpe them. Notwithſtanding, it agreeth well with naturall reaſon, that every one doe good to his like. And it is a ſound principle confeſſed among all, What thou wouldſt not ſhould be done to thee, doe it not unto another: but we muſt doe to another, as we would he ſhould doe unto us. But the Religion which is called the Chriſtian Religion goeth farther, and beginneth where nature leaveth us: It teacheth us to reſpect the poore as our owne fleſh, to regard them as the members of Chriſt, to account of them as of thoſe that beare the Image of God, to releeve them as heires of the Kingdome of heaven, and to remember that the Lord Ieſus accepteth and rewardeth that which is done unto them, as done unto himſelfe. So then, no man can deny, but all men muſt confeſſe, that the Chriſtian Religion is in all points more excellent and perfect, than all other Religions, which are of Men, and ſavour of the Fleſh. *Lampri. in Alexan.*

Secondly, ſeeing the workes of mercy muſt be ſhewed to the poore Saints, it reproveth thoſe that are weary and backeward in doing good, and have no care to releeve them that live in great poverty and penury. We ſee many that are bountifull, and (as I may ſay) prodigall and waſtfull in pampering of themſelves, and feaſting the Rich, which have no need, and ſtand not in want, but are ſparing and faſt-handed towards the poore. Theſe are like unto the Rich man, that was cladde in Purple, and fared deliciouſly every day, but would not yeeld unto poore *Lazarus*, the Crummes and Offals that came from his Table. This is a great vanity, to gaine praiſe and commendation from the world, to be great Cheere-makers to the rich, and to be miſerable to the poore and needy. Indeed, it is no ſinne to entertaine thy rich friends, and to Feaſt thy Kins-folkes, as *Abraham* did *Abimelech*; but the other to feede the poore, rather than to Feaſt the rich, ought to be more common, and is approved to be more commendable. But ſuch as follow all ryot, and live in all exceſſe, are moſt hard-harted toward the poore. For diveliſh *Vſe. 2.* *Luke 26. 19.* *Gen. 18. 26.*

prodigality and Christian liberality cannot stand together. Such as waste their goods in riotousnesse, thinke it ill spent that is given to the poore, especially that which is bestowed upon the poore Saints.

We see how the rich Glutton, who abounding in outward blessings, would commend nothing to *Lazarus*, as full of wants as he was of sores. We have heere a lively picture, set up to be seene in the *Sodomites*, who exceeded in excesse of pride, and fulnesse of bread, offended there-withall in contempt of the poore, and weakning the hands of the needy. Behold the practise of all that spend and waste their wealth in drunkennesse, surfetting, and such like wickednesse, it greeveth them more to give a penny to good uses, than to lavish and dash away a pound, in following and feeding their beastly humors; whereby God is dishonored, the poore are robbed, their bodies are disfigured, their good Name is impaired, and their soules are endangered for ever.

Ezek.16.49.

There is no man, that delighteth in any sinne, but he hath pretence and excuse for his sinne. The sloathfull servant that hid his Masters Talent and treasure committed unto him, alledged this for himselfe, *I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strowedst not.* So the sluggard saith, *There is a Lyon without, I shall be slaine in the street.* In like manner, such as are miserable and merciless toward the poore members of Christ, are ready to cover their shame, though it be with Figge-leaves; to dawbe up their hardnesse of heart, though it be with untempered morter, and to paint their hypocrisie, though it be with deceitfull and fading colours. Let us see what their Objections are, hindering their liberality, and shutting their hands, or rather their hearts from this compassion, so often commanded of God, and so much practised of the godly. First, they say, they cannot doe that which they desire, they feare that they themselves may want, if they should be liberall in giving. I answer, this proceedeth from the bitter roote of infidelity. God hath promised to reward the liberall giver, but these men have not hearts to beleeve him, and to consider that he is true of his word. They thinke that by giving almes they shall be wasted, but the Spirit of God pronounceth, that their wealth shalbe increased. *He that giveth to the poore, lendeth to the Lord, and shall never lacke.* The liberall person shall have plenty, and he that watereth shall have raine. There is that scattereth, and more is encreased, but he that spareth more than is meet, surely commeth to poverty. Whatsoever is bestowed upon the poore, is accounted as given to Christ, who is a rich Rewarder of all that seeke him. Hence it is, that the Apostle saith, *He hath dispersed abroad, and hath given to the poore, his benevolence remaineth for ever*; also, *he that findeth seede to the sower, will minister likewise bread for food, and multiply your seed, and encrease the fruits of your benevolence.* The Wise man teacheth, that if our bread and our bountifulnesse were cast upon the waters, yet after many dayes we shall find them againe. The husbandman casteth his seede in the earth, and burieth it almost an whole yeare before he receiveth and reapeth the fruit of that he hath sowne. Therefore, let not those that use to give relefe to others, feare that they shall want the relefe of others. Againe, others plead and pretend that they are poore and needy themselves, they are rather constrained to receive, than to give; to take, than to distribute; to accept, than to bestow: for he that hath but little, cannot minister to others. But this cannot excuse the neglect of this duty. Let such know, that if there be a willing mind, *A Man is accepted according to that which he hath, and not according to that which he hath not.* The poore Widdow mentioned in the Gospel, cast but one Mite into the Treasury, and yet that which shee gave of her penury, was more respected of CHRIST, than all the aboundance of the Rich. The Churches of *Macedonia*, were themselves in extreame necessity, and in great poverty, yet sent relefe to others, above their ability.

Objections of miserable men against liberality.
Matth.25.44.
Prov.21.13.

Object. 1.

Answ.

Prov.28.27. and 11.25.

2 Cor.9.9.10

Object. 2.

Answ.

2 Cor.8.12.

Luke 21.3. 2 Cor.8.9.

They

They that were converted to the Faith, after Chriſts aſcenſion, diminiſhed their owne ſubſtance, when they ſold their poſſeſſions, and diſtributed the money among the poore, according to the neceſſities of every one. Every man is bound to miniſter to his neighbour, and to ſupply his wants as God hath enabled him. Thirdly, others alledge for themſelves, that they have a great charge and heavy burthen lying upon their ſhoulders, they muſt provid for Wife and Children, they have Father and Mother, and Kindred to releeve, and if they ſhould not ſuſtaine them, they are made worſe than Infidels, and have denyed the Faith. Theſe ſhifts cannot ſerve our turne, nor juſtifie us in our evill doing. True it is, theſe things muſt be done, but the other muſt not be left undone. The Church gathered by *Peters* preaching after Chriſts aſcending into heaven, not onely ſpent of their ſuperfluity, but ſold their patrimony to releeve the poore, yet no doubt they had wife and Children of their owne to provide for. So no doubt had the *Macedonians*, who not onely according to their power, but alſo beyond their power, were willing to doe others good. Wee muſt commit our Children unto him that hath promiſed to bee a Father unto them. Hee hath promiſed, that he will not leave us, nor forſake us, but be our deliverer, *So that we ſhall not feare what Man can doe unto us.* We have a full aſſurance of his Word, *That the righteous ſhall not be forſaken, nor his ſeede begge their Bread.*

Act 4.5.

Object. 3.

Anſw.

Heb.13.6.

Pſal.37.25.

Such therefore, as ſet their hearts to prepare and provide much for their poſterity, doe withdraw themſelves commonly from helping the poore, and by this meanes doe oftentimes bring a curſe upon their owne goods, ſo that ſome of their Children, or of their Childrens Children riotouſly waſte them, and make havocke of all moſt unthriftily. Fourthly, ſome there are, that hang backe, and will give no Almes, becauſe the poore are lewde and wicked, they are Idle and abuſe their almes, they have bad tongues, and are unthankfull perſons towards ſuch as releeve them. I anſwer, we muſt in our giving reſpect more the Commandement of God, than the perſons of men: and though it fall out, that their tongues curſſe us, yet if we ſuccour them in their neceſſity, the loynes of the poore ſhall bleſſe us, and we ſhall thereby heape Coales of fire upon their head, and make them aſhamed of their evill. We are likewiſe commanded to love our Neighbour, it is not mentioned in the Goſpel, that we ſhould not love him except he be godly. We are commanded to ſet before us the example of God, *Who maketh the Sun to ſhine, and raine to fall upon the juſt and unjuſt, upon the godly and the ungodly, that ſo we may be perfect, as our heavenly Father is perfect.*

Object. 4.

Anſw.

Matth.5.45.

Againe, the Apoſtle *Paul* having taught, that idle perſons which will not labour ſhould not eate, addeth one thing further to be practiſed, *That wee ſhould not bee weary of well-doing.* Let us not therefore ſo much looke upon the perſon of the men, as conſider the greatneſſe of their want: Let us not looke for a recompence from them, but from him that hath promiſed unto us, that a Cup of cold Water ſhall be reſpected, and rewarded by him. This is it which *Salomon* meaneth, *Eccleſ.* 11.3. when he ſaith, *If the Clowdes be full, they will poure forth Raine upon the Earth, and if the Tree doe fall towards the South, or towards the North, in the place that the Tree falleth, there it ſhall be.* In this place, the Wiſeman perſwadeth the Church to liberality toward the poore; the Clowds, when they are full of water, doe not keepe it to themſelves, but poure it on the earth that gapeth for the raine, as if it were a thirſt, and openeth his mouth to be refreſhed; ſo when men are laden with wealth, they are bound to cheriſh their brethren, as it were pined away with hunger and thirſt. Then he preventeth that objection which Covetous men make, to ſtay their hands from ſhewing mercy, and to ſhut up their compaſſion from the needy, becauſe they are wicked and unworthy of any favour, that they will abuſe it to Whoredome, to drunkenneſſe, and to exceſſe. For, hee

2 Theſ.3.13.

Eccleſ.11.3.

telleth them of the profit and reward, that they shall receive, because as the Tree, howsoever it falleth on the right hand, or on the left, on the North, or on the South, it skilleth not, seeing it becommeth the owners, and it falleth to him; so the bountifulnesse of good men, whether it be given to the worthy or unworthy, to the faithfull or unfaithfull, shall turne to his benefit that bestowed it. To conclude, every Christian man, must have the Spirit of Christ, if he be his; he that hath not the Spirit of Christ, he is none of his. But Christ is mercifull, and therefore we must be mercifull.

Rom.8.9.

Vse 3.

Lastly, seeing it belongeth to those that have the goods of this world, out of their plenty to supply the wants of the poore, it belongeth unto us to have an earnest care and diligence to provide for the poore, especially, the poore Saints. This duty and diligence was in the Apostle *Paul*, as it is expressed, *Rom.*15. where it is said, *That he ministred to the Saints at Ierusalem, and withall, that he gave himselfe no rest in this, untill he had sealed this fruite unto them*; that is, till he saw it done and effected, according to his desire. It is not enough for us, to give good words, or to utter from our mouthes good wishes, but we must in our severall places, and particular callings, doe our utmost endevour, that reliefe may even be sealed to our poore. It is not enough to give to those that aske and crave the fruit of our liberality, but we must learne to enquire of the wants of the Saints, and to search what is their condition. It belongeth unto us, not onely to have eares prepared to heare, but to have mouths opened, to aske of the welfare of those that are in necessity. We would desire to be so dealt withall our selves; and therefore let us be so minded toward our brethren. This we see in *Abraham*, he staied not till those strangers came into his house, till they desired to be received and have lodging, but he went out of his tent of his owne accord, to see whom he could espy, that he might bring them to his house. So did *Lot*, so dealt all the Fathers. Thus did *Nehemiah*, when he saw some of his brethren that were come from *Ierusalem*, hee asked them concerning the state of the Church, and of the residue of the Captivity. We must not alwayes waite, till we be intreated and urged to shew mercy, but offer it our selves, to testifie the willingnesse of our hearts. We must not onely readily give our reliefe when the poore require it, but goe unto them, search them out, and call for them, whether they aske our Almes or not, whether they require our reliefe or not. As Christ hath loved us, so let us love one another. Now, he loved us being his enemies, when we never asked remission of our sinnes, for he was found of them that sought him not, and shewed mercy to them that desired it not, so ought we also to deale with our brethren, not tarrying till they crave, but offering our Compassion. There have ever beene poore, that make not their wants openly knowne, and are so dejected and rejected of many, that they are ashamed to shew their necessity. This duty requiring our earnest care, to seeke after, and see to the wants of our poore brethren, reproveth three sorts of men. First, such as helpe them onely in words, but not in deeds; with their mouth, not with their hands; in outward shew, not by any true fruit of Charity. Such men doth the Apostle *Iames* note in his Epistle, who when they see a poore man, or a poore Woman, which wanteth bread to eate, and cloathes to put on, they say unto him, God helpe thee (poore man) and succour thee, and send thee reliefe, it is great pitty thou art no better provided for. These are destitute of a true faith, which standeth not in word onely; and the poore, notwithstanding all these faire Words, and goodly promises, may starve for cold, and dye for thirst, and perish for Famine, if they should find no better comfort, and if every man should serve them after this sort. It is a very true saying of the Wise *Salomon*, *A man that boasteth of great liberality, is like Clouds and Winde without Raine.* So the Apostle *Iohn* saith, *My little Children, let us not love in word, neither in tongue onely, but in deed, and in truth.* It is not enough for a man to say, he will helpe and succour his Neighbour, unlesse he helpe him indeed.

Gen.18.19.

Iudg.19.17.

Nehem.1.2.

The first reproofe.

Iam 2.15.16.

Prou.25.14.

1 Iohn 3.15.

Secondly,

for the cauſe of Chriſt and his Goſpel, yet the love and tender affection I beare unto thee, doe move me rather to beſeech and to intreate thee.

Now let us ſee what may be obſerved out of theſe words. Firſt of all, the Apoſtle would not doe that which he might doe, and was lawfull for him to doe; which may teach the Miniſter and all men ſometimes to be content to depart from their right, as *Abraham* did toward *Lot*, when a ſtrife aroſe betweene them, and as *Paul* did oftentimes, according as himſelfe teſtifieth in his Epiſtles. Which condemneth thoſe that ſtand ſtrictly upon their right, and conſider what is lawfull, but forget what is fit and expedient. For in things that are indifferent we are not by and by allowed to doe that which is lawfull, nor to uſe our power, but muſt ſuffer all things, that the Goſpel of Chriſt be not hindred. Likewiſe, the Apoſtle would not ſometimes take any wages of the Church, but preached freely and was not chargeable to any, becauſe he would not give occaſion of ſpeaking evill againſt the Goſpel. Secondly, the Apoſtle publiſheth his liberty to command, but it is onely in Chriſt whoſe Miniſters he and we are, and not our owne. Thus he calleth himſelfe an Apoſtle, not by man, nor by the will of man, but of Chriſt. This is the difference betweene a civill Magiſtrate, and an Eccleſiaſticall Miniſter. The civill Magiſtrate may give charge and ſend out commandements in his owne name, but the Miniſter muſt command in his Maſters name, in aſmuch as Chriſt hath not imparted the power, nor communicated the right which he hath over mens conſciences unto any mortall man, no not to the Angels in Heaven. Wherefore, whatſoever we ſpeake or doe, we muſt doe all in his name that hath ſent us. Thirdly, marke how farre his authority ſtretcheth and extendeth, he can require and exact no more than that which is right and equall and their duty to doe. It is no abſolute or immoderate power, but limitted within theſe bounds, that he goe not beyond them. This is required of all the Miniſters of the Word, they are to teach that which is right, and the people are bound no farther to heare them. Fourthly, he declareth why he yeelded up a part of his right and did not proſecute it to the ful, for love ſake, it was for Charity ſake that he turned his power into prayer. All indifferent things muſt be meaſured by this rule. Charity will cauſe a man willingly to give place where it is in the heart; but where it is not, he will not regard to uſe his liberty with offence, nay to the deſtruction of his brother. Fiftly, and laſtly, *Paul* to move *Philemon*, propoundeth his bands and afflictions, to teach that no man ought to grieve at the afflictions of the Church. We ought to be ſo farre from being aſhamed of the Croſſe in our ſelves, and from being offended at the Croſſe in others, that rather we are to know, it commendeth the Miniſtry, and ſerveth greatly to edification. For by this title he commendeth himſelfe, and purchaſeth authority unto his Miniſtry; whereby he ſignifieth not onely that he is an Apoſtle, but ſomewhat more; an Apoſtle, a priſoner; that is, adorned with the markes and tokens of Apoſtolicall honor, ſeeing the badges of the Apoſtleſhip are ſuch bonds as he ſuffered for Chriſts ſake. So then, a Miniſter afflicted, is more than a Miniſter: a Chriſtian perſecuted, is more than a Chriſtian: and every faithfull man and woman, the more they are tryed by ſuffering for the Goſpell, the more they are to be honored and the better to be eſteemed in the Church.

Obſervations out of theſe words.

1 Cor. 9. 4.

1 Cor. 10. 23.

1 Cor. 9. 12. 15.

Gal. 1. 1.

2 Tim. 1. 8. Epheſ 3. 13.

[*I have great liberty in Chriſt, to command thee.*] The Apoſtle having to deale with *Philemon*, whom he had wonne by his Miniſtry to the Goſpel, and whom he had authority to command in the Lord; ſaith, that he might bee bold to urge and preſſe him to this duty in regard of the Office of Apoſtleſhip, of the greatneſſe of his age, and of the ſufferings of bonds and impriſonment. Hereby we learne, that the Paſtor by his Office hath power and authority to require and to command men as the Miniſter of Chriſt, to doe their duties. The Teachers of the Church have power by their calling and place that

Doct. 1. The Office of the Paſtor is an Office of power and authority.

that they are employed in, to be bold with their people, they have an interest in them, to urge them to good things. We see then, that the Ministry is an office of power, and the Ministers must have boldnesse in the discharge of their duty, and in the execution of their calling: they have authority to signifie Christs pleasure to us. This we see in the practise of the Prophets of God, and of the Apostles of Iesus Christ. When *Eliah* was charged by *Ahab* to be a troubler of *Israel*, he answered with freedome of speech, and boldnesse of spirit, and vehemency of zeale, *I have not troubled Israel, but thou, and thy Fathers house, in that yee have forsaken the Commandements of the Lord, and thou hast followed Baalim.* The like we see in *Ionah*, he was not affraid when he came to *Ninive*, to cry out against the City and the Inhabitants thereof, *That except they repented, within forty dayes they should be destroyed.*

1 Kin. 18.18.

Ionas 3.4.

This Doctrine among other places hath most plentifull confirmation out of the propheſie of *Ieremy*, whether we consider the Commandement of God or the practise of the Prophet. Hereunto commeth that which the Lord speaketh to him, *Behold, this day I set thee over the Nations, and over the Kingdomes, to plucke up, and to roote out, to destroy and throw downe, to build and to plant.* When *Pashur* had smitten him, and put him in the stockes, the Prophet said unto him, *Thus saith the Lord, behold, I will make thee to be a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, &c.* This authority the Apostle *Paul* doth often claime and challenge unto himselfe over the people, and he sheweth what power he had by reason of his Ministry. When he giveth sundry instructions to divers degrees among the *Corinthians*, he saith, *Unto the unmarried I command, not I, but the Lord.* And in another place, *Seeing then that we have such trust, we use great boldnesse of speech.* It is noted by the Evangelist, that Christ taught as one having authority, and not as the Scribes, that is; boldly, not fearefully; zealously, not coldly; with great power; not as one that telleth a dreame. The Apostle writing to *Timothy*, doth not onely gently intreate him, but straightly charge him before God and the Lord Iesus Christ, and the elect Angels, that he observe those things, without preferring one to another, and doe nothing partially. And in the Chapter following, *I charge thee in the sight of God, who quickneth all things, and before Iesus Christ, which under Pontius Pilate witnessed a good confession, that thou keepe this Commandement without spot, and unrebukeable, untill the appearing of our Lord Iesus Christ.* Likewise, in the latter Epistle, *I charge thee before God, and before the Lord Iesus Christ, which shall judge the quicke and dead at his appearing, and in his kingdome, preach the word, be instant in season, and out of season, improve, rebuke, exhort, with all long suffering and Doctrine.* All these places of Scripture laid together, comparing the Commandements, together with the examples of the Prophets, of Christ, and of the Apostles, doe teach us by the ordinance of God, power, and Authority are alwayes joyned to the Pastors office, and never to be severed and devided from it.

1 Cor. 7.10.
2 Cor. 3.12.
Matth. 7.29.

1 Tim. 5.21. and 6,13.

2 Thes. 3.6.

2 Tim. 4.1.2.

Reason. I. Let us see what are the Reasons. First, if we consider the names that are given unto them, and the honorable Titles whereby they are called, we shall be moved to confesse their calling to be accompanied with power under Christ, They are Fathers in Christ, but Parents may be bold with their children. They are Pastors and Shepheards, but the Shepheard is to direct and order the Sheep of his pasture. They are Ambassadors, but the Ambassador is not sent without authority from him that sendeth him. They are Captaines of the Lords hoast, but the Captaine hath rule and government over those that are under his charge and regiment. If then the true Ministers of Christ be Fathers, Shepheards, Ambassadors, and Captains under Christ the great shepheard of the Sheepe, their office cannot be without jurisdiction and authority over the people of God committed to their charge.

1 Cor. 4.15.
Ephes. 4.11.
2 Cor. 5.20.
Heb 13.7.

Secondly,

Secondly, it reproveth thoſe that doe not rightly conſider what poore the Apoſtle meaneth, and ſetteth before us as objects of our compaſſion. He doth not underſtand the idle Begger, or ſturdy Rogue, or vagrant Companion, who not applying himſelfe in any lawfull calling, maketh a profeſſion of beggery, and liveth altogether upon the ſpoyle of other mens goods, the pronf of other mens labour, and the ſweat of other mens browes. Neither doth he meane ſuch manner of perſons, as are common and continuall haunters of Ale-houſes, Vnthrifts, Spend-als, Carders, Dicers, Drunkards, which ſpend all the Weeke in going from one tipling place to another, having Wives and Children at home, that want thoſe things which they waſte, and when they come unto them, they raile and rage as mad men, againſt thoſe they ſhould releeve. Theſe are excluded and wiped out of the roll and Regiſter of the poore Saints ſpoken of in this place, being worſe than Infidels, and denying the Faith. The Turkes and Sarazens ſhall riſe up in judgement againſt this wretched generation, and condemne them. But the Apoſtle pointeth out ſuch unto us, to be holpen and comforted, as albeit it hath pleaſeth God not to beſtow ſo great a portion of worldly bleſſings upon them, as upon others, as the Artificer, the Handy-crafts man, and Day-Labourer, yet labour diligently in their Callings, and follow their Trades with all carefulneſſe to releeve themſelves, and to maintaine their Families, as thoſe that profeſſe the feare of God, and the Faith of Chriſt. Vnder this ranke, we may range poore Widdowes and fatherleſſe children, all aged and impotent perſons, ſuch as are lame and diſeaſed, that would worke, but cannot; that deſire to labour, but are not able. It is the rule of the Apoſtle, that ought to take place in all Churches, *That ſuch as will not take paines, muſt not eate.* All thoſe, that through frailty of Childhood, or weakeneſſe of old age, or impotency of limbes, or greevouſneſſe of ſickneſſe, or thorough greatneſſe of their charge, labouring according to the utmoſt of their ſtrength, yet are not able to maintaine themſelves, muſt have their wants ſupplied willingly and chearefully; not grudgingly and ſparingly, ſhewing our ſelves to have a feeling of their neceſſities, leaſt we by withdrawing our helping hand, doe adde to their miſery and affliction.

The ſecond reproofe.

2 Theſ. 3. 10.

Thirdly, it reproveth ſuch as never open their mouths to know the eſtate of the poore Saints, or to enquire how they fare; Alas, how ſhould they offer their helpe of their owne accord, and open the bowels of pitty before they be entreated, that will depart from nothing, but urged and conſtrained by force of Law, or taxation of others? Or how ſhould they extend their compaſſion to the poore that are abſent, who are like unto the rich man that deſpiſed *Lazarus* lying at his gate, and would not give him the crummes that fell from his table? It is noted to the great commendation of *David*, that after the death of *Saul* his enemy, he ſought not revenge upon his iſſue and poſterity, but did good to his childrens children, and ſaid; *Is there any left of the houſe of Saul, that I may ſhew mercy for Ionathans ſake?* So ought we to ſeeke out the ſervants of God, and to find out the poore, and to enquire after the diſtreſſed Saints, and ſay; Is there any of the poore yet left, to whom we may ſhew mercy for the Lords ſake? For they repreſent the perſon of Chriſt: when they come unto us, Chriſt himſelfe commeth unto us; and when they aske of us, it is Chriſt that asketh of us, and ſaith; I am hungry, I am thirſty, I am naked, I am harbourleſſe; ſo that whatſoever we would doe to Chriſt if he were with us, the ſame muſt we doe to them that are among us.

The third reproofe.

1 Tim. 5. 8.

2 Sam 9. 1.

8 *Wherefore, although I have great liberty in Christ to command thee that which is thy duty.*

9 *Yet for loves sake, I rather beseech thee, being such a one, even Paul an Old man, yea now a prisoner of Iesus Christ.*

The order of the words.

IN the words going before, we have heard the preface or entrance of this Epistle, consisting partly in the Title of it, and partly in certaine Prayers used by the Apostle: now we are to proceed to the rest of the Epistle, wherein we must observe two points; First, the chiefe matter is handled; Secondly, the whole matter is concluded: The chiefe matter, is touching *Onesimus*, or himselfe. The first, concerning *Onesimus*, is handled from the eight verse, to the 22. *Verse*. The latter touching himselfe, is expressed in the 22. *Verse*, wherein he willeth to prepare lodging for him, hoping by their Prayers to be delivered out of prison. The former point is set downe in this short speech or sentence, *I Paul pray thee to receive Onesimus*: the parts of which sentence are not barely propounded, but amplified; and then, the whole is proved and confirmed. We are therein to consider three parts; First, the intreating and praying of *Philemon*; Secondly, the person praying and intreating; Thirdly, the person for whom he prayeth and intreateth. His praying of *Philemon*, is declared by a divers reason, *Although I have great liberty to command thee, yet I pray thee and beseech thee*. The person praying and beseeching, is *Paul*, who is described generally, being such a one, and then particularly by his old age, and by his bonds. Touching the person, for whom hee beggeth and beseecheth, we shall see afterward, *Verse* 10.

The meaning of the words.

This is to be observed touching the order of the words. Now, let us consider the interpretation of them. First, he speaketh of his liberty in Christ, that is; as an Apostle and Minister of Christ, whose Messenger or Ambassador hee is; whereby he insinuateth and signifieth, that this power is not his owne, or the Ministers, but Gods, and lasteth onely during the time of their message. For even as Magistrates ordained and sent forth by the Prince, can doe nothing in their owne name, but in the Kings name; so Ministers called of God, and fitted to the office whereunto they are called, must teach, command, reprove, and exhort, not in their owne name, but in the Name of Christ their Lord and Master. He addeth, *That for loves sake hee intreateth him*. Love, in this place, may be referred either to *Philemon*, or to *Paul*, seeing the Apostle leaveth it at large, and restraineth it not either to his love, or to his owne. If it be referred to *Philemon*, it carrieth this sense, I doe intreat thee, and not command thee, for thy compassion and loves sake, which I have before commended in thee, and thou so diligently and devoutly shewest unto the Saints. But I doe not take this to be the naturall meaning of the words; so that wee are to understand them rather of *Pauls* love toward *Philemon*, that he so tendred and loved him, as that he had rather deale with him in kindnesse, and by intreatance, than roughly and severely. Lastly, he saith, *Paul, an old man, and now a prisoner of Christ*. In these words, is first included great force to move *Philemon*: We must understand the first words of his Age, not of his office; of his yeares, not of his Ministery; and he calleth himselfe a prisoner of Christ, that is; for Christs sake, and the Preaching of his Gospell.

So then, according to this Interpretation, these words are thus much in effect, as if hee had said; Seeing I heare every where of thy fervent love, and exceeding tender compassion thou beareſt to the poore Saints, though I may many wayes command thee in things that are just and equall, as in that I am an Apostle of our Lord Iesus Christ, in that I am stricken in Age, ready to leave this life, and in that I am now a captive and prisoner,

for

Secondly, if we conſider the fruits and effects that are aſcribed in the Word to the Miniſters of the Word, we ſhall ſee that their Miniſtry is joyned with authority. They are the meanes and inſtruments to bring us to the knowledge of Chriſt, to the boſome of the Church, and to the Kingdome of Heaven. Their Office is to convert ſinners, and to ſave ſoules. When Chriſt aſcended up into Heaven, he appointed Paſtors and Teachers in his Church for the repairing of the Saints, for the worke of the Miniſtry, and for the edification of the body of Chriſt, till we all meet together (in the unity of faith and that acknowledging of the Sonne of God) unto a perfect man, and unto the meaſure of the age of the fulneſſe of Chriſt. So the Apoſtle exhorteth *Timothy* to take heed to himſelfe, to exerciſe his gifts, to give attendance to Reading, to be diligent in exhortation, and to continue in delivering ſound Doctrine, becauſe in doing theſe things he ſhould ſave both himſelfe and them that heare him. God hath put into them and their mouths the Word of reconciliation, ſo that faith commeth by hearing, and hearing by the preaching of the Word of God, and therefore the Miniſters are ſaid to ſave their owne ſoules, and the ſoules of others.

Reaſon. 2.

Eph.e.4.11. 12.

1 Tim. 4.16.

Thirdly, there is a cooperation of God and the Miniſters office together, and an admirable ſimpathy betweene them. If then God and the Miniſter doe worke together, he may lawfully injoyne men to doe their duties. This is it which the Apoſtle teacheth, *We are together Gods labourers*, and in another place, *We therefore as workers together, beſeech you that ye receive not the grace of God in vaine*, where to comfort the Miniſters againſt the contempt of the world, he declareth, that it pleaſeth God to uſe their Miniſtry to worke faith in whom he will. True it is, the Miniſters are not able to give or worke faith in the hearers, either in whole or in part, it is God onely that giveth encreaſe and a bleſſing upon his owne meanes, but they are the inſtruments which he imployeth. He commandeth the Miniſters to preach, and he giveth a bleſſing to their preaching. The Miniſter laboureth on the heart and conſcience, God reformeth it, and giveth the grace of repentance. The Miniſter delivereth the Doctrine of Faith, God giveth the gift of Faith. The Miniſter teacheth righteouſneſſe and holineſſe of life, God ſaith; be it ſo, he ſhall be righ-ous and holy. The Miniſter pronounceth mercy to the penitent, God beſtoweth mercy and forgiveneſſe of ſinnes upon him. Thus God ratifieth their word, and after a ſort tyeth his bleſſing unto it. Seeing therefore, that the Miniſters of the Word have many titles of power and juriſdiction given unto them, ſeeing they are the meanes and inſtruments appointed to bring us to ſalvation, and laſtly, ſeeing they worke with God and as it were helpe him in bringing men to faith and eternal life; we may conclude, that their Office is joyned with power and authority.

Reaſon. 3.

1 Cor. 3.9. and 2 Cor. 6.1

Let us ſee what are the uſes of this Doctrine. Firſt, touching the Office it ſelfe, we gather, that it is a worthy calling, an honorable Office, an excellent function, how baſe and meane ſoever it be eſteemed among men of this world. This the Apoſtle ſetteth downe writing to *Timothy*, *If a man deſire the Office of a Biſhop, that is, a Miniſter of the Goſpell, he deſireth a worthy worke*, not onely a worke, but a worthy worke. Therefore this Office, is not onely a lawfull calling; but a worthy calling. It is hard to diſcharge it aright, for who is ſufficient for theſe things? but thoſe things that are hard, are excellent. The Miniſter beareth the perſon of Chriſt in preaching the Word and adminiſtring the Sacraments. We heard before that in furthering and finiſhing the ſalvation of men, God worketh with them. It is a great and glorious account which God maketh of his Word in the mouth of his Miniſters, when it is truly preached and rightly applyed, he giveth grace by it, and ordinarily worketh not ſalvation without it. This is no ſmall honor and eſtimation to the Miniſters of God, and to the Miniſtry of his Word, that he admitteth them as joynt-

Vſe 1.

1 Tim. 3.1.

2 Cor. 2.16.

joynt-workers, and as it were labourers together with him, he worketh when they worke, he exhorteth when they exhort, he reproveth when they reprove, he teacheth when they teach. This the Prophet teacheth to be the Ministers commission given him of God, when he hath preached righteousnesse to man, God will have mercy on him, and will say to the Minister, Deliver him that he goe not downe into the pit, for I have received reconciliation. This the Apostle saith, *Now then are wee Ambassadors for Christ, as though God did beseech you through us, we pray you in Christs stead that yee be reconciled to God.* This our Saviour Christ also himselfe speaketh, and avoucheth, in the person of *Peter*, *I will give unto thee the Keyes of the Kingdome of Heaven, and whatsoever thou shalt binde upon earth shall be bound in Heaven, and whatsoever thou shalt loose on earth, shall be loosed in Heaven.* Whereby he teacheth, that the Ministers are the Porters of heaven, they have the Keyes committed unto them, they are appointed to bring the Children of God into the sheepefold of Christ. They shut the Kingdome of Heaven against all unbeleevers, by preaching, that they shall not enter, but bee cast into utter darkenesse, and be tormented in Hell. They open the Kingdome of Heaven to all beleeevers and penitent persons, by preaching that they shall enter into the Kingdome of Heaven and enjoy eternall life. To this end and purpose Christ speaketh to his Apostles after his ascension, *Whose sinnes soever yee remit, they are remitted, and whose sinnes yee retaine they are retained.* True it is, God onely forgiveth sinnes properly, but he hath appointed his Ministers to preach, publish, and to witnesse to their consciences that repent and beleeve the Gospel, that all their sinnes are forgiven. And on the other side to preach and declare that such as will not beleeve and repent, shall never have their sinnes forgiven them. For, how the Ministers binde and loose, shut and open, forgive and retaine, the Prophet *Esay* sheweth, when he saith, *Chapter 44. I will destroy the Tokens of the Sooth-sayers, and will make them that conjecture, Fooles: and turne the Wisemen backeward, and make their knowledge foolishnesse; but he confirmeth the word of his servant, and performeth the Counsell of his Messengers.* Whereby we see, that GOD doth binde and loose, forgive and retaine with him, when he confirmeth their word, and performeth their Counsell. This is the Dignity of the Ministry, which serveth to reprove the unthankefull world, and ignorant people, that make no reckoning or account of this ordinance, which is the power of God, and the wisedome of God.

Iob 33.24.

2 Cor.5.20.

Matth.16.19

Iohn 20.23.

Esay 44.25. 26.

The first reproofe.

First, it condemneth those that thinke the Ministers prood and presumptuous, and accuse them as saucy and malapart, when they command us from the Lord as his Ambassadors, and arrest us for our sinnes as his Serjeants. It is their duty, not onely to teach and admonish, to exhort, and to comfort, but to convince and reprove, to threaten, and to denounce Iudgements from GOD, against the obstinate and unrepentant. When they are stirred up with boldnesse and courage to tell the people of their sinnes, we must know they doe that which they may doe, and speake no more than they ought to speake: they must not hold their peace, unlesse they would dishonor their Lord that sent them, and bring judgement upon their owne heads. An Ambassador, if he should not use the name and authority of his Prince, should abuse his Prince, and make himselfe lyeable to grievous punishment. So the Ambassadors and Lieutenants of Iesus Christ, if they should not command and charge us (his subjects) in the name of our Lord and Master, they should abuse and abase him that put them in the office, and sent them to their charge. Therefore the Apostle saith, *Let a man so thinke of us, as of the Ministers of Christ, and disposers of the Secrets of God, and as for the rest, it is required of the disposers, that every man be found faithfull.* *Zacharias* reproving *Ioash* and his Princes for their idolatry, *They thought him to be a mad and malapart fellow, and put him to death.* So when *Ieremy* was sent to propheſie against the Temple, and the

1 Cor.4.1.2.

2 Chro.24.20.

City

Citty, and to exhort them to amend their wayes and their workes, they could not beare his words, but threatned to kill him. Secondly, it reproveth thoſe that account the Miniſters, their Vaſſals and Slaves, whereas the cale of a Paſtor is not to be made an underling or a blocke for every one to inſult and tread upon, as the wicked worldlings uſe them. This is the meaſure indeed that is met unto us, this is the recompence that is received by us, and this is the complaint that the Apoſtle maketh, *I thinke that God hath ſet forth us, the laſt Apoſtles, as men appointed to death, for we are made a gazing ſtocke unto the world, and to the Angels, and to men; unto this houre we both hunger and thirſt, and are naked, and are buffeted, and have no certaine dwelling place.* Whereas they ſhould be regarded as the Ambaſſadors of God, and reſpected as his Stewards ſet over the houſe of God to diſpenſe the myſteries of life and ſalvation. True it is, great contempt lieth upon our calling to the Miniſtry, even as much reproach is laid upon the profeſſion of Chriſt in ſincerity. The Prophet declareth that his adverſaries rejoyced at his calamity, and hated him wrongfully, becauſe he followed goodneſſe; ſo doe the Miniſters of the Goſpel ſuffer much hatred and contempt by wicked and prophane men, becauſe they diſcover their Hypocriſie and open their iniquity; yea, the Word of God in their mouthes is many times as a fretting Coraſive applyed to their conſciences, that they cannot welter and wallow ſo ſecretly and ſecurely in their ſinnes, as they would and as they wonted to doe. When they are reſolute and reſolved to continue in ſinne, and thinke to reſt and ſleepe quietly therein, as in a bed of eaſe, the Word of God doth often raiſe them up, and rouſe them out of their ſenceleſſe ſecurity, and ſummoneth them to the barre of Gods judgement. This is it that troubleth their peace and their patience, and maketh them to ſpurne againſt their perſons and their calling; this cauſeth them to watch them narrowly, and to hunt after advantages through their infirmities, that thereby they may diſgrace them: this draweth them to caſt all contempt and diſhonor upon their Office, that ſo their diſorders and prophaneneſſe may not be eſpied. For how ſhould they abide the Miniſters of the Word, that hate the Word of God? Or how ſhould they ſuffer the Ambaſſadors, that cannot endure the Ambaſſage and meſſage that they bring? But we muſt arme our ſelves againſt the ſcorne and contempt of the world, which by wicked men is caſt as mire and dirt in our faces, conſidering that we are the ſweet Savour of God as well in them that periſh, as in them that are ſaved. Thirdly, the high excellency of this calling, reproveth thoſe that account the Office too baſe and low for them and for their Children. Many there are that live by the Goſpel, that are aſhamed to preach the Goſpell. They live by the Altar, and yet are aſhamed to ſerve at the Alter. They can be content to have the Milke and to clothe themſelves with the wooll of he ſheepe, and yet diſdaine to feed the ſheepe. Theſe are they that love the chiefe places at feaſts, and to have the chiefe ſeats in the aſſemblies, and greetings in the Markets, and to be called of men *Rabbi, Rabbi.* Ambition and vaine glory have tyed up their tongues, and made them cleave to the roofe of their mouthes. Covetouſneſſe and idleneſſe have choked them and ſtopped the paſſage of their voyce. Pride in themſelves and contempt of others, have ſowed up their lips and made them caſt the care of the flocke upon their ſubſtitutes; who many times are as careleſſe as their Maſters, and in the meane ſeaſon betweene them both, the ſheepe of Chriſt bought with his precious blood, goe to wracke and runne to ruine. What a ſhame is it, that any man ſhould be raiſed up and advanced meerely by the Goſpell, and yet account the preaching of the Goſpel a reproach to their high dignity? The Sonne of God himſelfe refuſed not to ſerve in this calling, he went about all Cities and Townes teaching in their Synagogues and preaching the Goſpel of the Kingdome. If then Chriſt Ieſus the Sonne of God tooke paines in this calling, what ſonne of the earth ſhall diſdaine to diſcharge

The ſecond reproofe.

1 Cor. 4. 9. 11.

Pſal 38. 20.

2 Cor. 2. 15. The third reproofe.

Matth. 23. 6. 7

Matth. 9. 35.

discharge this office that he hath undertaken, and by which he is maintained? Againe, seeing the calling is so excellent, why should any be ashamed to consecrate their sonnes to God, in the service of the Ministry, thereby to gaine soules to him and to his Kingdome?

The fourth reproofe.

Fourthly, if it be a calling of such dignity, it reproveth those that run before they be sent, and wait not a lawfull calling from God, that they may discharge it afterward with peace of heart, and comfort of Conscience. We see many young men make more hast than good speede in entring into the Ministry, who for the most part want that judgement, staydnesse, experience, gravity, and moderation that is meete to be in men of that profession. Hence it is, that they are called by the name of Elders in the Scripture. The Apostle thought it necessary to give this charge to *Timothy*, a young man (though he were of rare hope, and of excellent gifts) *To flye the lusts of youth, and to follow after righteousnesse, Faith, Love, and peace, with all them that call on the Lord with a pure heart.* And in another place he saith, *Let no man despise thy youth, but be unto them that believe an ensample, in word, in conversation, in Love, in Spirit, in Faith, in Pureneſſe.* If hee had this neede of instruction, how much more others?

2 Tim.2.22.

1 Tim.4.12.

The fift reasproofe.

Fiftly, it reproveth those, that are so hand-fasted, that they repine at their maintenance that labour among them. How many places and Parishes are there, that regard not how they be taught; or whether they be taught or not, so they may be well dealt withall in their Tithes; that is, if they might pay little or nothing to maintaine their Minister? There is growne in many congregations this agreement and bargaine, betweene the Pastor and the people, if he will spare them in temporall things, they regard not how he deale with them in spirituall things. If they may pay little, they are content he shall preach little; if they may enjoy their Tithes at a low rate, they are well pleased, that he take his ease, and teach them seldome. But albeit, he preach in season, and out of season, and doe his duty with all diligence, yet they murmure and repine at his allowance, and thinke every thing too much, that is bestowed that way.

The fixt reproofe.

Lastly, it reproveth such as regard not the censures of the Church, inflicted upon evill doers. The censures of the Church are made as a scar-Crow, and esteemed of many as a mocke. But if that power and authority were regarded in the Ministers hand, that the Word of God alloweth and appointeth, whereby he is authorized to exercise spirituall jurisdiction in Church-matters, not onely to preach, but to punish; not onely to teach, but to correct; not onely to instruct, but to excommunicate; then would the Office be magnified, then would the Ministry be esteemed according to the institution thereof. Our Saviour giving order and direction to informe the Governors of the Church, when scandalls and offences arose among them, addeth; *Verily I say unto you, whatsoever ye binde on earth, shall be bound in heaven; and whatsoever ye loose on earth, shall be loosed in heaven.* We see God promiseth to ratifie the sentence pronounced and denounced in his name. The abridgement of this power is the contempt of the men, and of their Ministry, and the curbing and cutting short of their authority, doth open a gappe to all contumely and reproach of their persons and office. If a Magistrate should prescribe and ordaine that Law which is wholesome and profitable to the Common-wealth, and have no power at all to punish the Malefactors and misdoers that transgresse, who is it that would regard the Commandement? if a Schoole-master had authority onely to rule and to teach, but were restrained to take up the rod to correct and chastise the obstinate and sluggard, what Scholler would harken or give eare to his teaching? in like manner, so long as the Minister is allowed onely to speake the word, or to threaten, but stinted that he shall goe no farther, his Ministry will be little regarded: as if a Master should tell some of his Scholl-

Mat.18.18.

lers

lers of their ſhrewd trickes, but were not licenced to puniſh their evill doing. God hath joyned authority to the Paſtors office, and put into his hand the diſcipline of the Church, and the Miniſters of God, have exerciſed and executed the ſame according to his Ordinance. Hence it is, that the Apoſtle reproving an heinous offence amongſt the *Corinthians*, and ſhewing the uſe of Eccleſiaſticall correction, ſaith, *What will ye? Shall I come unto you with a rod, or in love, and in the ſpirit of meekeneſſe?* 2 Cor. 4 21.

Secondly, ſeeing boldneſſe to command under Chriſt, belongeth to the office of the Miniſter; it teacheth us and putteth us in mind of many good duties; as firſt, to aske this gift of God, and crave of him to endue us with the zeale of his glory, and other graces of his Spirit, that we may ſpeake the Word boldly, as we ought to ſpeake. We ſee an example hereof in the Apoſtles, when they heard the threatnings of the enemies of the Goſpell, *They lift up their voyces to God, with one accord, and ſaid, O Lord, thou art the God, which haſt made the heaven and the earth, the ſea, and all things that are in them, Behold their threatnings, and grant unto thy ſervants with all boldneſſe to ſpeake thy Word.* So, when the chiefe Prieſts ſaid, *Did not we ſtraightly command you that ye ſhould not teach in this Name? And behold, ye have filled Ieruſalem with your Doctrine, and ye would bring this mans blood upon us.* Then *Peter* and the Apoſtles anſwered, *We ought rather to obey God than men.* Many men are endued with great gifts of learning and knowledge, but they want the tongue of the learned to miniſter a word in ſeaſon, they want zeale and utterance to deliver the Word of God to the people. Let every one therefore, ſeeke to fit and furniſh himſelfe to this calling, and in Chriſt Ieſus be bold to doe this dutie. This the Prophet ſaith, *Cry aloud, ſpare not, lift up thy voyce like a Trumpet, and ſhew my people their tranſgreſſion, and the houſe of Iacob their ſinnes.* Vſe. 2. Epheſ. 6. 20. Acts 4. 29. & 5. 28, 29. Eſa. 58. 1.

This reproveth thoſe that have the word in reſpect of perſons, who dare not doe their duties, and are afraid of mens faces. They would be counted the Embaſſadors of God, but they are afraid to doe their Maſters meſſage. Let ſuch learne of *John Baptiſt*, who ſhrunke not backe, but was bold to tell *Herod*, that it was not lawfull for him to take his brothers wife. Wee muſt not be Daſtards and faint-hearted ſouldiers, to fight the Lords battels, but firſt be ſure, wee have a good warrant out of the Word, and then goe boldly into the field, and feare not to looke the enemies in the face.

True it is, if wee have not our Commiſſion ſigned and ſealed unto us, wee have juſt cauſe to feare, we ſpeake in our owne names, and not in the Name of God: we ſend our ſelves, we are not ſent of him; We are our owne Meſſengers, to doe our owne meſſage, not the Ambaſſadors of Almighty God. But when he hath put his Word into our mouthes, we muſt goe to thoſe that hee hath ſent us, and whatſoever he commandeth us, that we muſt ſpeake. So, when God had ſtretched out his hand, and touched the mouth of the Prophet *Ieremy*, hee ſaid; *Be not afraid of their faces, for I am with thee, to deliver thee, ſaith the Lord.* Thus he ſpeaketh to *Ezekiel*, *I have made thy face ſtrong againſt their Faces, and thy fore-head hard againſt their fore-heades, I have made thy fore-head as the Adamant, and harder than the Flint: Feare them not therefore, neither bee afraid at their lookes; for they are a rebellious houſe.* Ier. 1. 7, 8. Ezek. 3. 8, 9.

Secondly, it teacheth them not to looſe their authoritie, and ſo to ſhame their Calling, and their Maſter that hath put them in their Calling, bringing themſelves and their Miniſtry, under the ſubjection and ſlavery of others. The Apoſtle by all meanes ſeeketh to magnifie his Miniſtery, and to beautifie his Calling. Hence he ſaith, *Am not I an Apoſtle, am not I free?* This reprooveth thoſe that ſerve the luſtes and pleaſure of others, and dare doe nothing to diſpleaſe ſuch as are in high place. Thus *Aaron* in the abſence of *Moſes* offended, who was at the Commande- 1 Cor. 9. 1.

Exod.32.1,4. ment of the people, when they said unto him, *Make us gods to goe before us, he received their golden earings, and fashioned it with the graving toole, and made of it a golden Calfe.* The like we see in *Uriah* the Priest, when *Ahaz* (who did not uprightly in the sight of the Lord, but walked in the way of the Kings of *Israel*) saw the Altar that was at *Damascus*, he sent unto him the patterne of the Altar, and the fashion of it, and all the workemanship thereof, and he made an Altar in all points, like to that which the King had sent from *Damascus*. This departing from the Commandement of God, to please the humour or honour of mighty men, must be farre from us. Wee have a plaine way set before us, we ought to walke in it, wee must not decline eyther to the right hand, or to the left hand. Wee must not make merchandise of the Word of God, but deale faithfully with God and his people. The Prophet *Micah* complaineth of such Prophets in his time, as flattered the people in their sinnes, *And prophesied unto them of Wine and strong drinke, and in such Prophets the people delighted.* The Lord chargeth *Ieremy to trusse up his loynes, to arise, and to speake to the children of Israel all that hee commanded him, not to be afraid of their faces, lest he destroy him before them.* Let us beware of such smooth tongues, that flatter with their lippes, and bring us in danger of destruction. *Salomon* teacheth us, *That a man which flattereth his neighbour, spreadeth a net for his steppes*; declaring thereby, that as a Bird which is taken in the Net, is in danger of death; so they which beleeve flatterers, fall into great perils of Soule, of Body, of Goods, of good name, of life.

2 Kings 16.2. 10.

Mich.2.11. Ier.1.17.

Prov.29.5.

Thirdly, it teacheth the Ministers, to take heed they abuse not their Authority, and turne it into tyranny, but employ it unto edification, not to the destruction of the Church, or any member thereof. This the Apostle plainely teacheth concerning himselfe, *Though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should have no shame.* And in another place, *Wee have not dominion over your faith, but we are helpers of your joy, for by faith ye stand.* We must remember and consider that we are under Christ: We are his Substitutes and Lievtenants. He is the chiefe shepheard of the sheepe. We must not beare our selves as Lords over his heritage, but as ensamples to the flocke. Christ himselfe testifieth, that he was among them as one that served: *For the Sonne of man came not to be served, but to serve, and to give his life for the ransome of many.* Let vs have the same minde in us, that was in Christ Iesus; let us behave our selves as Stewards, not as Lords; as Officers, not as Princes; as Ministers, not as Vsurpers; as Servants, not as Masters of the house.

2 Cor.10.8.

2 Cor.1.24.

1 Pet.5.3.

Luke 22.27. Matth.20.28.

Vse 3. Lastly, it serveth for instruction of the people, that they despise not the Ministry of the Word, but alway be ready to heare it with reverence. For whersoever there is authority in the speaker, there should be feare and reverence in the hearer. They are Embassadors sent, not from man, but from God; they speake not in their owne names, but in the Name of God: they publish not their owne Dreames or Devises, but the Doctrine of God, and therefore ought reverently and obediently to be regarded. Thus the Prophet teacheth us to reason, *The people must heare the Law at his mouth, for hee is the Messenger of the Lord of Hostes.* True it is, they are men that bring it, but they are Messengers sent of God, they are subject to the same passions that wee are, but God hath put his Word in their hearts, and in their mouthes: and therefore, both they and it must be received with all reverence, and entertained with the inward obedience of the soule. Hence it is, that our Saviour Christ saith, *Hee that heareth you, heareth mee, and hee that heareth me, heareth him that sent mee.* The Prophet teacheth, that their feete are beautifull that bring glad tydings of peace, and bring glad tydings of good things. They are said to be worthy of double honour, and to

Mal.2.7.

Luke 10.16.

teach

teach the way of ſalvation. If a man had loſt a precious Iewell, and rich Pearle, which was all the riches and ſubſtance of his houſe, and being in this caſe, ſhould meete with a man that can tell him who robbed him of it, where it is, and how he may come to have it againe, how would he reſpect him, and reward him? A godly Miniſter is ſuch an one unto thee, who when *Adam* had loſt himſelfe, and all his poſteritie, and that peereleſſe Iewell of righteouſneſſe the whole wealth of our ſoules, can truely tell us who did ſteale it away from us, and how it is to be recovered againe. The Divell is the Theefe; Chriſt doth reſtore it; Faith applyeth Chriſt; the Word of God worketh faith; the Miniſter preacheth the Word whereby we beleeve. How well doſt thou account of that Phyſitian, and how highly doeſt thou eſteeme of him, who when thy health is loſt, and ſickeneſſe falne upon thee, can tell thy diſeaſe, open the cauſe of it, ſhew thee the cure and remedy of it, and reſtore thee to thy former ſtate and ſtrength? So when thy ſoule is ſicke unto the death, and even to damnation, the man of God can heale the deadly wound that Satan hath given, and apply a ſoveraigne plaiſter for thee, made of the precious blood of Chriſt.

Perk. of the Miniſter.

From hence all men may learne, how to eſteeme Gods Miniſters, and with what affection we are to heare them. The Sheepe of Chriſt will heare his voyce and follow him. This is a notable token to know the Children of God by: to diſobey the Miniſters of God, is to diſobey God himſelfe; and to deſpiſe their word, is to deſpiſe the Word of God himſelfe. Is not the Ambaſſador of an earthly Prince received with great honour and reverence? Is not his meſſage received as undoubtedly as if the Prince himſelfe were preſent? Are not they which deſpiſe his authority, as hainouſly puniſhed, and as vilely accounted of, as if they reſiſted and rebelled againſt the Kings owne perſon? Shall then the Meſſengers of the living God, the King of Kings, and Lord of Lords, be received leſſe worthily than the other, whoſe authority is greater, whoſe meſſage is waightier, whoſe place is higher? It is requiſite therefore, that the people feare and reverence their Miniſter, or elſe they will in no caſe honour and obey him. For where feare is not preſent, all honour is abſent; and whoſoever ſcorneth to performe this duty of feare, let him be well aſſured, he contemneth not him but the Lord that ſent him. This feare is to be yeelded, not to his perſon, but to his office, and in regard of the word which he bringeth. For as the Apoſtle exhorteth the *Theſſalonians* to acknowledge them that laboured among them, and have them in ſingular love for their workes ſake; ſo we ought to feare thoſe that are ſet over us in the Lord, for their workes ſake. So he witneſſeth that the *Galathians* received him as an Angell of God; yea, more than ſo, they received him as Ieſus Chriſt himſelfe. This was not as he was a man, but as the Miniſter of God: this was not for the excellency of his perſon, which he acknowledgeth to be ſimple, and teſtifieth to be contemptible; but he was received for that excellent meſſage which he brought among them. Therfore *Paul* writing to the *Philippians*, ſaith, *As yee have alwayes obeyed mee, not as in my preſence onely, but now much more in my abſence, ſo make an end of your ſalvation with feare and trembling.* This reprooveth all thoſe that are ſtubborne and diſobedient, and will not obey the word of exhortation delivered unto them: ſuch alſo, as heare not often and conſtantly, but ſeldome and careleſly, as if they were perſwaded, that they had nothing to doe with God, or God with his Word: ſuch as when they heare are not ſtricken with any feare of the preſence of God, or of the power of the Word, or of the truth that is delivered, ſo that they never can heare aright, ſeeing God accounteth thoſe onely the right Hearers, that tremble at his Word, and are of humble and contrite hearts.

Iohn 10.27.

1 Theſſ.5. 12,13.

Gal.4.14.

Phil.2.12.

Eſa.66.2,5. Ezr.9.4.

Laſtly, ſuch as are content to heare and liſten with their outward eares, but it is no longer than they liſt, and no farther than their owne fantaſies

are fed, and their deſires followed, and their humours pleaſed. They are willing to heare, untill their ſpeciall ſinnes be reproved: but when they finde themſelves touched, or their iniquities (which they dwell in) diſcovered, they grow out of patience, and begin to revile and to raile at the Miniſters that ſeeke with a good conſcience to diſcharge their duties. This is an evident note of a corrupt hearer, and a plaine teſtimony of an evill heart. We muſt be ready to heare the curſes of the Law, as well as the promiſes of the Goſpell: we muſt account it a benefit to be reproved our ſelves, as well as to heare others reproved. A ſicke man would not content himſelfe to have the Phyſitian ſhew unto others their diſeaſes and let his alone, but would have his owne diſcovered unto him; ſo is it profitable unto us, to ſee our owne ſinnes, and to heare our owne corruptions revealed and manifeſted unto us. If we once deſire to come out of our ſinnes and iniquities wherein we have lived; if once they become bitter and unpleaſant unto us, it will be no griefe or burthen, to ſee our ſelves ſtripped, and laid open to the view and ſight of the world. Let us therefore with meekneſſe of ſpirit ſubmit our ſelves to the ſtroke of Gods Word, and not rage when we are reproved, as the manner of thoſe is that purpoſe to perſever and to continue in their ſinnes unto the end.

Verſe 9. [*Yet for loves ſake I rather beſeech thee,*] Here we have the ſecond part of the divers reaſons before mentioned. The former Verſe was a preparation or entrance into the prayer or petition of *Paul*, and containeth the authority that he had (if he would uſe it) to command *Philemon* that which was convenient for him to doe. Theſe words are a milde mitigation of the former; namely, that albeit he might command him by his office, yet he would rather entreat and beſeech him thorough love. The Apoſtle having to doe in this place with a matter of Chriſtian moderation and equitie, wherein he might from the Lord command with anthoritie, doth notwithſtanding pray and beſeech; and when he might lawfully urge and require the practiſe thereof, hee rather reſolveth to uſe gentle, humble, and loving meanes. The Doctrine ariſing from hence, is this; That the ſervants of God ought to uſe mildeneſſe and meekeneſſe in delivering the will and meſſage of God to his people, rather intreating them with lenitie, than commanding them with authority, albeit they have liberty ſo to doe. Courteous and gentle meanes are firſt to be uſed, if they may prevaile, rather than checking and chiding ſharpely and rigorouſly with offenders. We ſee this in Chriſt Ieſus himſelfe, who did not breake the bruiſed reede, nor quench the ſmoaking Flaxe; he ſaith, *Come unto me all yee that are weary and heavie laden, and I will eaſe you, for my yoake is eaſie and my burthen is light.* This appeareth in ſundry places of *Pauls* Epiſtles, *Rom.* 12. 1. *I beſeech you brethren by the mercies of Chriſt, that yee give up your bodies a living ſacrifice, holy, and acceptable unto God, which is your reaſonable ſerving of God.* So, 2 Cor. 5. 20. *Now then are we Ambaſſadors for Chriſt, as though God did beſeech you through us, we pray you in Chriſts ſtead, that ye be reconciled to God.* And in the tenth Chapter of the ſame Epiſtle, *I Paul my ſelfe, beſeech you by the meekeneſſe and gentleneſſe of Chriſt, which when I am preſent among you, am baſe, but am bold toward you being abſent.* Thus the Apoſtle *Peter* ſpeaketh, *Dearely beloved, I beſeech you as Pilgrimes and ſtrangers, abſtaine from fleſhly luſts which fight againſt the ſoule, and have your converſation honeſt among the Gentiles.* Likewiſe the Apoſtle *Iohn* writing to a Noble woman by birth, but more noble by Faith and Religion, ſaith, *I now beſeech thee (Lady) not as writing a new Commandement unto thee, but the ſame that we had from the beginning, that we love one another.* Whereby wee ſee, that it is a dutie required of us, that in delivering the Word of God, and in declaring his will, wee ſhould uſe mildeneſſe rather than ſharpeneſſe; gentleneſſe, rather than roughneſſe; beſeeching, rather than commanding; and meekeneſſe of ſpirit, rather than threatning of judgement.

Doct. 2. **Gentle meanes are to be uſed rather than ſevere, to perſwade men to the truth.**

Mat. 11. 28.

2 Cor. 10. 1.

1 Pet. 2. 11.

2 Iohn 5.

Now

Now to confirme this Doctrine, ſundry reaſons may be rendred and produced. *Reaſon.1.*
First, we are bound to uſe thoſe meanes, and to take that courſe, which is moſt forcible and effectuall. But to deale with love and lenitie, and to handle our brethren kindly and meekely, is moſt likely to prevaile with moſt men. Therefore the Apoſtle requireth, that the ſervant of God muſt not ſtrive, but muſt be gentle toward all men, apt to teach, ſuffering the evill, inſtructing them with meekeneſſe that are contrary minded, proving if God at any time will give them repentance, that they may acknowledge the truth, and come to amendment, out of the ſnare of the Divell, &c. There is no way ſo availeable to bring evill men out of the dangers wherein they ſtand, who are as it were taken priſoners, and made bondſlaves to doe the Divels will, than to allure them by gentleneſſe, to draw them by long ſuffering, and to overcome them by patience. 2 Tim.2.25.

Secondly, this courſe well and duely obſerved, ſerveth to perſwade them with whom we deale, of our love and tender affection towards them. For loving and friendly dealing, argueth loving and affectionate mindes, and with whomſoever we have to doe, it is a great meanes of prevailing, and the ready way to bend and incline him unto that which is good, & to turne him from that which is evill, when his perſwaſions are perceived to tend to the profit and benefit of him whom we would perſwade. We ſhall never doe any good, or prevaile with our brother, to bring him into the right way, unleſſe he can aſſure his owne heart that we love him, and ſeeke his good, and deſire his ſalvation. It is love in the ſpeaker, that moveth the hearer to embrace that which he ſpeaketh, to like that which he teacheth, to hate that which he reproveth, to avoyd that which he condemneth, and to practiſe that which he commendeth. Wee muſt worke this opinion, and ground this perſwaſion in our hearts, that wee love them, and that all our Doctrines, Inſtructions, and Reproofes, proceed onely from this fountaine, before we can move them to attention, Reverence, and obedience, unto that which they heare delivered. Hence it is, that the Apoſtle in ſundry places, writing to divers Churches, and moving them to follow the examples and exhortations given unto them, laboureth to perſwade them of his unfaigned love towards them, as it appeareth, *Philip.* 4. 1. *Therefore my Brethren beloved and longed for, my joy, and my crowne, ſo continue in the Lord, yee beloved.* *Reaſon.2.*

Thirdly, we are to imitate our Head and Maſter, Chriſt Ieſus, hee uſed not his authoritie and power that was in him, hee dealt not roughly and ſeverely with his enemies, but meekely and mercifully, and moſt compaſſionately, hee was meeke, and as a Lambe before the ſhearer. When *Iudas* came to betray him, and to deliver him into the hands of ſinners, he ſaid to him, *Friend, wherefore art thou come,* Matth. 26. 50. When he might according to his mighty power in Iuſtice haue deſtroyed his perſecuters and enemies, he prayed for them, he intreated pardon for them, that their ſinne might be forgiven. Therefore the Apoſtle *Peter* teacheth us, that we are provoked to a patient bearing of wrongs, and ſuffering of troubles, by the example of Chriſt, ſaying, *Hereunto ye are called, for Chriſt alſo ſuffered for you, leaving you an enſample, that yee ſhould follow his ſteps, who did no ſinne, neither was their guile found in his mouth.* *Reaſon 3.* Luke 23.34. 1 Pet.2.21.

Seeing then, that milde and mercifull dealing pulleth out of the ſnare of the Divell, openeth the love of the ſpeaker; and laſtly, maketh us like to Chriſt, whoſe example is a perfect patterne of all meekneſſe and moderation; it followeth, that it is carefully to be uſed of us when we ſpeake to the people of God, in the name of God.

Let us ſee what Vſes may bee raiſed and remembred unto us out of this Doctrine. *Vſe 1.* First, wee learne that mercy and compaſſion, yea, all tokens and teſtimonies of love are to be ſhewed toward Malefactors, even when Iuſtice

stice is to be executed, and punishment inflicted, and the course of Law is to proceed against them, that they may know it is not malice, but Iustice, hath brought this fall upon them; it is not their blood, but their good that is sought, and the good of others. The truth hereof we see practised in *Ioshua*, Iosh.7.17. when *Achan* was apprehended, and his sinne discovered, whereby he had offended God, sinned against his expresse commandement, and troubled *Israel*, he said unto him, *My sonne, I beseech thee, give glory to the Lord God of Israel, and make confession unto him, and shew me now what thou hast done, hide it not from me.* Cruelty indeed, or bitternesse in word, even toward evill doers that are already adjudged, or stand at the barre to be judged, is barbarous and inhumane. To insult over a poore prisoner, or a condemned man that is guilty of death, and carried to the place of execution, standeth neither with an humane disposition, nor with a Christian affection, nor with brotherly compassion. Behold the proud and insolent behaviour of the savage and beastly minded Pharisees and Priests against our Saviour Christ, mocking, spitting, buffeting, railing, reviling, whipping, and crucifying him betweene two theeves. They were not content to seeke his life, and to shed his blood, but laded him with contempt and all shamefull calumniations. This also is the practise of their successors the Romish Cleargy, who are the followers of them in malice and cruelty, when the faithfull have been, not onely convented before them, but condemned of them, they have embrued their hands, and defiled their garments with their blood, which cryeth to the God of heaven for judgement; neither were they contented to feed their eyes with their torments, and to satisfie their lusts with their sufferings, but proceeded to all extremities of rage and madnesse, raying at them, & speaking all manner of evill against them. This abuse is sometimes too usuall and common in the places of Iustice and Iudgement, from whence all gall and bitternesse should be banished: we may heare unseemely jests, bitter taunts, and uncharitable reproaches cast out of their mouthes, (as a loathsome vomit out of the stomacke) who should *Remember that they sit in the seat of God, and are to execute the judgments of God, with whō is no iniquity, nor respect of persons, neither receiving of reward.* *Iehu* the King of *Israel*, executing the judgements of the Lord against the house of *Ahab*, according to all the word of the Lord, is threatned himselfe to be punished, because he did it with a cruell and bloody affection; The worke was good, but his heart was evill; the deed done was righteous, but the manner of doing was corrupt; he respected not the glory of God, but his owne revenge; he did it not to serve God, but to serve himselfe. This was the cause why the Lord visited his house, and all *Israel* for it, and revenged their blood thus shed, because he failed in the manner, though otherwise he did that which is just and right. We must regard not onely what wee doe, but in what sort and manner, to what end and purpose we doe it. It is our duty to shew mercy and love to offenders, even in punishing of offenders. We must have respect to their bodies and soules: Wee must admonish, reprove, threaten, correct, in great compassion and mercy, not in rage and revenge to fly upon them.

2 Chro. 19.5, 6. Hosea 1.4.

Object. But here the question may be asked, whether a Christian man may not bee angry with them with whom he dealeth, bring stubborne and perverse, and deale sharpely with them? I answer, the Apostle giveth direction what to doe in this case, *Be angry, but sinne not; let not the sunne goe downe upon your wrath, neither give place to the Divell.* If we breake out suddenly into any passion, let us speedily recall that affection, and not suffer it long to lodge with us. But there is a godly anger, and an holy kinde of indignation; there is a lawfull zeale to be commended in the servants of God, which they are to conceive inwardly, and to utter outwardly against sinne, not against their persons. So it is said of Christ, that he looked round about him angerly, mourning also for the hardnesse of their hearts. His anger was joyned with pitty and compassion,

Answ. Ephes.4.26.

Mark.3.5.

and

and it was not ſo much againſt the men, as againſt their blindneſſe. The Church of *Epheſus* is commended, that it hated the workes of the *Nicolaitans*, which Chriſt alſo hateth. It hated not the *Nicolaitans* themſelves, as they were men, but the workes of the *Nicolaitans*. Againe, it may be ſaid, that the Prophet *David*, *Pſal.*109. and in many other places, prayed for the deſtruction of his enemies, both to their perſons and poſteritie. So did *Eliah* for fire from heaven, to deſtroy the Captaines that came to take him. I anſwer, we have not the ſame ſpirit that they had, and conſequently have not the ſame warrant. They were Prophets, and God revealed unto them that they were obſtinate enemies, ſo that they were enabled to judge, that their malice and wickedneſſe was incurable, and that they would never repent. They had an extraordinary meaſure of Gods ſpirit, not onely to ſee their preſent condition, but to diſcerne their future confuſion; & hence it is, that they were endued with a pure zeale of Gods glory, and not carryed with an evill deſire of revenge, of envie, of hatred, and of emulation. Hence it is, that our Saviour, when the Diſciples would have commanded fire to come downe from heaven, and conſume the *Samaritans*, even as *Elias* did, rebuked them and ſaid, ye know not what manner of ſpirit ye are off, *Luk.*9.55.

Revel.2.6. *Object.* Pſal.59. and 109.

Anſw.

Againe, the imprecations of the Prophets, are propheſies of plagues to come, but we have no ſuch extraordinary inſtinct revealed unto us, to know what is to come: wherefore we cannot alledge their examples for our imitation, wee muſt walke in the Kings high-way, and follow the generall rules of the Scripture, to deale mildely, to put away pride and cruelty toward thoſe that are under us, to baniſh tyranny, and treading of them under our feet. This is to bee obſerved of all fathers, Maſters, and governours, remembring that in Chriſt we are all brethren, that by nature we are all of one mold and making, that (as men) we have all one Creator. This conſideration we find to have been in *Iob*, toward thoſe of his family. *If I did contemne the judgement of my ſervant, and of my maid, when they did contend with me; what then ſhall I doe when God ſtandeth up? And when he ſhall viſit me, what ſhall I anſwer? he that hath made me in the wombe, hath he not made him? Hath not he alone faſhioned us in the wombe?* This the Apoſtle alſo teacheth, *Eph.*6. *Ye maſters doe the ſame things unto them, putting away threatning: and know that even your maſter is in heaven, neither is there reſpect of perſons with him.* So then, we are to deale with gentleneſſe, not with roughneſſe; wee are rather to ſeeke others by love, than to compell them by rigour. Wee muſt endevour that all bitterneſſe, and anger, and wrath, crying, and evill ſpeaking be put away from us: we ought to be courteous one to another, and tender-hearted: we are not to thinke that any are priviledged, and freed from reproofe, but we muſt reprove meekly and modeſtly, leſt whilſt we go about to amend them, we make them worſe. It is an heavenly counſell given by the Apoſtle, *Brethren if a man be ſuddenly taken in any offence, ye which are ſpirituall, reſtore ſuch an one with the ſpirit of meekeneſſe conſidering thy ſelfe, leſt thou alſo be tempted: Beare yee one anothers burthen, and ſo fulfill the Law of Chriſt.* Where we ſee, he would have the faithfull endevour to reforme a man with all gentleneſſe, when hee hath done amiſſe. We muſt not flatter him in his ſinnes, for then we encourage him, and uphold him in his wickedneſſe, nay, we betray him into the hands of the Divell, and by that meanes drowne him deeper in deſtruction. Whenſoever therefore our brother falleth into evill, it is no love nor charitie to cloake his evill doings, or to diſſemble his lewdneſſe which he hath committed, but wee muſt have a care that he may riſe againe. If a man be in the myre, or in a ditch, we will reach him our hand to helpe him out, much more ought we to have pitty on his ſoule, when we ſee it ſinking into perdition.

Iob 31.13,14.

Epheſ.6.9.

Gal.6.1,2.

Secondly, ſeeing we are to winne men rather by gentleneſſe and love, wee muſt acknowledge that great wiſedome and diſcretion is required in the Miniſtry, to divide the Word of God aright, and to be able to apply himſelfe to every

*Vſe.*2.

every degree and calling of men. Hence it is, that the Apoſtle ſaith, writing
1 Tim.5.1.2. to *Timothy*, *Rebuke not an Elder, but exhort him as a father, and the younger men as brethren, the the Elder-women as Mothers, the yonger as Siſters with all pureneſſe.* There is indeed a profitable and neceſſary uſe both of rough and ten-
Deut.20.10. der dealing. When the people of God went out to Warre, the Lord commanded them to offer conditions of peace to that Citie, if it refuſe to make peace they ſhould beſiege it, ſmite it, and deſtroy it. So ſhould we, when we execute our office, firſt offer peace before we proclaime warre; firſt, allure by gentleneſſe, before we thunder out judgements; firſt exhort, before we threaten. In the materiall building, all the ſtones that are to be fitted to the building, are not of one nature, ſome are ſoft and eaſie to be fitted and hammered, others more hard and of a flintier Marble diſpoſition, they require ſharpe tools, ſtrong blowes, and ſturdy armes, before they can be brought into forme, or be ſquared for that place which they are to hold. So it is with the lively ſtones of the ſpirituall Temple of God, ſome have ſoft hearts of fleſh, and are of humble and contrite ſpirits, like the bruiſed reed, or the ſmoaking flaxe; others have hearts hard as the Adamant, and cannot eaſily be brought to feele the ſtrokes of the Word of God. Theſe are not to be dealt withall and handled alike, but after a
Iude 1.22. divers manner. This is the counſell of the Apoſtle *Iude*, *Have compaſſion of ſome, in putting difference, and others ſave with feare, pulling them out of the fire, and hate even that garment which is ſpotted by the fleſh.* This ſerveth to reprove, firſt, ſuch as uſe unſeaſonable lenity, when godly ſeverity is required. Some diſeaſes, require ſharpe medicines. This is a great ſinne, whether it be in the family, in the Common-wealth, or in the Church. *Ely* heard many complaints againſt his ſonnes, that they ſinned againſt God, and cauſed his people to abhorre his offerings, yet he did beare with them, and was not ſharpe toward them as hee ought to have been, he ſaid unto them, *Why doe yee ſuch things? for of all this*
1 Sam.2.23. *people, I heare evill report of you: doe no more, my ſonnes, for it is no good report that I heare, which is, that ye make the Lords people to treſpaſſe.* Hee ſhewed mercy, where he ſhould ſhew ſeverity, and he winked at thoſe that were worthy to be puniſhed. This proceedeth not from a love to our children, but rather from a looſeneſſe in our ſelves, and a careleſneſſe of their good and ſalvation. This
1 King.22.42. cauſeth vice to encreaſe and maketh ſinne grow in all places. The like wee ſee in *Ahab* King of *Iſrael*, when God had delivered a cruell enemy into his hand, hee ſpared him, and ſuffered him to eſcape out of his hands, a man whom God appointed to die, and thereby is threatned, that his owne life ſhould redeeme and ranſome the life of his enemy, and ſo the one pay the price of the other. The like we might behold in *Saul*, who receiving a com-
1 Sam.15.9. mandement to deſtroy *Agag*, and his ſubſtance, together with the *Amalekites*, hee gave life to thoſe that God would have him put to death, and ſhewed mercy to ſuch as ſhould be ſmitten with the ſword. This negligence in puniſhing offenders is too common in the Common-wealth, and is a meanes to increaſe ſinne, to ſee ſinne thus puniſhed. It is a true ſaying of the Wiſeman,
Prov.20.30. *The blewneſſe of the wound ſerveth to purge the evill, and the ſtripes within the bowels of the Belly.* Thus it falleth out oftentimes in the Church. When the inceſtuous perſon among the *Corinthians* was (according to the Ordinance of God) to be caſt out, he was ſuffered in the Church, and had not the cenſures of the Church executed againſt him, ſo that the Apoſtle telleth them,
1 Cor.5.6. that their rejoycing was not good, *Know yee not that a little leaven leaveneth the whole lumpe? purge out therefore the old leaven, that ye may be a new lumpe.* Such was the careleſneſſe and coldneſſe in many of the Churches of *Aſia*, they were too milde toward Heretick s and evill livers, and ſuffered the ſword of
Revel.2.&c 3. excommunication to ruſt in the ſheath, which ſhould be drawne out to the terrour and feare of all ſtubborne and unrepentant ſinners. Secondly, it reproveth ſuch as are too ſharpe and rigorous, againſt offenders, and forget all rules

of

of charity toward them. All lawes muſt not be written with blood. The Law of God, albeit it did not ſtint what ſtripes every offender ſhould have that deſerved ſtripes, yet it limiteth and reſtraineth what number they ſhould not exceed, that the offender might thinke himſelfe loved, not hated: all the Corrections that God layeth upon his Church come from love. True it is, the Paſtors and Miniſters are to rebuke ſuch as are fallen, but when they ſee ſorrow for ſinne, and repentance from dead workes wrought in them, they ſhould begin to raiſe them up againe and comfort them with the precious promiſes of the Goſpel, leſt they ſhould be over-whelmed with deſpaire, and be ſwallowed up with over-much heavineſſe. Our Saviour hath ſet downe an order perpetually to be obſerved touching offenders, *If thy brother treſpaſſe againſt thee, goe and tell him his fault betweene thee and him; if he heare thee, thou haſt wonne thy brother; but if he heare thee not, take yet with thee one or two, that by the mouth of two or three witneſſes every word may be confirmed, &c.* We muſt proceed ſlowly, and as it were with a leaden foot againſt our brethren, and beware of raſh and haſty judgement. The ancient Church in former times offended this way being to auſtere and ſevere againſt offenders, who for ſmall offences enjoyned puniſhment for the ſpace of many yeares. This is the ſinne of ſuch as are of the ſeparation, and have departed from our Churches, condemning our Church to be no Church, our Miniſters to be no Miniſters, our Sacraments to be no Sacraments, refuſing to heare the Word at our mouthes, to pray and communicate with our people, and to performe other religious duties with us. Thus they have noted and marked us out with the blacke coale of condemnation, who deſerve rather to be excommunicated by us, had they not voluntarily excommunicated themſelves from us. On the other ſide, it behoveth us to ſhew compaſſion to them that ſinne of ignorance or infirmitie, and to ſeaſon our admonitions and exhortations with a loving affection, let us beare with them ſo long as we ſee any hope of amendment, following the example of *Moſes*, who mourned and prayed for the *Iſraelites* fallen in Idolatry, and of Chriſt, who wept over *Ieruſalem*, to make them weepe for their ſinnes, who ſeemed to have no ſight or feeling of them. Laſtly, it reproveth the Church of *Rome*, who are very Tyrants and Tormentors of the people of God, for as they have burdened them from time to time with mens Traditions, ſo for every ſlight matter they have thundred againſt them with their excommunications, and thereby made themſelves terrible to the whole world. Hence it is, that the Pope and his Biſhops threaten Princes, challenge authority to excommunicate them, to depoſe them, and to diſcharge their ſubjects of ſubjection and alleageance. This is cruelty joyned with impiety, this is ſeverity accompanied with hypocriſie, this is curſing and banning, contrary to the Chriſtian faith, and therefore being cauſeleſſe they cannot come.

Mat. 18 15.

Exod 32.30.31. Luke 19.41.

Vſe 3.

Thirdly, and laſt of all, we learne for our obedience, that whenſoever entreating, beſeeching, , gentle, or loving dealing is uſed to call men home to God and to themſelves, it is their dutie to yeeld themſelves and to embrace earneſtly the mercies of God offered unto them. The ſinne of contempt and contumacy is fearefull, when the bountifulneſſe of God is deſpiſed, his mercies loathed, his patience and long ſuffering abuſed. If wee will not heare when he cryeth to us, we ſhall cry alſo in the dayes of our miſery, and he will not heare us in our trouble, but mocke at our affliction. Our Saviour remembreth the *Iewes*, that he would often have gathered them together, as an Henne gathereth her Chickens under her wings, but they would not, and therefore their habitation ſhould be left unto them deſolate. Firſt, hee preacheth mercy, then judgement; firſt he gathereth, then ſcattereth; firſt, he counſelleth, then he confoundeth. This is the order which the Apoſtle teacheth to bee obſerved by the Lord himſelfe, in the firſt place, by patience and long ſuffering he calleth men to repentance, nevertheleſſe if they will not turne unto him,

Prov. 1. 28.

but

but harden their hearts againſt the meanes and Miniſtry that he uſeth to call them, he boardeth and heapeth up wrath for them againſt the day of wrath. This hath been the dealing of God with us in this land, more than fifty yeares, he hath preached unto us by his mercies, he hath intreated us and provoked us by peace, by plenty, by patience, by temporall bleſſings, by ſpirituall bleſſings, by proſperity which the glorious Goſpell of Chriſt hath brought with it, he hath planted his Vine among us, he hath looked for good fruit anſwerable to ſuch great meanes and long mercies. But what have wee performed according to that which God hath expected? and how have we behaved our ſelves in reſpect of this bountifulneſſe which we have taſted and received? Surely, we become every yeere worſe than other, more barren, and leſſe fruitfull; we are not onely voyd of good fruits, but full of evill fruits, bearing nothing but leaves of vanity, and ſhewes of Hypocriſie. We cannot deny, but God (as a carefull dreſſer of his Vineyard) hath oftentimes beene conſtrained to take his pruning knife into his hands, he hath ſcourged us by famine, and chaſtened us by plague and peſtilence; yea, ſtill doth viſit us in ſundry places, and yet though he hath put us into the furnace, and tryed us with the fire of his judgements, he cannot purge out our droſſe, or take away our Tinne, or cleanſe away our corruptions from us, but ſtill we ſwarve from him, and ſwarm with blaſphemies, with oathes, with prophaneneſſe, with drunkenneſſe, with whoredome, with contempt of the Goſpell; we abound with the fruits of the fleſh, and workes of darkeneſſe, which agree not with that light into which we are brought. The Word of God was more reverently eſteemed, better regarded, and more carefully practiſed thirty, yea, forty yeares agone, than it is in theſe declining times in which we live. We have a long time gone backeward, and not forward; we grow downeward, and not upward: we are farther from the Kingdome of Heaven, and not neerer. What then remaineth for us, but a fearefull looking for of judgement and violent fire, which ſhall deſtroy his adverſaries? If he open the Treaſures of his wrath, and the ſtore-houſes of his judgements, if he bring forth the arrowes of his quiver, and draw his ſword out of his ſheath, let us prepare to meet our God by unfained repentance, let us forſake our ſinnes which bring all curſes and calamities upon us. If his mercies will not move us, his judgements ſhall remove us out of our places. The Figge-tree is firſt husbanded and digged about, if the digging and dunging of it will not make it bring forth fruit, it is appointed to be cut downe. The patience of the Lord goeth before denuntiation of judgement, or execution of puniſhment. A Phiſitian never adventureth upon a deſperate Phiſicke, but in a deſperate diſeaſe. A Chirurgeon applieth ſalves and all poſſible remedies before he proceed to the cutting off of Arme or Leg: So hath the Lord dealt with us, and ſo he doth deale with us, if his Word could convert us, his judgements ſhould not overtake us; if his mercy could turne us, his juſtice ſhould not deſtroy us; if his love could ſave us, his wrath ſhould not condemne us.

Heb.5.40.

Heb.10.27.

Luk.13.9.

[*Being ſuch a one, even Paul aged, and now alſo a priſoner of Ieſus Chriſt.*] We heard in the words before, *Pauls* beſeeching of *Philemon*, amplified by a divers reaſon of commanding. Now wee have to conſider the ſecond part of the ſentence, which is a deſcription of his perſon, generally and particularly, which hath great force to move him and inſtruct him. Hee mentioneth his age and the tearme of his life now almoſt ended, together with his afflictions and bands for Chriſts ſake and the Goſpels, thereby to teach him, not to bee aſhamed of him, or to be offended at him, but to reverence his perſon, and to obey his Word. Here then we ſee, that the Apoſtle doth challenge much to be due unto him (which he might juſtly doe) in regard of ſundry priviledges of his calling, of his age, of his ſufferings and impriſonment that hee ſuſtained for the cauſe of Chriſt. Hereby we learne, that ſuch as God hath mar-

marked out from others by age, gifts, office, or other priviledges, are much to be regarded and reverenced. We muſt acknowledge it to be a duty belonging unto us to yeeld much to ſuch as God hath diſtinguiſhed and ſeparated from the common order of men, by length of life, by greatneſſe of gifts, or other worthy reſpects which they have received. The Apoſtle teacheth that the King and Magiſtrate are to bee honoured, *Let every ſoule bee ſubject to the higher powers, for there is no power but of God, and the powers that be, are ordained of God.* And 1 *Pet.*2.17. *Honour all men, love brotherly fellowſhip, feare God, honour the King.* Thus alſo he ſpeaketh a little before, *Submit your ſelves unto all maner Ordinance of man for the Lords ſake, whether it bee unto the King as unto the ſuperior, or unto Governours as unto them that are ſent of him, for the puniſhment of evill doers, and for the praiſe of them that doe well.* Touching ſuch as are ſuperiors in age; it is a precept given by *Moſes*, *Thou ſhalt riſe up before the heare head, and honour the perſon of the old man, and dread thy God, I am the Lord.* Where wee ſee the Lord preſcribeth that duty to be performed to olde age, which *Paul* challengeth to himſelfe, being aged, in this place. An example hereof we have recorded in the booke of *Iob* in *Elihu*, when *Iobs* three friends ceaſed to anſwer him, he began ſaying, *I am yong in yeares, and ye are ancient, therefore I doubted, and was afraid to ſhew you mine opinion, for I ſaid, the dayes ſhall ſpeake, and the multitude of yeares ſhall teach wiſedome.* Likewiſe touching the Teachers and Miniſters of the Goſpell, the Apoſtle ſaith, *The Elders that rule well, let them bee had in double honour, ſpecially they which labour in the Word and Doctrine.* And in another place, *Obey them that have the overſight of you, and ſubmit your ſelves, for they watch for your ſoules, as they that muſt give accounts: acknowledge them that labour among you, and are over you in the Lord, and admoniſh you, that you have them in ſingular love for their workes ſake.*

Doct. 3. Superiors in gifts and age, are to be reverenced above others. Rom.13.1. 1 Pet.2.17. 13,14. Leuit.19.32. Iob 32.6. 1 Tim.5.17. Heb.13.17. 1 Theſſ.5.12, 13.

Laſtly, to endure adverſity, to ſuffer impriſonment, and to be put in fetters for Chriſts ſake, is ſo farre from putting them to ſhame that are in chaines, and ought to be ſo farre from offending any, that rather it commendeth their perſon, beautifieth their Miniſtry, adorneth their gifts, magnifieth their calling, and maketh their Office more effectuall, and much more to be reſpected, and more availeable to edification. It is an honour to be ſet as an overſeer in the Church, but it is a greater honour to ſuffer in Chriſts cauſe. Hence it is, that the Apoſtle ſaith, *Be not aſhamed of the teſtimony of our Lord, neither of me his priſoner, but be partaker of the afflictions of the Goſpell, according to the power of God.* And Epheſ 3. 13. *I deſire that yee faint not at my tribulations for your ſakes, which is your glory.* All theſe teſtimonies ſerve to confirme this truth ſufficiently and abundantly, that ſuch as God hath made any way ſuperiours unto us, and preferred before us in calling, in age, in gifts, in offices, in ſufferings, or any other prerogatives, are much to be accounted of, and greatly to be reſpected of us.

2 Tim.1.8. Eph.3.13.

This truth will better appeare unto us, and be more deepely grounded in us, if we marke and obſerve the reaſons whereon it ſtandeth as upon a firme foundation that cannot be ſhaken. For firſt, it ſtandeth with the Ordinance and Commandement of God, as we ſee in the xx Chapter of the booke of *Exodus*, where the Law is eſtabliſhed, and a promiſe of bleſſing annexed. Thus the Apoſtle expreſſeth the one and the other, *Epheſ.6. Honour thy Father and Mother (which is the firſt commandement with promiſe) that it may be well with thee, and that thou mayſt live long on earth.* If this be a precept of God, that we ought to honour thoſe whom God hath any way honoured, and if the obedience unto it joyned with our good, and that good which all men ſo much deſire; to wit, length of dayes and continuance of long life upon the earth; if we reſpect either his precept, or regard our owne profit, we are bound to acknowledge thoſe priviledges of age or gifts which he hath given them, and to honour them for them.

Reaſon. 1. Exod 20.12. Deut.5.16. Ephe.5.2.3.

Secondly,

Reason.2.

Secondly, all superiors in what respect soever they be placed above us and set before us, doe beare the Image of God. He hath sealed them in the forehead with his owne stampe, and marked them out with the print of his owne finger, that they should resemble him. Hee hath advanced them to be instead of fathers, and honoured them to beare a similitude of his person. In the Magistrate is the Image of the power and glory of God, *Dan.* 2.37. In the father, of his providence and authoritie; in the Elder, of his continuance and eternity: in the learned man, of his knowledge and wisedome. Now, wheresoever the least and lowest title of the image of God appeareth, albeit it be blemished with many infirmities, it is to be confessed and acknowledged; yea, to be honoured and reverenced.

Dan.2.37. Psal.82.6. Mat.23.9.

Reason 3.

Thirdly, God will be severely revenged on all such as breake his order, and seeke to confound those things which he hath distinguished. The light of nature hath imprinted this Ordinance of God in all men, and the Heathen, living in darknesse & destitute of the light of the Word of God, & of the knowledge of true godlinesse, have established wholesome Lawes and sharpe statutes to that purpose, to avoyde confusion, and to maintaine a peaceable communion one with another. Old age was honourable among the *Gentiles*, so that the moe white haires they had on their heads, the moe wrinckles they had in their faces, and the lesse strength in their bodies: the more were they esteemed of their equals, feared of yong men, and honoured of all men. As every yeare did adde to the time of their age, so it added reverence to their persons. When the keepers of the house trembled, the strong men bowed, the grinders ceased, the dores were shut up, the lights were darkened, the Almond Tree flourished, and the Daughters of singing were abased (all which were evident signes, not onely of old age comming toward us, and approaching neere unto us, but present with us and attending upon us) then were they most regarded, all other arose from their seates to honour them, no man durst utter an unseemely word, shew an unreverent gesture, or commit an ungodly action before them. If then we goe about to quench the light of Nature, and refuse to reverence those that God hath exalted, it is no marvaile if he draw them out to shame and bring them to misery which rise up against lawfull authority, or despise such as he hath honoured, overtaking them in their devises, turning their wisedome into foolishnesse, and bringing upon them finall confusion. We see this in the fearefull examples of *Absolon*, *Ahitophel*, *Shemei*, *Ioab*, and such like Children of rebellion. The sonne of *Noah* that mocked his father, is cursed with an heavy and horrible curse. The Children of *Iericho* that derided and reproached the Prophet, were torne in pieces with two Beares that came out of the Wildernesse. Seeing therefore that all superiors have the Image of God shining upon them, and seeing God on the one side commandeth them to be honoured, and on the other side threatneth to punish such as despise them; it followeth, that such as God preferreth, we must highly regard and yeeld them much honor.

Ovid. Fastor. lib.5. Cicero lib.de Senect. Iuvenal. Satyr. 13.

Eccles.12.3.4, 5.

Plutar. in vita Licurg.

2 King.2.24. Gen 9.25.

Vse 1.

The uses remaine to be considered. First, we learne from hence that it is no disgrace or disparagement to a mans modesty, when such as are bound by the law of God and nature and by all good order, doe forget to yeeld their superiors their due, or (which is worse) doe in pride and contempt insult over them, to claime and challenge that which is his right. The Apostle doth oftentimes remember his place and calling to the *Corinthians*, which had forgotten him and rejected him. He putteth them in mind of his Office, *Am I not an Apostle? am I not free? have I not seene Iesus Christ our Lord? are yee not my worke in the Lord? If I be not an Apostle unto others, yet doubtlesse I am unto you, for yee are the seale of my Apostleship in the Lord.* This we see likewise in *Samuel*, *I am old and Gray-headed, I have walked before you from my*

1 Cor.9.1,2.

1 Sam.12.2,3.

Child-

Childhood unto this day, beare record of me before the Lord and before his annointed, whoſe Oxe have I taken? or whoſe Aſſe have I taken? or whom have I done wrong too? or whom have I hurt? or of whoſe hand have I received any bribe to blinde mine eyes therewith? and I will reſtore it you. We are bound to yeeld to every man his due as a debt which we owe unto him, according as God hath diſtributed his Talents among the ſeverall degrees of men. This Chriſt himſelfe teacheth, *Give unto Cæſar the things which are Cæſars, and to God the things which are Gods.* So the Apoſtle ſaith, *Rom.* 13.7 *Give to all men their duty, tribute; to whom yee owe tribute; Cuſtome, to whom Cuſtome, feare, to whom feare; honor, to whom yee owe honor.* Whenſoever therefore this honor, or feare, or Reverence is denied us which God hath given unto us, it is no Pride or haughtineſſe of heart, to challenge it, and require it at their hands that are bound to yeeld it. If they will not know us, it is lawfull for us to know our ſelves. If they contemne us and caſt us at their feete, we muſt learne to magnifie and make much of our Callings and Gifts. This reproveth and condemneth thoſe that diſpraiſe and diſable themſelves too much, wherein there may be as cloſe and ſecret pride, as in them that riſe up earely to praiſe themſelves. Wee muſt not deny the graces of GOD that are in us, but acknowledge them to the praiſe of GOD, and ſubmit our ſelves to the judgement of others, that will not flatter for us, for that we have not, nor crattily conceale that which we have.

Mat. 22. 21. Rom. 13. 7.

Secondly, ſeeing ſuch as excell us in Age, or any Gifts, ought to bee much eſteemed of us, and prevaile very much with us: it putteth all inferiors in mind of many good duties. Firſt, it is required of them to praiſe and commend the Gifts of GOD in them, and give the glory of them to GOD the giver. We muſt magnifie them, and preferre them before all others that have not the ſame gifts, though they be our enemies and ſuch as hate us. We muſt not ſo much conſider their perſons, how they are affected toward us, as their gifts, they are the Gifts of GOD, and therefore ſhould be acknowledged and approved. They have worthy gifts that we want, and yet are given for our good and benefit. We doe not ſee their gifts ſo defiled with infirmities and mingled with corruptions as our owne are; all which things ſhould helpe to adde grace and glory to the gifts that are in others. When *Pharaoh* perceived the great Wiſedome that was in *Ioſeph*, he ſpared not to ſpeake of it, he ſhamed not to place him over all the Land of *Egypt*, to make him Lord of his houſe, and Ruler of all his ſubſtance, that he ſhould binde his Princes unto his will, and teach his Ancients wiſedome. So when *Nebucadnezzer* ſaw that *Daniel* was indued with knowledge and underſtanding from above, more than all the Aſtrologians and Enchanters that were in *Babilon*, he doth confeſſe them to be in him, and reverence him for them. So ought we all to doe when we heare or behold the Gifts of GOD in our brethren: let us acknowledge them and praiſe GOD for them, from whom every good gift commeth.

Vſe 2.

Gen. 41 43. Pſal. 105. 22.

This reproveth the common practiſe of thoſe that will diminiſh and diſgrace their gifts, and like of nothing but that which is in themſelves. Let us beware of Pride and Envy, diſdaining others, depraving, and leſſening ſuch inward graces of GOD's Spirit as are in them. If another man ſhould not readily acknowledge their outward gifts wherein they glory, and reverence them for their Parentage, Titles, and dignities, they would thinke themſelves wronged, and diſgraced, they would be ready to caſt them in the teeth with forgetfullneſſe of their duty. Why then ſhould not they confeſſe the inward gifts and heavenly graces that appeare in their brethren, which are farre more excellent than the former? Secondly, it is our duty to make profit of the gifts of our Superiors, and take benefit by them. This is the end for which they were given by GOD himſelfe, and this is the

uſe that we muſt make of them. It is a great bleſſing of God, when he is gracious and bountifull unto his people, and largely and liberally beſtoweth his bleſſings upon them: we have many examples of godlineſſe, of mortification, of patience, of meekneſſe, of mercy, and many other gifts in the godly, ſo that we may take counſell and comfort from them. Yea, as we are greatly to reverence theſe gifts in others, ſo we muſt labour to feele them in our ſelves, and to keepe them in the Cloſſet of our owne hearts. It is a ſhame to ſee others religious, and to be without Religion in our ſelves? To ſee others godly, and our ſelves to be without godlineſſe? To ſee ſo many graces in our Brethren, and we remaine without grace? This is a plaine argument, that we eſteeme nothing at all, and make no reckoning or account of any good gifts in our brethren, for as much as we are not deſirous to be partakers of them our ſelves. For whatſoever we regard in others, we will labour to have and enjoy our ſelves.

Laſtly, it behooveth all young perſons, to conceive a reverent opinion, and to carry a dutifull and diſcreet behaviour toward their elders, that are more ancient than they in yeares. Old men are in ſtead of Fathers, and
1 Tim.5.1. the Apoſtle would have them to be exhorted as Fathers. Againe, old age is a bleſſing of God, which few obtaine and attaine unto, in compariſon of the reſt. The contempt of it, is the contempt of God, and a deriding of his Image, as appeareth by the commandement expreſſed, *Levit.*19. When the Lord had preſcribed a reverent behaviour toward aged men, hee addeth;
Levi.19.32. *Thou ſhalt dread thy God, I am the Lord*: declaring thereby, that where there is want of reverence to their perſons, there is the want of the feare of God, for he joyneth riſing up before the Elders, and the reverencing of God together. Where the feare of God is not, there can be no duty performed to men. This reproveth the rudeneſſe, the common and cuſtomable ſauſineſſe that is in young perſons, that refuſe to give them liberty and freedome to ſpeake before them. In all Companies, the younger is the readier to ſpeake, although he utter nothing but words of folly and of vanity. Likewiſe, it reproveth thoſe that will not give them roome and place when they come in preſence. It is undecent and uncomely in the Church or elſe-where, to ſee weake and feeble old Men ſtand, and young Boyes to ſit downe on their ſeats, without wagging, ſtirring, or giving place unto them. This is directly contrary to the Law of God; *Thou ſhalt riſe up before the hore-head, and honor the perſon of the old man.* We may now renew the complaint of the Prophet, in
Eſay.3.5. regard of this concluſion; *The Children preſume againſt the ancient, and the vile againſt the honorable.*

Vſe 3. Laſtly, ſeeing we muſt have a great reſpect to ſuch as are in gifts above us, or in age before us, or goe beyond us in both, it teacheth us ſo to live and behave our ſelves, that we may be worthy of all honor and reverence. Let ſuch as
Matth.25.20. haue good gifts, imploy them to the greateſt good of others. He that hath received much, muſt bring forth much fruit, as the Servant that had fiue talents committed unto him, gained five other talents. So old men muſt be grave and ſober, and carry a Majeſty in their countenance, that they may after a ſort reſemble the Majeſty of God. As gravity and ſobriety agreeth to every age, ſo moſt eſpecially to the elder age; contrary to which, is lightneſſe, laſciviouſneſſe, and waywardneſſe, which make them not honorable, but odious; not to be reverenced, but to be deſpiſed in the eyes of the younger ſort.
Tit.2.1.2. Let them adorne their yeares with thoſe vertues which the Apoſtle nameth, *Let the elder-men be watchfull, grave, temperate, ſound in the faith, in love, and in patience: and let the elder women be in behaviour as it becommeth holineſſe, that they may teach the younger women to be ſober, &c.* If they be carefull to expreſſe theſe things which become wholeſome doctrine, they ſhall manifeſtly ſhew, that their living ſo in the World hath not beene in vaine: but honor is not ſeemely

for

for a foole. The wiſeman ſaith, *The beauty of the young men is their ſtrength, and the glory of the aged is the gray-headed*; that is, Wiſedome, Counſell, Experience, whereby they are more adorned, ſhan the young man is beautified by his bodily ſtrength. For, the Ornaments of the minde are to be preferred before the properties of the body: Againe, they muſt bee examples of a godly life, and holy converſation, that youth may ſtand in feare to commit any undecent and unſeemely thing in their preſence. Thus *Iob* ſaith of himſelfe, *Chap. 29. When I went out of the gate, the young Men ſaw me, and hid themſelves.* But when the Elder ſort are Ring-leaders and examples of an evill and corrupt life, there is more gravity on their heads, than piety in their hearts; in their white haires, than in their behaviour; and ſo the Crowne of honor is taken from them, and they are juſtly contemned, deſpiſed, and reproached of thoſe, of whom they ſhould be honored. For, we may ſee old men ſo hardned in Wickedneſſe, that if a man would find whole heapes of wickedneſſe, he need ſeeke no farther, but to them. Some, by their age and long experience, have learned nothing but craft and ſpightfulneſſe; ſo as if a man ſhould frame himſelfe after their example, he ſhould have neither faithfulneſſe in him, nor upright dealing. Others are looſe and diſordered in their whole life. Some have beene given to ſwearing and blaſpheming in their youth, and they are not reformed; nay they are more deformed in their age. Others, are ſo drenched and ſapped in Covetouſneſſe and Whoredome, as that they infect all places, and defile all perſons where they come, they delight in ſuch rotten and filthy communication, that even yong men are aſhamed to heare them ſpew out ſuch ungodly and unſavoury talke. Such as leade their lives as Fathers in the Church, and adorne their age with godlineſſe, ſhall not need to be offended at theſe things, nor to ſay with the Lawyers in the Goſpell, *In ſaying this, thou putteſt us to rebuke alſo.* We are all to honor the gray-head, and to magnifie old age: for (as *Salomon* ſaith) *Age is a Crowne of glory, when it is found in the way of Righteouſneſſe*; Whereby he meaneth, that old age ſeaſoned with a godly life and upright, bringeth with it as great glory, as a Crowne on the head, and a Scepter in the hand doth unto a King; and therefore ſuch old men are greatly to be reverenced, and highly to be eſteemed. But many, except they ſhould be honored for their ignorance, Superſtition, Frowardneſſe, Maliciouſneſſe, Waywardneſſe, Covetouſneſſe, Drunkenneſſe, Licentiouſneſſe, and Selfe-will, there is nothing elſe to be found in them, to be learned of them, to be gathered from them. By theſe foule enormities, they bring themſelves into contempt, and bring ſhame and reproach upon their owne heads: ſo that no man defameth and diſhonoreth them ſo much as themſelves. For, doe they behave themſelves with ſuch Stayedneſſe, Wiſedome, and Gravity, that yong men feare to behave themſelves lewdly and licentiouſly in their ſight? Or doe they ſhew themſelves examples of good things? Nay, they ſerve for nothing but to corrupt and infect youth, they be patternes, nay Patrons and Maintainers of all filthineſſe and looſe living. Surely, if young men miſ-behave and miſgoverne themſelves, they are not to be excuſed, but to be reproved, becauſe they ought to order their lives aright, and *Remember their Creator in the dayes of their youth*; and not deſerve to be evill ſpoken or reported of; but Old folke, are double worthy of the ſhame that men doe them, if they be not honored for their Vertues. They ſhould learne by their long life, and old age, to grow in the knowledge of GOD, and his Sonne Ieſus Chriſt; to hate ſinne, to delight in righteouſneſſe, and daily to dye unto the World, that as they beare about them a body declining and decaying in ſtrength, ſo they ſhould be renewed in the inner man, long after eternall life, and not neſtle themſelves heere upon the earth, as if they ſhould continue for ever therein, nor purſue ſo greedily after the World, when they

Prov. 20. 29.

Iob 29. 7.

Luke 11. 45.
Prov. 16. 31.

Eccles 12. 1.

they can ſcarſe goe or creepe up and downe in the world. It is a teſtimony of Gods great mercy toward us, when he lengthneth our life, and prolongeth our dayes to the laſt period and power of Nature; Oh, how might we have profited in the knowledge of Religion, in the feare of God, in the wayes of godlineſſe, in the meanes of ſalvation, and in good example of life? If we had learned, ſince we entered into Chriſtianity, but now a little, and then a little; heere a Precept, and there a Precept; we might (in ſhort ſpace) have attained to a great meaſure of underſtanding, and be daily fitted to Gods Kingdome. But alas, ſuch as ſhould be old in faith, are very Babes and Children, a thing greatly diſgracefull and reproachfull to their yeares and condition.

1 Cor. 14. 20. Epheſ 4. 14.

The Apoſtle chargeth the *Corinthians*, that they ſhould not be Children in underſtanding; as concerning maliciouſneſſe, he would have them Children, but in underſtanding to be of ripe age. Whereby we ſee, that aged perſons doe quite degenerate from that which they ought to be, when they remaine voyde of knowledge, and deſtitute of ſpirituall Wiſedome, and ſuffer many that are young in yeeres, to overtake them, yea to over-ſtrip them, and goe many degrees before them. Thus it commeth to paſſe that the firſt are laſt, and the laſt are firſt. If a man ſhould ſhould binde his ſonne an Apprentiſe to ſome Science or Occupation, and when he had ſerved his time, ſhould be to ſeeke in his trade, and be never a whit the more his Crafts-maſter, in the ending of his yeares, than he was at the beginning, we would thinke he had loſt his time, and complaine of the injury of the Maſter, or of the careleſneſſe of the Servant. If a Father ſhould put his ſonne to Schoole, and he alwayes continue in the loweſt forme, and never aſcend higher, we would judge great negligence to be either in the Maſter, or in the Scholler. Behold, the Church of God is the Schoole of Chriſt, and the beſt place to learne the Science of all Sciences; if we have lived long therein, ſome of us twenty, ſome thirty, ſome forty yeeres, and ſome longer, and yet be no wiſer in Religion, than a child of ſeven yeares old, is it not a ſhame for us, and may we not be condemned of great negligence in the matters of our ſalvation? Let us examine our ſelves how we have profited, and compare our proceeding in knowledge with the length of time that God hath granted unto us. Hee may juſtly require great things of us, and challenge at our hands much fruit, who hath afforded unto us; great meanes for our growth and encreaſing in all good things.

Heb. 5. 12.

Verſe 10. *I beſeech thee for my ſon Oneſimus, whom I have begotten in my bonds.*

The order of the words.

HItherto we have ſpoken of the deſcription of *Paul*, craving to be heard and reſpected in regard of his age and office, which is the ſecond part of the ſentence before remembred. Now, we are to obſerve the third point, which is concerning *Oneſimus*, whom he ſetteth forth: Firſt, by a note of relation, [*My Sonne*;] then by the cauſe, [*Whom I have begotten in my bonds.*] The Apoſtle in this Verſe beginneth to enter into his ſuite, ſhewing for whom he doth intreat, and afterward for what he doth entreate. To his requeſt, he annexeth divers reaſons: firſt, becauſe he begat him; that is, brought him by the preaching of the Goſpel, to the true Chriſtian Faith, and to live a ſpirituall life, and therefore he is earneſt to intreat for him. Secondly, becauſe his Maſter ſhould now find him profitable unto him; that is, faithfull, truſty, and ſerviceable, for ſo will true Chriſtian ſervants be: whereas ſuch as are ungodly, will be unfaithfull, and ſuch as have not the feare of God before them, cannot anſwer the truſt that is repoſed in them for Conſcience ſake: Thirdly, becauſe *Paul* loved *Oneſimus* tenderly and deerely, as his owne bowels, not as a ſervant, but as his ſon; not onely as a Brother, but as his owne bowels. This is the order of the words.

Let

The meaning of the words.

Let us briefely ſee the interpretation of this Verſe, and reſerve the reſt to his proper place. Firſt of all, when hee calleth *Oneſimus* his ſonne, he meaneth it not in reſpect of the naturall birth and generation, but of the ſpirituall and ſuper-naturall. So that by a borrowed ſpeech he meaneth, one brought to the Faith by his Miniſtry. Likewiſe when he ſaith, [*Whom I have begotten*] the meaning is, whom God by me did effectually call to embrace and beleeve the Goſpell. It is not the worke of a mortall man to frame and reforme the ſoule unto the Image of God. He onely nameth himſelfe as the author of his regeneration, which he doth not to oppoſe himſelfe to God, but onely to ſhew what God doth by the miniſtry of man. Laſtly, when he addeth, [*In my bonds,*] he meaneth, when he was a priſoner, and lay in priſon. This Verſe according to this expoſition of the words, is thus much in effect, as if he had ſaid, Having thus prepared thee for that which I am to intreate from thy hands, if now thou wouldſt know the party or perſon for whom it is, ſurely it is thy runnagate ſervant *Oneſimus*, and upon theſe grounds, he is my ſpirituall ſonne, for I have begotten him in the time of my captivity, to the true profeſſion and obedience of the Goſpel.

Obſervations out of this Verſe.

Before we come to handle the Doctrines and inſtructions ariſing out of this verſe, it ſhall not be amiſſe to ſet downe divers profitable obſervations that may be conſidered. Firſt, we ſee heere a Rhetoricall repetition of the ſame word, I beſeech thee being aged and a priſoner, I beſeech thee for my Sonne *Oneſimus*. This redoubling of his prayer, and intreating (uſed alſo elſewhere) ſheweth the deſire, and manifeſteth the earneſtneſſe of his mind: he was not cold in his ſuite, as if he regarded not whether he obtained it, but proſecuted it with his whole deſire and full purpoſe, ſo that he contenteth not himſelfe once to beſeech him, but beſeecheth him againe. For a cold ſuiter teacheth a man how to deny the ſuite. 2 Cor. 10. 1. 2

Secondly, we ſee, that the perſon of him, whom we will commend to any man, hath great force to move him, and to prevaile with him, to grant unto us that which we crave and deſire at his hands. Wherefore, whoſoever would be commended unto any, muſt looke to himſelfe that he have in him ſomewhat worthy commendation. For, as another mans mouth ſhould praiſe us, and not our owne: ſo the matter of praiſe muſt be in our ſelves. A falſe praiſe, is a true diſpraiſe; and a wrongfull commending, is a reall diſcommending. The praiſe that commeth from others, muſt proceede from a due deſert in our ſelves. If the Apoſtle had not found a great alteration, he would never have given this commendation to *Oneſimus*. Thirdly, we ſee an example in *Paul*, of wonderfull humility, and lowlineſſe of mind. See heere the difference betweene *Paul* the Apoſtle, and the proud Biſhop of *Rome*. *Paul* beſeecheth where he might command; but he commandeth where he hath no warrant ſo much as to beſeech. For the Pope uſurpeth authority over Princes and Kings, he curſeth and banneth, he threatneth and thundreth out his excommunications. It is not ſo with our Apoſtle, for ſuch is his exceeding modeſty and mildneſſe of ſpirit, that he abaſeth himſelfe to exalt a falſe and fugitive ſervant, whom hee embraceth as his owne Sonne. What could be more reproachfull, than to robbe his Maſter, and than to play the runnagate, that ſo he might runne on in his evill courſe, and deliver himſelfe from puniſhment? Yet we ſee, the Apoſtle is not aſhamed of him; is not aſhamed to call him his Sonne, that *Philemon* might not be aſhamed to receive and to accept him as his Servant. For if he be the ſonne of *Paul*, he may be well eſteemed to be the ſervant of *Philemon*.

Fourthly, we ſee how effectuall the ſound converſion of a ſinner to GOD ought to be, and how forcible it ſhould be to prevaile with us, to winne our Love towards him, and cauſe us to performe all the duties belonging unto him. For we may not be aſhamed to account him either as a Sonne, or as a Brother,

whom God accounteth for his owne sonne and servant. We are most unworthy to be called the fellowes of God, if we refuse his children to be our brethren. But if we examine this aright, we shall find the number of those to be few, which regard the faith, conversion, salvation, and other spirituall blessings bestowed upon their brethren, as they ought, and therefore testifie no love, shew mercy, performe no duties, when they behold others converted unto God. Lastly, we see that the name and praise of a spirituall Father (which is proper to God alone) is communicated to the Apostles and Ministers of God: whereas God onely doth renew and regenerate us by the power of his Spirit, the Ministry onely is mans, whether he be Father or Apostle. Our Saviour teacheth us, to call no man Father upon earth. It is no worke of man (be he never so excellent) to frame and reforme the soule into the Image of God. But because wee are borne anew by Faith, and Faith commeth by hearing, the Minister as the disposer of the Mysteries of God, doth under God performe the duty of a Father. So then, seeing the Word of God preached by the mouth and Ministery of man, is the immortall seede of eternal life, it is no marvell if he be called by the Title of a Father, from whose lippes we conceive that seede, and receive that Word. Thus much is to be observed of us in generall out of this verse. Now let us come to the particular Doctrines.

Matth.23.9.

[*I beseech thee for my sonne Onesimus, &c.*] We are heere to marke the scope and purpose of the Apostle in these words. We see he useth exceeding earnestnesse and importunity to have him received to his Masters favor. The condition of *Onesimus* was this, he was a servant of the basest calling. For men Servants and Maid-servants in those dayes were not as they be now: men had them not for Wages and hire, as they that were bound to doe no more than Covenant, but they were Bond-slaves, to be bought and sold in the Market, and their Masters possessed them as Oxen and Cattaile, and had power over them of life and death. Now, albeit he were a servant of this kind and condition, and had beene besides a runnagate and a Theefe, deserving grievous punishment, even death; yet he pleadeth his cause being converted, with as great force and fervency as can be expressed. We learne, from this love appearing in the Apostle, that the basest person in the Church, truely converted and brought unto Christ, should not be contemned, but most lovingly, tenderly, and brotherly regarded. The least and lowest member that belongeth to God, ought not to be rejected and debased, but highly for Christs sake to be honored and respected. We see how Christ calleth unto him all that are weary and heavy laden, promising to ease and refresh them. Likewise he embraceth the poore and simple, as lovingly and cheerefully as the rich and wise of the world. The Publicans and sinners are accepted of him, that were hated of the Iewes. The Woman taken in adultry, accused by the Pharises, is exhorted by him to repentance. The blind man restored to his sight, and cast out of the Synagogue, is sought out by Christ, and taught to beleeve, and brought to be a true member of the Church. The penitent Theefe hanging upon the Crosse, and hearing Christ preach, is converted to the Faith, and received into paradise. It is not the will of our heavenly Father, that one of these little ones should perish. When the prodigall sonne had wasted his wealth, and his strength in riotous living, so that necessity fell upon him, and Famine constrained him to eate of the huskes wherewith he fed his Swine, his Father received him into his favour, and had compassion upon him: he willed him not to returne backe to his Harlots, and to betake himselfe to his former companions, but while he was yet a farre off, he rejoyced to see him, and embraced him when he saw him, saying; *This my sonne was dead, but is alive againe; he was lost, but he is found; they began to be merry.* The incestuous *Corinthian* swept out of the Church by the censures thereof, and delivered up to Satan, for the destruction of the flesh, that the Spirit may be saved in the day of the

Iohn 8.11. and 9.35.

Luke 23.43.

Matth.18.14.

Lu.15.20.14

1 Cor.5.4. & 2 Cor.2, 6.7.

Doct. 1. The least and lowest member converted to Christ, must not be contemned. Matth.18.28

Lord

Lord Iesus, and wandering as a stray Sheepe from the sheepe-fold, is brought againe into the house of God, and into the assembly of the faithfull. The Apostle hearing of his sorrow for his sinne, and of his unfained repentance, saith; *It is sufficient unto the same man, that he was rebuked of many, so that now contrarywise, yee ought rather to forgive him, and comfort him, least the same should be swallowed up with overmuch heavinesse.* *Rahab* the harlot became a faithfull woman, and testified her faith by her workes, and was received into the Church, *Iam.*2.25. The like we see, and might say of *Mary Magdalen*, who was infamous in life, out of whom Christ cast seven Divels. Of the Cananitish woman, whom he heard and helped: of the Cripple that lay at the Poole, whom when Iesus found in the Temple, hee exhorted to sinne no more, being now made whole, least a worse thing come unto him. Likewise the Evangelists declare, that by the power and love of Christ, the blind had their sight restored, the Leapers were clensed, the dead were raised, the halt walked, the sicke were healed, and the poore received the Gospell. So the Apostle willeth servants that are under the yoke, to account their Masters worthy of all honor, that the Name of God and his Doctrine be not evill spoken of. All these places of Scripture, serve to teach us, that such as are of meanest account, and least estimation, being converted to the Faith; and belonging to Christ, are greatly to be regarded, and entirely to be beloved.

1 John 5.14.

Matth.11.5.

1 Tim.6.1.

This shall not seeme any thing strange unto us, if we marke the Reasons whereupon it is grounded. For first, those that are least esteemed, and are of lowest condition, were bought with as great and high a price as others, and were redeemed not with corruptible things, as Silver and Gold, but with the deare and precious blood of Christ. Rich and poore, high and low, great and small, had all once price paide for their ransome and redemption. This is the reason urged by Christ, *See that yee despise not one of these little ones, for I say unto you, that in Heaven their Angels alwayes beh old the face of my Father which is in heaven: for the Sonne of man is come to save that which was lost.* If then, the least be redeemed by his death, and saved by faith in him, as well as the greatest; it followeth, that all should be regarded, none contemned: all loved, none despised. Hence it is also, that the Apostle chargeth those that are strong, to receive unto them the weaker sort, and not to despise them whom God hath received and for whom Christ hath dyed.

*Reason.*1.

Matth.18.10 11.

Rom.14.1.3. 15.

*Reason.*2.

Secondly, there is no respect of persons with God. He doth not esteeme men for accidentall things; as for poverty, or riches; for honor, or dishonor. The poore, the fatherlesse, the widdow, the stranger, the servant, are as deare to him, and as greatly respected of him, as those that are set in high places, and are honored with great callings. When we speake of (a person) in our talke and communication, we meane some man, or some woman: but the Scripture meaneth a more speciall thing, to wit, the outward quality or condition of man, which may purchase him grace or disgrace, favour or disfavour. When God will call us to his truth, and bestow his graces upon us, it is done according to his holy will and good pleasure; he is not moved to it by the outward appearance and condition of the person, he respecteth not Country, or sexe, or birth, or riches, or poverty, nobility, or wisedome, or learning, or friends.

This is it which the Apostle teacheth, *All yee that are baptized in Christ, have put on Christ; there is neither Iew, nor Grecian; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Iesus.* And to the same purpose *Peter* speaketh, *Of a truth I perceive that God is no accepter of persons, but in every Nation he that feareth him, and worketh righteousnesse, is accepted with him.* Seeing then, God accepteth the person of no man, he would have no man rejected for the meanesse of his person.

Gal.3.27.28.

Act.10.34. 35.

*Reason.*3.

Thirdly, they shall receive with others the same recompence of reward, the same

saving doone of heaven, the same measure of glory. The differences that now are in this life, shall cease. As there is now the same precious faith, so then these shall have the same precious felicity. The poorest members of Christ have the same spirituall graces that are necessary to salvation, and therefore shalbe partakers of the same inheritance. This the Apostle *Iames* setteth downe, *Chap. 2. Hearken my beloved Brethren, hath not God chosen the poore of this world, that they should be rich in faith, and heires of the kingdome which he promised to them that love him?* He hath not prepared and provided one place of glory for those that are Rich, and another place for those that are poore: he hath not left one inheritance for the Noble, and another for the unnoble; but as they have one Faith to apprehend Christ, so they shall have one glory to be like unto Christ. The Lord Iesus himselfe testifieth this, *In my Fathers house are many mansion places, if it were not so, I would have told you, I goe to prepare a place for you.* If then, we consider these points, that the lowest in the Church, and the most unworthy to be of the Church, are bought with one and the same price, that God accepteth and respecteth no mans person, and that they shall receive with others an eternall waight of glory and immortality, we may conclude this as a necessary truth, that we ought not to be ashamed of any, though of the lowest sort, and poorest estate, and meanest condition, to whom God hath imparted and vouchsafed this mercy to beleeve in Christ, and to be a member of his body, and to be in the number of true beleevers.

Iames 2.5.

1 John 1 4.2.

Vse 1.

The Doctrine being made evident, the Vses will be as apparent. First, seeing we are bound to love the lowest in the Church that belong to Christ, we learne that our affections must be carried most earnestly, and in the greatest measure to those that have the greatest measure of heavenly graces, not regarding Riches, or Kindred, or outward respects, before the other. It is a sound and sanctified love that is wrought in us toward those that are faithfull. The Apostle in this place, was so farre from being ashamed of *Onesimus* converted to Christ, and gained to the Gospel, though he were a Servant, and had beene a Theefe and a Runnagate, that he glorieth in his Faith, rejoyceth in his Conversion, accounteth him as his Sonne, and respecteth him as his owne bowels. This affection no lesse than fatherly toward him, hee expresseth afterward, *Receive him, not now as a Servant, but above a servant, even as a Brother beloved, specially to me, how much more then unto thee, both in the flesh, and in the Lord? If therefore thou count our things common, receive him as my selfe.* He saw in this man being a Proselite, newly converted to the Faith, such fruits of sanctification, as seales of his conversion, that he loved him most dearely, and sought by all meanes to procure favour for him with his Master. Whatsoever the former life of men hath beene, when once they make Conscience of their wayes, beginning to leade an holy life, and to blot out the infamy and reproach of their conversation led in the time of their ignorance, it is our duty to begin to love them as entirely as our Brethren in Christ, and as children with us of the same Father.

Vers 16.17.

The practise hereof we see in Christ our Saviour, and have this instruction given us from his owne mouth, *Matthew* 12. when it was told him, as he was preaching his Word to the multitude that came to heare him, that his Mother and Brethren stood without, desiring to speake with him, he answered, *Who is my Mother, and who are my Brethren? And he stretched forth his hand toward his Disciples, and said, Behold my Mother and my Brethren: for whosoever shall do my Fathers will which is in heaven, the same is my Brother, and Sister, and Mother.* To this purpose the Prophet *David* speaketh, *All my delight is in the Saints that are upon the earth.* The godly must be most deare unto us, and we are bound to be kind to them, as to our Kin. For if they ought to be unto every one of us, as the Mother and brethren, yea as the flesh and members of Christ, they ought not to be neglected or contemned, but to be cherished.

Mark 12.48.

Psal. 16.31.

Heereby

Hereby we ſhall know that we are tranſlated from death to life, if we love the brethren. On the other ſide, we ought to mourne and lament for ſuch as remaine in ignorance of GOD, lye under the dominion of ſinne, and continue in the prophaneneſſe and abominations of their youth. It is noted by the Prophet, that his eyes guſhed out with Rivers of waters becauſe they kept not the Law of GOD. Chriſt Ieſus mourned for the hardneſſe of heart that appeared in his hearers; hee wept for *Ieruſalem* when hee came neere unto it. Righteous *Lot* was vexed day by day, when he beheld the uncleane converſation of the ſinnefull *Sodomites*. The Apoſtle told the *Philippians* of vaine walkers, and that with teares, that they are the enemies of the Croſſe of Chriſt. We ſee by common and daily experience, when any of our friends and familiars are dead or lye at the point of death, a naturall affection toward them cauſeth us to weepe and lament for them, and draweth oftentimes from us abundance of teares; how much more ought it to goe neere us, and make us ſob and ſigh from the very depth and bottome of our hearts to ſee our brethren lye dead in ſinne, and as it were rotting in the Grave of their corruptions, or elſe to walke in the pathes of death that bring with it certaine deſtruction and eternall damnation? If a man ſhould come into a field where he ſhould behold thouſands ſlaine with the ſword, wallowing in their bloud, and others having received their deaths wound to languiſh in paine and to ſtrive and ſtruggle for life, who would not account it a lamentable ſhew and moſt pitifull ſight? But thus is it with us, and this is the condition of many thouſands that glory that they abide in health, and yet are moſt dangerouſly ſicke and diſeaſed; that thinke they are alive, and yet behold they are a company of dead carcaſſes; that boaſt they are farre from the Gates of death, and yet (alaſſe) they lye gaping and gaſping for breath which is ready to be gone. If there be in us any life of GODS Spirit, or any love of godlineſſe, it cannot but greeve our ſoules to behold the deſolations that are in the earth, and the languiſhing of many ready to dye; nay, which are already dead in ſinne, and ſtinke in the Noſtrils of God and man. For as a man having eſcaped ſhipwracke and gotten into an Haven and Harbour, rejoyceth in his owne ſafety, and comforteth himſelfe in his deliverance, but when he beholdeth the miſery of his brother ſuffering ſhipwracke and caſt away by the violence of the ſtormes and Tempeſtes that beate upon his barke, which drowne both it and him in the Seas, he cannot but greatly be grieved, and exceedingly perplexed. So ought it to be with us, howſoever the eſcaping from the filthineſſe of the world, and the uniting of us with Chriſt our head, doth breed in us matter of great joy, and may worthily cauſe us to rejoyce, yet when we ſee the bondage of our brethren under ſinne, and the ruines into which they are come, it cannot but worke in us great anguiſh of ſpirit. If we perceive them to wander out of the way and to goe aſtray from the ſimplicity of the Goſpell and from the fold of Chriſt and fellowſhp of the faithfull, it is our part to turne them backe and to gather them home. *For how thinke yee? If a man have an hundred ſheepe, and one of them be gone aſtray, doth he not leave ninety and nine, and goe into the Mountaines, and ſeeke that which is gone aſtray? and if ſo be that he find it, verily I ſay unto you, he rejoyceth more of that ſheepe, than of the ninty and nine which went not aſtray; ſo is it not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.* This love toward the loweſt that are converted to the faith and coupled to Chriſt, reproveth two ſorts of men. Firſt, ſuch as are aſhamed of the poore Saints, who being without the comfort of friends, but not without contempt of the world, are not regarded or eſteemed. He that deſpiſeth his poore brother redeemed with the bloud of Chriſt, would alſo deſpiſe and deſpight Chriſt himſelfe if he walked upon the earth. He that honoreth not a faithfull man of low degree, doth diſhonor the faith it ſelfe and reprocheth the Goſpel that hee profeſſeth; yea, he deſpiſeth the Church, and ſhameth ſuch

Pſal.119. 136 Luk.19. 41. Phil.3.18 Ezek.9.4.

Revel.3.2. 1 Tim.5.6. Matth.8.22.

Pet.2.19.

Matth.18.12.

such as are members of it. This the Apostle *Iames* teacheth, *If there come into your company a man with a Gold Ring, and in goodly apparell, and there come in also a poore man in vile raiment, and ye have a respect to him that weareth the gay clothing, and say unto him, Sit thou here in a goodly place: and say unto the poore, Stand thou there, or sit here under my Footstoole. Are ye not partiall in your selves, and become Iudges of evill thoughts?* The needy servants of GOD and poore afflicted Saints are ashamed and blamed of the world, they are scorned and scoffed at by the ungodly: shall we then, that are of the same Religion, profession, and communion, joyne hand in hand with them, and contemne the faithfull that deserve to bee honored; thereby adding more sorrow to their affliction, and doubling the misery that is upon them. For it must needs lye heavy upon them and even oppresse them with anguish, to find this measure at our hands, of whom they looked for comfort and counsell. This appeareth in the saying of the Prophet? *Surely mine enemy did not defame me, for I could have borne it, neither did mine adversary exalt himselfe against me, for I would have hid me from him, but it was thou (O man) even my companion, my guide, and my familiar.* It is made a note and marke whereby we may try our selves whether we belong to the Church of God, and shall be received into the Kingdome of glory, that a vile person is contemned in their eyes, but they honor them that feare the Lord. But the practise of many men is directly contrary, who as they are of this world, they magnifie and make much of the ungodly, but tread and trample under their feet the Children of GOD, as if they were a thing of no value. The Apostle blameth the *Corinthians*, and noteth it as a blot and blemish in them, that they put the poore to shame, separating themselves from them, and refusing to partake the Supper of the Lord with them.

Pſal.55.12.

Pſal.15.4.

1 Cor.11.22.

Secondly, it reproveth such as contemne those that have once sinned and fallen into grosse and grievous sinnes, and albeit they bee come out of the mire in which they wallowed, and renounce the wickednesse in which they walked, yet they alwayes remember them to their reproach, and speake of them to their infamy. But when once their sinnes become bitter unto them, and they have given good Testimony of their unfaigned repentance, we must not be unmercifull and without compassion toward them, but rather restore them with the spirit of meekenesse, considering our selves, least we also be tempted. The former failings in faith or obedience are not to be objected, or they rejected with reproach after repentance. God remembreth their sinnes no more, and therefore we ought to forgive and forget them. They that truely turne unto God, and repent of their sinnes from the bottome of their hearts, have blotted out the staine of it before men, and must be esteemed of us, as if they had not fallen or offended. For even as the Prophet teacheth, that if the righteous turne away from his righteousnesse, and commit iniquity, all the righteousnesse that hee hath done, shall not bee mentioned, but in the transgression that hee hath committed, and in the sinne that he hath sinned, in them he shall dye: so if the wicked shall turne from all his sinnes that hee hath committed, and keepe all the statutes of God, and doe that which is lawfull and right, he shall surely live and shall not dye, and his transgressions that he hath committed, they shall not be mentioned unto him, but in his righteousnesse that he hath done he shall live. Sinne indeed bringeth a wound with it, but when once repentance commeth, the wound is cured, and the scarre is healed, and the remembrance of it is abolished, for GOD will blot it out of his booke of remembrance, and cast it into the depthes of the Sea.

Gal.6.1,2.

Ezek.18.21, 21.

Vſe.2. Secondly, seeing every member of Christ must be much esteemed, be he never so meane, it teacheth us not to have the Religion of God and the Faith of Christ in

in acception of perſons. We muſt eſteeme of the faith that is grounded on our Lord Ieſus Chriſt ſimply, according to the excellency and ſincerity thereof, and not regard it, in one more, and in an other leſſe, according to the condition of one above another in outward things. This corrupt opinion and deceitfull judgement is reproved by the Apoſtle *Iames* in his Epiſtle, *Chap.* 2. *My brethren have not the faith of our Lord Ieſus Chriſt in reſpect of perſons.* Where he teacheth, that the profeſſion of the faith ought to be eſteemed with a ſingle eye and a ſimple affection, and that partiall affecting of one before another is to be avoided. But may we not preferre one before another, and is it unlawfull to have reſpect of degrees among men? may I not honor a wicked man with honor due to him, and ſet up the ungodly in higher place above the godly? Yes, in outward reſpects every one is to be advanced and reverenced according to his calling without reſpect of his godlineſſe or ungodlineſſe; of his Religion or ſuperſtition; of his faith or infidelity. For to whomſoever God hath given preheminence, it is our duty to yeeld them obedience. A wicked father is to be honored no leſſe than a godly, an hard Maſter is to be feared no leſſe than a gentle, a wicked Prince is to be ſerved no leſſe than a faithfull. It is Gods Ordinance that hath lifted them up above others. The purpoſe of the Apoſtle is not to take away, no not from evill men their externall dignity, or to draw others to deny them duty, but his meaning is, that we ought not to meaſure the ſoundneſſe of Faith, or the truth of Religion, by outward prerogatives, or to conclude that ſuch have a right profeſſion and true beleefe, becauſe they have Riches, and are men of authority; and the faith of others contemned, becauſe they are poore in goods, few in number, weake in ſtrength, low in degree, baſe in birth, and meane in all outward things, which are greatly accounted off in the world. This reproveth ſuch as ſtand upon mens outward perſons, and make the quallity and condition of the outward appearance a rule to try and examine their faith and Religion. Theſe are ſuch as build upon the Sand, and ſet their houſe upon a ſlight and ſlender foundation, which is ſoone ſhaken and ſuddainely falleth to the ground. Theſe are ſuch as meaſure the matters of faith by the deceitfull line of mens perſons. Hence it is, that if a man perſwade his brother that he holdeth an errour, and move him to embrace the truth, though he be convinced by the Teſtimony of the Prophets and Apoſtles, yet he will readily reply and anſwer; you are not learned, you are no Scholler, you have not beene at the Vniverſity, other great men are of another mind, who are before you in age and degree, above you in knowledge, and beyond you in judgement. Exhort a man in theſe dayes to heare the Word with all diligence, and to attend unto it with all carefulneſſe, as to the Ordinance of God, and the ordinary meanes to worke in us ſalvation, tell him that he that is of God muſt heare Gods Word, ſhew him that every man ſhould be ſwift to heare, ſlow to ſpeake, and ſlow to wrath, convince his conſcience that he muſt deſire the ſincere milke of the word that he might grow thereby, he is wiſe in his owne conceit to ſhift off all theſe inſtructions, and to deceive himſelfe: ſaying, If this were ſo needfull and neceſſary a duty, we ſhould not have ſo many great men, and rich men, neglect the word: They like not this ſo much preaching and preciſeneſſe, we ſee ſuch as are great Clearkes and profound Divines doe preach ſeldome, ſome once or twice a yeare, others once a moneth, why cannot we be content to follow them? They know their duty they reade the Scriptures, they are deepe learned men, they would preach oftner, if it were required of us to heare oftner? Theſe are they that build upon men, and thinke to excuſe themſelves by other mens corrupt examples. Theſe are they that looke onely to others, and rejoyce to follow a multitude to doe evill. Theſe are they that are like to the Phariſees mentioned in the Goſpell, who ſaid to their Officers ſent out to apprehend Chriſt, returning empty againe, *Are you alſo deceived? doe any of the Rulers beleeve in him, or of the*

Iam. 2.1. *Object.* *Anſw.*

Iohn 8.47. Iam. 1.19. 1 Pet. 2.2.

Iohn 7.47.

Luther. lib. contra Henr. Offa. Papist. Wicklef. contr. Papist. 1 King. 18. 19. 20. &c.

Vse 3.

Luk. 1. 52. 53

Gen. 17. 26. 27.

1 Cor. 10. 1, 2, 3, 4.

1 Cor. 7. 21. 22.

...we must not ... though they bee great in the world, noble in ... in calling, many in number, mighty in strength, ... opinion of others. Wee must consider, not to ... accepted or like and approve of it, as whether it be ... the word of God or not. One man defending a truth ... against an hundred others, holding and upholding an error ... and ever rather to beleeve a poore and silly man grounding him- ... upon the Scriptures, before a thousand Doctors building upon humane ... traditions and unwritten verities. If these men that are blinde themselves, ... upon all things through other mens spectacles, had lived in the daies of Elijah, Micaiah, and Ieremy, when the truth of God was so often con- ... crucified and overswaied by multitudes of men, when for one true Prophet of God there were five hundred false Prophets, whom would they have believed? whom would they have received? whom would they have condemned? It would have gone hard with the truth and beene evill spoken off by the evill mouthe and malicious tongues of these partiall Iudges. They would have said, Elijah is but one, the Prophets against him are many, are not they likelier to see the truth than he? Thus the faith of Christ and pure Religion is not weighed in the ballance of the Sanctuary, not measured with a just Ephah and a true Hin, but with false waights and deceitfull ballances, which are an abo- mination unto the Lord. In all causes and questions that rise, the word of God must judge and determine.

Thirdly, this giveth comfort and contentment to the meanest and smallest of Gods Saints, and putteth them in remembrance not to be discomforted and out of heart for their meane calling or for their low estate, for they are nothing the lesse regarded of God, or to be esteemed of his Church. They have as great an interest in all Gods blessings, as the richest sort, and many times a greater; they have as great a portion in Christ, as the mightiest men upon earth, and many times a greater. For God hath put downe the mighty from their seates and exalted them of low degree, he hath filled the hungry with good things, and sent a- way the rich empty. What grace of God, what meanes of salvation, is hidden from these little ones, so accounted off by the men of this world? They have interest in the word and Sacraments, they have free accesse to come into the glorious presence of God, to pray unto him, and to poure out their supplica- tions before him, as well as they that swell with riches and abound with earth- ly things. When God had made a covenant with *Abraham*, and planted his Church in his family, he gave Circumcision as a signe and seale thereof, not one- ly to *Abraham*, but to all his house, and commanded him to Circumcise not onely himselfe and his seede, but all the men of his household, both borne in his house, and bought with money of the stranger. Whereby wee see, that the lowest of his servants and bondmen that belonged unto him, have as great right to the Covenant, and as good a Title to the promises of God as hee had; in asmuch as they were assured by the commandement of God, that the visible signe that was in their flesh was not in vaine. The like we see in the Apostle writing to the *Corinthians*, *Moreover brethren, I would not have you ignorant, that all our fathers were under that Cloud, and all passed through that Sea, and were all bap- tized unto Moses in that Cloud and in that Sea, and did all eate the same spirituall meate, and did all drinke the same spirituall drinke, for they dranke of the spirituall Rocke that followed them, and the Rocke was Christ.* This people was a great body standing of many members, some of them were the Elders of the people, and the heads of the families, others were of the lower sort and of inferiour degree, yet they had alike privilege in the Sacraments, and the Apostle five times re- membreth that all of them were partakers of them. This is it that made him say in another place, *Art thou called being a servant? Care not for it, for but that*

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is called in the Lord being a servant, is the Lords free-man; likewise also, hee that is called being free, is Christs servant. We see this in the members of our naturall bodies, some members are more honourable than others, yet none are contemned. We have a care, not onely of the head and heart, of the hands and lively parts, but of the least and smallest that belong to the body; *Yea, much rather those members of the body which seeme to be more feeble are necessary: and upon those members of the body which we thinke most unhoneſt, put we more honestly on, and our uncomely parts have more comelinesse on: for our comely parts need it not, but God hath tempered the body together, and hath given the more honour to that part which lacked, least there should be any division in the body, but that the members should have the same care one for another.* So ought none that belong to Christ Iesus to be neglected. He contemneth Christ himselfe, whosoever contemneth the least member that belongeth unto him. This Christ our Saviour sheweth, *Whosoever shall offend one of these little ones which beleeve in me, it were better for him that a mill-stone were hanged about his necke, and that he were drowned in the depth of the Sea.* As this causeth contentment in the poore, so it worketh humility in the rich, considering that the honour, wealth, authoritie, and such like priviledges of the flesh, cannot commend them more to God, or to the Saints, but their soundnesse in faith, and sincerity in life, according to the saying of the Apostle *Iames*, *Let the brother of low degree, rejoyce in that hee is exalted.*

1 Cor. 12. 22, 23, 24, 25.

Matth. 18. 6.

Againe, *He that is rich in that he is made low, for as the flower of the grasse shall hee vanish away.* The poorest man that is of base account and reckoning in the world, hath as great and as good a title to Christ, as the greatest men that be. They have not so great a portion in outward blessings, but they have as great a part in heavenly graces. Hee that hath Christ is a rich man, hee bringeth with him all things else; for in him are hid all treasures, which we are bound to seeke after. Hee that wanteth Christ is a poore begger, if hee had his house full of silver and gold, and possessed mountaines of Pearles and precious Stones. The Apostle teacheth, that *If wee be Christs, then wee are Abrahams seed and heyres by promise*; so, that the poorest person that is in the Church, if hee beleeve in Christ, is in the place of *Abraham*, and succeedeth him in the inheritance of the Kingdome of Heaven, which is a greater Honour and preferment unto them, than the want of outward benefits can bring abasement. This is a most worthy and excellent comfort, whereof we shall be assured, if wee walke in the steppes of faithfull *Abraham*, if we repent and beleeve in Christ, and walke worthy of our calling.

Iam. 1. 9, 10.

Revel. 3, 17.

Gal. 3. 29.

[*I beseech thee for my sonne Onesimus.*] The party for whom the Apostle entreateth, is in these words both named and described. Hee is described; first by relation, when he calleth him *His Sonne*; secondly, by the meanes and manner how he is his sonne, by a spirituall generation, through the immortall seed of the Gospell, and through the Ministery of the Word in the time of his restraint and imprisonment at *Rome*. Touching the former point, which is the Title given unto *Onesimus*, hee esteemeth him as his Sonne, and therefore accounteth himselfe as his Father. If then *Onesimus* be his sonne, the Apostle must needs be his Father; and if *Paul* be his Father, he must needs be his sonne. For the father and the son have mutuall reference one to another, & cannot consist one without another. We learne from this name given unto *Onesimus* converted to the faith, that there ought to be the same affection betweene the Pastour and the people, which is betweene the Father and the Sonne.

Doct. 4. The same affection that is betweene the Father and the Son, ought to be betweene the Minister & the people.

The same love that is betweene Parents and their children, ought to bee betweene the Sheepheard and his Flocke, betweene the Steward and the houshold, betweene the Master and the Scholler, betweene the Minister and the

diversity of the Schollers, which they instructed, and the contrary affection of such as they taught and informed. *Paul* had to doe with Iusticiaries that sought to be justified partly by faith, and partly by workes; partly by Christ, and partly by themselves; partly by somewhat in another, and partly by their owne strength and merits. *Iames* had not to doe with such persons, but with Libertines and loose livers, which confessed in words free Iustification through faith in Christ, yet they were deceived and had not learned, that all those that are justified, are also sanctified, that all that are in Christ, are become new creatures, that they are borne anew, and walke not after the flesh, but after the spirit, and therefore thought workes needlesse and fruitlesse. Thus *Paul* dealt in this place. If at any time he saw so much honour given to the Ministers, as that Gods honour was diminished, or any way obscured, and so hee robbed of his glory; then he pulled downe their estimation, that God might have his right, and be unto us all in all. But if on the other side, they were debased and disgraced (as in these dayes they are) whereby the Word also was abhorred, and God, the Author of it, and the ordainer of them dishonoured; they ought to have their due, they are to magnifie their office, and to be esteemed as the Ministers of Christ. As for example, when we have to deale either with the Anabaptists, that wait for revelations, and utterly reject the Ministry and Ministers of the Word, or with those prophane Atheists of our time, who contemne them, and count them idle and of no use, and so have no regard of them, or respect unto them: we are to shew in what an high calling God hath seated them. He saith of them, *It is not you that speake, but the spirit in you.* He saith Math. 10. 20. of them, *He that heareth you, heareth me; and he that despiseth you, despiseth me.* He saith of them, *Whose sinnes ye remit, they are remitted; and whose sinnes yee retaine, they are retained.* This serveth to stop the mouthes of carnall men, and alloweth us to know our selves, when the world will not know us, or acknowledge us. But when we have to deale with those of the Church of *Rome*, who make their Pope a God on earth, and set their Cardinals & Clergy above the Word, we are to be taught both what the Ministers are, to wit, onely as the boxe that holdeth the precious oyntment, and what the Ministery is of it selfe, being separated from the Spirit of God; an empty sound without force, and a bare instrument without effect in the hand of the workeman, that can doe nothing of it selfe, but as it is used and applyed by the workeman. Thus much of the removing of such objections, as might hinder the use and profit of this Doctrine.

Vse 1. Now let us come to consider the Vses, which are either generall, belonging joyntly both to the Pastors and people; or speciall, belonging to either of them. First, seeing the Minister and people ought to love as father and sonne, it teacheth both of them to cut off all occasions of discord and division, and to nourish love and mutuall concord one with another. It may be many occasions may arise, which if by wisedome they be not smoothered and suppressed in the beginning, they are as little sparkes that quickely breake out into a flame, and the flame suffered to continue consumeth all things that are neere unto it. We must shew our selves ready to bring water to quench this fire. We must stop the Flood-gates, that the streames of contention doe not over-flow, and in the end drowne us as in the deepe waters. It is a deceitfull snare, and wonderfull subtilty of Satan, to cast matters of dissention betweene the Minister and people (as it were a bone to gnaw upon) that so though the Word be among them, yet that it may by that meanes be with lesse fruit and profit with them. Well doth this enemy of mankind know, that where there is hatred to the person, there can be no love to his preaching: and where there is desire of contention, there can be no hope of edification. For whom the people hate, they regard not to heare; and where there is no liking to the man, there will follow a loathing of his Ministry. Wee see this in the example of *Ahab*

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toward *Eliah* and *Micaiah*, whom he hated to the death, and profeſſeth his enmity toward them, and therefore deſpiſed the word that came from their mouthes. When *Eliah* reprooved him for killing of *Naboth*, and taking poſſeſſion of the Vineyard, he ſaid, *Haſt thou found me, O mine enemy?* So when *Ieboſhaphat* asked, if there were not a Prophet of the Lord, that they might enquire of him, *Ahab* who had ſold himſelfe to worke wickedneſſe in the ſight of the Lord, anſwered; *There is yet one man, Michaiah the ſonne of Imlah, by whom we may aske counſell of the Lord, but I hate him, for he doth not Propheſie good unto me, but evill.* Where we ſee, he hated the Prophet, and therefore abhorred his propheſie, and regarded not to have him in his preſence. We may behold this in the example of the Scribes and Phariſees toward *Paul*, they could not abide him nor his Doctrine, ſo that he was employed principally among the *Gentiles*. On the other ſide, as the people love the Miniſters from the heart, ſo for the moſt part they profit by them. The Apoſtle giveth this teſtimony of the *Galathians*, that they loved him exceedingly, and therefore regarded his Doctrine exceedingly: *The triall of me which was in the fleſh, yee deſpiſed not, neither abhorred; but yee received me as an Angell of God, yea, as Chriſt Ieſus: what was then your felicity? For I beare you record that if it had beene poſſible, yee would have plucked out your owne eyes, and have given them unto mee.* Hence it is, that Chriſt and his Apoſtles labour to plant this truth, and to ſettle this perſwaſion in the hearts of thoſe whom they taught, that they were dearely beloved to them. When the Diſciples were afraid at Chriſts words, he anſwered againe and ſaid unto them, *Children, how hard is it for them that truſt in riches, to enter into the kingdome of God?* So the Prophet *Eſay* ſpeaketh, *Behold, I and the children which the Lord hath given mee, are as ſignes and as wonders in Iſrael.*

1 King. 21.19 20. & 22,7,8.

Gal. 4.14, 15.

Mark. 10.24. Eſay 8.18.

Thus doe the Apoſtles write in this manner to the Churches, calling them beloved brethren, and deare children. As we have loving words in our mouthes ſo we ſhould have loving affections in our hearts. It is a pittifull ſight, and lamentable condition, when the Paſtor in any place ſetteth himſelfe againſt the people, and the people againſt the Paſtor; when they that ſhould love together as Father and Sonne, doe wrangle together as Cats and Dogs, and are ever ſnarling and byting one of another. If a private houſe be divided againſt it ſelfe, it cannot ſtand; ſo if a particular Church be in a bitter mutiny, it runneth to ruine, and is miſerably torne in peeces. It is a great praiſe of that congregation, where they are at peace and unity, joyne together in the Word and Sacraments, and ſing the Pſalmes and ſongs of God, to his endleſſe praiſe. It is a comfortable thing, when the people rejoyce in their Miniſter, and the Miniſter in his people: when the people deſire and delight in the company of their Miniſter, and the Miniſter in the company of his people, and ſo take comfort in the ſweet ſociety one of another. This reproveth thoſe, that upon every ſlight occaſion, for every ſlender profit, yea, for every toy and trifle, follow ſuits of Law, and bring actions of treſpaſſe one againſt another, whereby they trouble not onely their neighbours at home, but the Countrey abroad. Theſe have forgotten the words of *Abraham* to *Lot*, when a debate aroſe among their Heard-men, *Let there be no ſtriſe, I pray thee, betweene thee and mee, neither betweene mine Heard-men, and thine Heard-men, for we are brethren.* It is therefore a great ſhame and reproach to heare of ſuch jarres and civill Wars as are in many Pariſhes. It is a plaine argument that there is little love betweene them, and leſſe good wrought among them. The Miniſter accounteth them not as his ſonnes and daughters, he ſeeketh not to winne them to the faith, he eſteemeth them not as his Crowne in the day of the Lord. On the other ſide, the people doe not reverence their Miniſter as their father, but hate him as their enemy. God is not among ſuch Miniſters and people, but is gone farre from them, and they are departed farre from him. *God is love, and they that*

Gen. 13.8.

1 Ioh. 4.12, 16.

that dwell in love, dwell in God, and God in them. If we love one another, God dwelleth in us, his love is perfect in us. The Divell is the Father and fountaine of all debate and hatred, *For where envying and ſtrife is, there is ſedition, and all manner of evill workes.* How then can wee otherwiſe thinke, but that Sathan beareth rule among them, and poſſeſſeth the chiefe hold of their hearts, ſeeing ſo ſmall tokens of love, and ſo great fruits of the Old man, nay of the old Serpent, appeare among them? Wherefore, to returne thither from whence we began, we muſt remember the amiable names given to the Paſtor and people, they muſt conſider they are as Father and Sonne, neerely coupled and joyned together, and thereby ſtirre up themſelves, and admoniſh one another of their duties, to open their hearts in love, and againe to ſhut them up, that hatred have no entrance into them, and that malice doe not abide in them.

Iames 4.16.

Vſe.2. Secondly, theſe moſt loving Titles applyed to the Miniſter and people, ſhew the duties required of Paſtors toward their charge, and teach them to love them as their children, to tender their good, to exhort them to lay up for themſelves ſpirituall riches. Great is the love of Parents towards their children. If the child be ſicke or wayward, they doe not caſt him out of doores, or withdraw their affection from him. Hence it is, that Chriſt when he ſaw the people ſcattered abroad, and diſperſed here and there as ſheepe without a Shepheard, *He had compaſſion upon them, and ſhewed great love towards them.* We ſee how Chriſt applyeth this to the conſcience of *Peter*, and willeth him to try his love toward him, by feeding his Sheepe and Lambes, thereby aſſuring him, that if he perſwaded himſelfe to love Chriſt Ieſus, and yet was not carefull to teach his people, he deceived himſelfe, and lyed to the Holy-Ghoſt, who would finde him out in his ſinne. This ſerveth to reprove ſundry corruptions, and to meet with many abuſes in the Miniſters, that make them unworthy of the name of Fathers, and teſtifie that their hearts are empty of this unfaigned love that ought to be in them towards Gods people, whom they ſhould affect as deare children. Firſt, it condemneth the wilfull and ordinary abſence of the Paſtor from his flocke that is committed to his care and charge, whereby the duties of teaching, and example of life, in his owne perſon are neglected. True it is, there may juſt and lawfull cauſes of the Paſtors abſence ſometimes fall out, ſo that the Church be not endamaged, but as farre as is poſſible, be ſufficiently provided for: as ſickeneſſe of body, whereby he is reſtrained; Church affaires, whereby hee is hindered; Perſecution, whereby he is enforced to flye; Private affaires, whereby he is neceſſarily conſtrained for a time to be abſent: but a wilfull, long, and continued Non-reſidency from that particular Congregation enjoyned him to feed, is evidently convinced by many Reaſons grounded upon the Word of God, and the practiſe of the Church of Chriſt. The Scriptures of the Old and New Teſtament doe directly forbid it. The Lord ſaid by his Prophet *Eſay*, *I have ſet Watchmen upon thy walls, O Ieruſalem, which all the day, and all the night continually ſhall not ceaſe; yee that are mindfull of the Lord, keepe not ſilence, and give him no reſt, till he repaire, and till he ſet up Ieruſalem the praiſe of the world.* The Prophet *Ezekiel* is plentifull in this argument, who ſpeaking of unfaithfull *Levites*, ſaith; *Yee have not kept the ordinances of mine holy things, but you your ſelves have ſet others to take the charge of my Sanctuary.* So the Prophet *Zechary* ſetteth downe this as a great judgement of the Lord, *I will raiſe up a Shepheard in the Land, which ſhall not looke for the thing that is loſt, nor ſeeke the Lambes, nor heale that which is hurt, nor feed that which ſtandeth up; but hee ſhall eate the fleſh of the fat, and teare their Clawes in pieces.* It is noted of *Salomon*, when he builded the Temple to be the place of preaching and Prayer, (which he did according to the Word of God) he alſo builded Houſes and Chambers round about the Temple, and joyned them unto it, to

Matth.9.36.

Iohn 21,15. 16.

What Non-reſidency is.

Concil. Mogunt. Can. 25. Auguſt. epiſt. 138. Tripart. hiſt. lib. 6. cap. 22.

Eſay 61.6.

Ezek.44.8.

Zac.11.16,17

1 Kings 6.10. 1 Chro.28.11 12,13,19.

teach

teach the Prieſts and Levites that they ſhould be neere unto their charges.

For this cauſe alſo it is expreſſed; *That Eli the Prieſt of God, ſate at the doore of the Tabernacle, to eſpie the manners, and to anſwer the doubts of thoſe that came and reſorted unto him.* And the Apoſtle *Paul* expreſſing the Prieſts function, ſaith, *They did miniſter about the holy things, and did wait at the altar:* Hee uſeth a word of great force and ſtrength, that bindeth them to a continuall reſidency and ſitting at their charge. If wee come to the New Teſtament, we ſhall ſee ſundry directions, importing and implying the Paſtours preſence with his people. The Apoſtle ſpeaking to the Elders of *Epheſus*, ſaith, *Take heed unto your ſelves, and to all the Flocke, whereof the holy Ghoſt hath made you Over-ſeers, to feed the Church of God which hee hath purchaſed with his owne blood: for I know this, that after my departing, ſhall grievous Wolves enter in among you, not ſparing the Flocke.* The Apoſtle *Peter* likewiſe exhorteth the Elders, *Feed the Flocke of God which dependeth upon you, caring for it, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind.* The Apoſtle to the *Hebrewes* warneth the Church, *To obey them that have the over-ſight of them, and ſubmit themſelves, for they watch for their ſoules, as they that muſt give accounts.* It is a great wonder, that negligent Paſtors reading theſe places, and conſidering theſe charges laid upon their ſhoulders, can ſo eaſily ſhake them off, or ſo ſlightly paſſe them over, or ſo ſoone forget them. They may ſeeme more than ſufficient to convince them of want of love, of abundance of covetouſneſſe, of exceſſe of idleneſſe, of hardneſſe of heart, of contempt of the Word, which they ſhould teach to others. A great and heavy judgement of God is upon them, that can paſſe over this duty without feare and trembling, that can ſee neither the danger of their owne ſoules, nor the danger of the peoples ſoules through want of inſtruction.

1 Sam.1.9,12.

1 Cor.9.13: *Proſedremontes.*

Act.20.28,29.

1 Pet.5.2,3.

Heb.13.17.

Againe, the Titles given to the Miniſters under the Goſpell, as alſo to the Prophets and Prieſts under the Law, doe urge diligence, faithfulneſſe, and carefull attendance; and conſequently, the perſonall preſence of the Paſtor. They are called, Shepheards, Watchmen, Stewards, Captaines, Builders, Embaſſadours, and ſuch like; ſo that, though they teach oftentimes by themſelves, and continually and conſtantly by others, they are not excuſed. The office of the Miniſter is ſet forth in the Picture of a ſhepheard, who, by reaſon of the multitude of ravenous Wolves and other hurtfull beaſts, keepeth Watch day and night over his flocke. He is a Watch-man ſet in his Watch-Tower to diſcry the enemy, and to give warning of the danger. He is a Steward to provide for the Family, and to give them their portion of meat in due ſeaſon. Hee is a Captaine of the Lords hoaſt, to lead them into the obedience of godlineſſe, and to goe before them in example of life. He is a Builder, to frame them and fit them to bee ſtones in the Lords building. Hee is an Ambaſſadour, to deliver the will of him that ſent him, and to ſpeake being called, as the words of God. Theſe compariſons, as they ſerve to teach diligence and continuance in preaching, ſo they are forcible to preſſe him to attend upon his charge, that attendeth upon him.

Ephe.4.11.
Ezek.33.7.
Luke 12.42.
Heb.13.17.
1 Cor.3.9.
2 Cor.5.12.

Thirdly, the Apoſtle ſpeaking of the office of the Miniſter, ſaith; *Who is ſufficient for theſe things?* When he hath done all he can, and imployed himſelfe to the utmoſt of his power, yet he ſhall come farre ſhort of his dutie: how much more, when he is ordinarily abſent from his charge, which requireth his ordinary preſence?

2 Cor.2.16.

Fourthly, it is againſt the order of Nature, the rule of reaſon, and the Law of Iuſtice, to take wages for that worke which he doth not performe; and to eate where he doth not labour. It is a great wrong and injury done to thoſe that labour in feeding the Flocke, to be denyed to eate of the Milke of the Flocke: to doe the ſervice, and another to receive the reward: to take the

Corne,

Corne, and to give others the ſtraw: to ſow ſpirituall things, and to be deprived of temporall things: to beare the burden, and to endure the heate of the day, and other to come and take away the penny and price for which they covenanted. It is a kinde of theft to eate without labour, and to feed themſelves without taking paines.

Fiftly, the danger is very great, that groweth both to the Paſtors and people, by this ſinne of abſence and want of attendance. For if any of the Soules which belong unto their charge doe periſh through their negligence, and ſtarve through want of foode, they ſhall be arraigned as guilty of their death and deſtruction. The Prophet *Ezekiel* ſetteth downe the threatning of God, Ezek.3.18. *When I ſhall ſay unto the wicked, O wicked man, thou ſhalt dye the death, if thou doſt not ſpeake and admoniſh the wicked of his way, that wicked man ſhall dye for his iniquity, but his blood will I require at thine hand.* Heereunto accordeth the ſaying of Chriſt; Mat.15.14. *If the blind lead the blind, both ſhall fall into the Ditch.* The loſſe of the flocke, is the reproach of the Shepheard: and the peoples deſtruction, ſhall be the Paſtors confuſion. And when the Paſtor is abſent, the people will ſoone decline from zeale to coldneſſe, fall from vertue to vice, turne from the worſhip of God to Idolatry, revolt from the workes of piety, to damnable ſecurity. Let a man with-hold his hand, and ceaſe from ſowing good ſeede, or under-ſow his ground by ſparing his Corne: Thiſtles and Weedes will ſpring up in ſtead thereof. Let a man have food withdrawne from him, and abſtaine from nouriſhment that feedeth the body, he ſhall be filled with winde, and fall into weakneſſe. When *Moſes* was abſent from the Children of *Iſrael* but forty dayes, while he was talking with God in the Monntaine, they committed horrible Idolatry, and turned the glory of God into the ſimilitude of a Calfe that eateth hay. Exod.32.1. *Iehoaſh* the King of *Iudah*, 2 King.12.2,3. *did that which was good in the ſight of the Lord, all his time that Iehoiada the Prieſt was with him, and taught him: but after his death, both King, and Princes, and people, left the houſe of the Lord God of their Fathers, and erected Groves, and ſerved Idols, ſo that wrath came upon them, becauſe of this their treſpaſſe.* 2 Chr.24.17. This alſo experience taught the Apoſtle in the Church of the *Galathians*: while he was preſent, they kept the faith, they turned neither to the right hand nor to the left, they did cleave to the Doctrine of Chriſts Goſpell: but when hee was gone, the falſe Apoſtles entred, and tooke occaſion by his abſence, to ſow Tares among the Wheat, and to corrupt the truth with Leaven of falſe Doctrine. Gal.4.18,20. When the Shepheard is gone, the Wolves may ſafely enter into the Sheepfold, not ſparing the Flocke. When the Watch-man is gone, or fallen aſleepe, the Enemy may enter and ſacke the Citie. When the Huſbandman that ſowed good ſeed in his field, was departed, the envious man came and ſowed Cockle and Darnell among the Corne. Mat.13.25. While the people have the preſence and reſidence of their faithfull Paſtor to feed them, and to goe in and out before them, both in Doctrine and example, yet ſuch is the weakeneſſe of fleſh, the corruption of Nature, the ſtrength of ſin, the ſubtilty of the Enemy, the vanity of the world, the unconſtancy of humane things, that they are ready to fall and to give over; albeit I ſay that he be with them, and converſant among them, and remaine in the midſt of them? If then much evill be done while the Over-ſeers are preſent, much more will be committed while they are abſent, while there is none to ſtay them, while the Bridle is caſt in their owne neckes? Thus *Moſes* prooveth that they would corrupt themſelves, and turne from the right way after his death, becauſe they had bin rebellious and ſtiffe-necked hee being alive, Deut.31.27,29. *I know thy rebellion and thy ſtiffe-necke: behold, I being yet alive with you this day, ye are rebellious againſt the Lord: how much more then after my death?*

Sixtly, the neceſſity of having the preſence of the Paſtour continually to call upon the people, appeareth herein, becauſe the danger of the Wolfe is contin-

continuall,and therefore the uſe of the Shepheard is continuall. The Apoſtle telleth the Elders of *Epheſus*, *That he knoweth this,that after his departing, grievous Wolves would enter in among them, not ſparing the Flocke.* Beſides, Sathan is buſie in tempting,ſubtile in undermining,crafty in deceiving, malicious in ſpoiling,and cruell in deſtroying: he compaſſeth the earth to and fro, and walketh up and downe in it. Now,the more diligent the ſpirituall enemy is, the more vigilant and watchfull ought the Paſtor to be. If the goodman of the houſe knew at what houre the theefe would come to rob and to ſteale,doubtleſſe hee would watch,and not ſuffer his houſe to be broken downe. Hence it is that *Peter* ſaith; *Be ſober and watch,for your adverſary the Divell as a roaring Lyon, walketh about, ſeeking whom he may devour.* And ſurely this is the cauſe, that in ſome places the people are defiled with all abhominations; in other places they are perverted and ſeduced by Ieſuites and Seminary Prieſts, and in all places grow cold and careleſſe in Religion,becauſe they want meanes to guide them in the right way,they have not zealous Paſtors to ſtirre them up to godlineſſe, and to drive away the Wolfe farre from them.

Acts.20.29.

1 Pet.5.8.

Seventhly,it is of evill report,a note of covetouſneſſe, or evill ſuſpition of it, and giveth great offence to the Church of God: and doubtleſſe were it not for the living,and for the greedineſſe of gaine,which choaketh them,this queſtion would ſoone be at an end. For where there is an unneceſſary abſence of the Miniſter from his cure and charge, he giveth occaſion to ſuſpect,that he rather deſireth to feed upon them,than to feed them: to ſeeke theirs, than them: to prey upon them,than to pray with them: to poſſeſſe their goods, than to win their ſoules. We are commanded to abſtaine from all appearance of evill. And the Apoſtle approveth his Miniſtery to the conſciences of the *Corinthians* by this,*That he ſought not theirs,but them*: how then,will they anſwer this, that ſeeke not them,but that which is theirs? yea ſo farre, that whereas the greedy and griping Vſurer,hath but ten for an hundred: the careleſſe Non-reſident hath an hundred for tenne.

2 Cor.12.14.

Eightly,the inconvenience is great that commeth by this abſence, it is the cauſe of a Vagrant,in-ſufficient,idle,and reproachfull Miniſtery, and an evident occaſion of keeping out of ſufficient then and able workemen, both able and apt to teach, and of impoveriſhing ſuch as are already entred. This is the cauſe of many wandring *Levites*,and of ſundry that ſit idle for want of imployment.

Laſtly, this ordinary abſence is againſt the Statutes of Princes, and the decrees of Councels,holden not onely in the moſt pure times,but in the moſt palpable times,even as it were at midnight, when the whole earth was overſhadowed with darkeneſſe. Theſe appointed many Cannons and Conſtitutions, charging the Miniſter to be reſident in Gods Tabernacle,not to be abſent from his Pariſh,leſt he looſe that excellent Talent which God hath beſtowed upon him: appointing that no man ſhould be ordained Miniſter of two Churches, but limiting him to remaine in that,unto which he was firſt called. If any be called to another charge,let him ſimply give over the former,and claime no intereſt in it. If any be otherwiſe,he ſhall be prohibited from the Lords Table, and be excommunicated.

Concil.Antioch.can.17. Conc.Sardi. c. 14. Can. ſi quis vult, diſt.39. Conc.Calſid. can.10.Conc. Trid.ſeſſ.7. c.8.

Hitherto we have ſhewed the neceſſity of the Paſtors preſence, and opened the reaſons whereby it is confirmed and ſtrengthened. Now it remaineth to anſwer ſuch objections as are brought to juſtifie the ordinany abſence from the charge which he hath taken upon him. There are many things brought & alledged to warrant this abſence. *Salomon* teacheth, that the Sluggard is wiſer in his owne conceit,than ſeven men that can render a reaſon. The cauſes that are pretended to excuſe and defend the Paſtors abſence,are taken partly from the holy Scripture,and partly from naturall reaſon. Firſt, they ſay it was lawfull and lawfully practiſed in *Epaphras*, who was the Miniſter of the *Coloſſians*; yea, a faithfull

Objections brought to juſtifie the Paſtors abſence.

Ob. 1.

faithfull Miniſter, yet abſent from that Church, *Col.* 1. 7. and 4. 12. The like might be ſaid of *Epaphroditus* abſent from the *Philippians.* I anſwer, firſt it doth not appeare plainly and directly, that they were the Paſtors of thoſe Churches; rather it ſeemeth they were Evangeliſts, that went from place to place, and alwayes ſeconded the labours of the Apoſtles. For it is to be thought that *Archippus* was the Paſtor of the *Coloſſians*, who is charged to looke to his Miniſtery that he had received in the Lord, that he fulfill it. Secondly, their abſence was not wilfull and ordinary, but they were imployed by the neceſſary occaſions of the Church, choſen and enjoyned to diſpatch the buſineſſe thereof.

Anſw. 1.

Col. 4. 7.

Obiect. 2.

Againe, they object that he which preacheth the Goſpell, muſt live of the Goſpell, 1 *Cor.* 9. but without joyning Living to Living, as it were Houſe to Houſe, all cannot live by reaſon of the ſmalneſſe and ſlenderneſſe of the living, therefore it is tollerable in ſome. I anſwer, the want of ſufficient proviſion, cannot bring with it a ſufficient tolleration. It doth no more warrant the Act, than to doe evill, that good may come thereof, whoſe damnation is juſt. If there be a roving Miniſtery among us, and a wandring up and downe of ſuch as offer their ſervice for ten ſhekels of ſilver, and a ſute of apparrell, and an ordinary allowance of meate and drinke: it belongeth to the Magiſtrate to reforme this diſorder, and to redreſſe this miſchiefe. Thus it was among the *Iewes* in the Old Teſtament: but this miſery and calamity fell upon them, when there was no King in *Iſrael.* Secondly, it is better to take ſome other lawfull meanes in ſuch poverty of the Church, rather to labour with the hands as *Paul* did, or to practiſe ſome other laudable ſcience, which will be without offence to God or Man.

Anſw.

Rom. 3. 8.

Iudg. 19. 1.

Act. 20. & 1 theſſ. 3 8.

Thirdly, the cauſe why theſe complaine ſo much of the ſmalneſſe and ſlenderneſſe of their living, is, for the moſt part their owne pompe and pride of life: if they would abate of their ſuperfluity in dyet and apparell; if they would leave their ruffling in Silkes and Velvets, and cut off their exceſſive furniture of ſilver and gold: and if they would practiſe the rule which they preſcribe to others, *to cut their coat according to their cloath*; their places would mainetaine them a thouſand times better than they doe.

Laſtly, whereas they make their unſufficient maintenance, a cauſe of joyning living to living, we ſee oftentimes how God bloweth upon their meanes, that his bleſſing goeth not with them, but that which they feare commeth upon them, and they live poorely, beggerly, hinderly, in all mens debt, and without credit in the world. On the other ſide, we may behold by daily experience how others, with a little living, joyned with a conſcionable diſcharging of their duty, doe maintaine themſelves and their families in a good eſtate, and with good credit among men.

Obiect. 3.

It is in his power to root up, that did plant: it belongeth to him to pull downe, that did build: he can deſtroy, that doth preſerve. But the poſitive Law of man appointed them their circuit and bounds, and conſequently may order them as it thinketh fit and convenient, and may give a diſpenſation and leave of abſence.

Anſw.

I anſwer, that Magiſtrates may not abrogate and aboliſh Lawes conſtituted and conformed according to Gods Lawes. Againe, the diviſion of Pariſhes is not from men, but of God. True it is, what quantity of ground ſhall be in every Pariſh, or where this piece ſhall lye, and where that, is meerely humane, as alſo to ſet their bounds: but that the people ſhould be ſorted and ranged into ſeverall meetings for the better hearing of the Word, is divine. For when the Scripture willeth Elders to be choſen for every Church, and that theſe Aſſemblies ſhould be with the greateſt convenience of order and comelineſſe; it is plaine, that thereby is preſcribed, a diviſion of nationall Churches into particular Congregations. For this cauſe *Paul* left *Titus* in *Creta*, that he ſhould continue to redreſſe the things that remaine, and ſhould ordaine Elders in every

Act. 14. 28. & tit. 1. 5. and 1 Cor. 12. 28.

every Citie. So the Apoſtles ordained Elders by election in every Church.

Againe, it may be ſaid, a man may have two livings, being by Law united, Therefore alſo before they be united. I anſwer, if the union be ſuch, that there may be but one body, and one competent and commodious reſort thereof together in one place, ſo as one Paſtor may fitly inſtruct them, and leade them out and in, in the duties of Religion, in the ſanctification of the Sabbath, in the practiſe of holineſſe, and in example of life: then it followeth, that albeit it be lawfull to make this conjunction, yet it is not proved lawfull before the union. It is lawfull, being made one Congregation, one Aſſembly, one Church, which is unlawfull ſo long as it remaineth divided, and maketh two Congregations, two Aſſemblies, two Churches. For the Miniſter may conveniently teach them together, whom he cannot conveniently teach aſunder; as the Schoolemaſter may teach his Schollers that belong to one Schoole, but not thoſe that belong to divers: and the ſhepheard feed and rule the flocke that paſtureth together, which he cannot doe when once they are ſevered.

Obiect. 4.
Anſw.

Moreover, if he be unlawfull, then eſpecially in this point, and for this cauſe, becauſe he receiveth maintenance where he doth not labour. But it is lawfull to take wages, where there is no worke done, as appeareth, 2 *Cor.* 11.8. Where *Paul* ſaith, *I robbed other Churches, and tooke wages of them to doe you ſervice.* I anſwer, the place is to be underſtood of extraordinary Miniſters, and of extraordinary occaſions, when, and where, no ſetled and ſufficient maintenance is eſtabliſhed, and therefore doth not prove the matter in queſtion. And whereas according to our diviſion of Pariſhes, lands oftentimes are occupied by ſorrainers and ſtrangers, and conſequently, Tithes and duties taken of them, without any feeding of them, it was ordained to eſtabliſh a certaine, knowne, and definite maintenance; and beſides, the Miniſter not failing in his calling, they may be partakers of his labour, whenſoever it pleaſeth them, at leaſt without his default.

Obiect. 5.
Anſw.

Furthermore, it is objected, that Paſtors are not tyed to particular places, but are diſcharged by a generall teaching. It skilleth not where they teach, ſo they be not idle. They are Miniſters of the Church of *England*, and therefore may preach in any part of the Land, and are blameleſſe. Therefore there is no unlawfull non-reſidency. For God hath ordained (ſaith the Apoſtle) *That they which preach the Goſpell, may live of the Goſpell.* I anſwer, they are not onely Miniſters of *England*, but of ſuch a particular Congregation, and have their maintenance of ſuch a particular Church, & therfore are bound to imploy their labour in that particular place. He that hath not a particular charge and Church to care for, will care indeed for no Church as he ought to care. For if that wch is cared for of all, is cared for of none: then he ỳ hath but a generall care of one place no more than of another, cõmonly neglecteth all. Whẽ God ſent *Ionah* the Prophet to *Nineve*, he ſinned in going to *Tarſhiſh*. If he had preached never ſo duely and diligently in that Citie, when God called him to another, he had not diſcharged the duty of a good Prophet. Beſides, whereas they ſay they are Miniſters of *England*, and therefore ſufficeth to preach in any corner or quarter of the land: they may as well ſay they are Miniſters of *Europe*, and be diſcharged conſequently of any farther duty to be required of them. Nay, ſome are ſo ſhameleſſe, as they dare openly avouch, that they are as much bound to the Church of *Ieruſalem*, if they might have acceſſe thereunto, as to that people that called them, and doe maine-taine them. Verily, this argueth little learning, and leſſe conſcience. For this were to change a Paſtor into an Apoſtle, a limited office into an unlimited, and as great a wonder as to bring all the world into the circuit and compaſſe of a little towne. And we ſee it is directly againſt the order of the Scripture, which calleth them Miniſters of ſuch and ſuch a particular Church; as of *Epheſus*, of *Pergamus*, of *Sardis*, and the reſt. So then generall teaching is Apoſtolicall, particular is Paſtorall, which is limited to a certaine place. Againe, it is a thing in

Obiect. 6.

1 Cor. 9. 14.
Anſw.
We muſt doe our worke, where we have our wages.
Ariſt polit. lib. 2.
Ion. 1. 2, 3.

Act. 20. 17. & 11. 5. Phil. 1. 1. Reve. 2. & 3. Matth. 28. 20. 1 Pet. 5. 2. Heb. 13. 17.

in it ſelfe unreaſonable, and to the people injurious, that they ſhould receive their Wages in one place, and performe their ſervice in another place: that one ſhould give them their hire, and another have the profit of their paines. Would not a man thinke he had wrong done him, if he hyring a ſervant, another ſhould take the labour of his hands? Or ſhould that ſervant be excuſed, who having wages paid him by his Maſter, ſhould apply himſelfe in another mans worke? Or, when a man hireth a ſhepheard to looke to his ſheepe, will hee not complaine if they be neglected, and another mans ſheepe fed and attended? Or, can ſuch a ſheepeheard thinke his duty diſcharged, albeit he be never ſo diligent and watching in looking to the ſheepe of another? A ſhepheard hath a particular Flocke to attend, which he muſt watch: a ſervant muſt diſpatch his worke that hath hired him. Thus it ought to be with every faithfull Miniſter, he hath his ſpeciall ground to Till, his proper houſe to build, his Flocke to feed, his City to Watch, his Army to leade, and may not wander out of the bounds and borders limited unto him.

Obiect.7. Others alledge in excuſe of this abſence, that many of them give neceſſary attendance upon their Lords and their Families, and being their houſhold Chaplaines, and ſo doing ſervice to great perſons, are forced to be abſent from their Cures. *Anſw.* I anſwer, this ſavoureth of covetouſneſſe, or of ambition, or rather of both. They have covetous hearts, and aſpiring mindes. If they have peculiar charges of their owne, who compelled them to be other mens Chaplaines? Or, if they be to attend upon their Lords, who compelled them them to take the charge of ſoules? It was an uſuall thing among the godly Kings of *Iudah*, to have their Prophets at their elbowes to teach them, to ſtirre them up to good things, and to keepe them from falling into ſinne. The Prophet *David* had *Gad* the *Seer* belonging unto him, who was with him in his baniſhment, and was as his Counſellour, he was retained both in proſperity and adverſity with him. And it is a commendable thing, not onely in Princes, but in men of State and high place, when they entertaine ſuch for a love of the truth, to inſtruct them and their families in the knowledge of godlineſſe: when they eſteeme them as the Miniſters of God, and give them (not ſingle, but) that double honour which Gods Word alloweth them: and when they can be content to heare the Law at their mouthes, and ſubmit themſelves to the obedience of that which is ſpoken unto them in the Name of the Lord. Yea, ſuch as are ſo entertained, may highly advance Gods glory, and doe great good with ſuch great men, and in ſuch great families, if they regard to doe good ſervice to God, rather than to themſelves: if they doe not flatter to pleaſe men, but deale carefully and conſcionably in their places. But ſuch as are of high calling, may have attendance and ſuch ſufficient ſervice done unto them by others, that are without Cures, and have no charge of ſoules committed unto them: and as they are willing to entertaine them, ſo they are able to maintaine them, that they ſhall not live of the Churches which they doe not inſtruct.

1 Sam. 22. 5. 2 Sam. 24. 11.

Obiect. 8. Laſtly, they pretend that they teach commonly by themſelves, but continually by their ſubſtitutes. They come often among their people, and teach them by Curates which they have ſet in their places,: and therefore they ſinne not by *Non-reſidency*. *Anſw.* I anſwer, this often teaching is not ſufficient, where continuall watchfulneſſe is required. The Lord never ſaid unto him [*Teach often*:] but preach the Word in ſeaſon, and out of ſeaſon. *He is accurſed that doth the worke of the Lord negligently, Ier.* 48.10. Diligence is required, where danger is feared. The flockes that are in danger of the Wolfe, are watched day and night. The Enemy is alwayes at hand, and watcheth his advantage by the abſence of the Paſtour. If they could covenant and agree with the adverſary, never to aſſault their charges, but at certaine times and ſeaſons of the yeare, and bargaine with him not to meddle in their abſence, they had ſome good pretence for their negligence, and might be ready to meete him when he commeth to tempt and ſeduce the people.

Gen. 31. 40. Luke 2. 8. Iſay 62. 6.

Againe,

Againe, they cannot be diſcharged by a Deputy, where they are to performe perſonall duty: neither are they freed from blame by other mens gifts, where they are to practiſe their owne gifts. Theſe are like to the Prieſts, who being commanded to beare the Arke upon their owne ſhoulders, did ſet it upon a Cart, and draw it with Oxen. So ought the Miniſters to feed their Flockes themſelves, and not put them to be fed of others. Some compare ſuch fooliſh and idle Paſtors that put over their charges to others, unto Harlots, which ſo ſoon as they have brought forth their children by & by cõmit them to be kept and nouriſhed of others, that they may ſooner give themſelves to their luſts againe. Others reſemble them to a man that doth marry a wife, and being himſelfe unapt for generation, or unwilling to give due benevolence, is content ſhee become fruitfull, and made the Mother of many children by another Father: ſo is he accounted and preſumed to be as vaine a man, who being eſpouſed and married to a Church (as a man to his Wife) doth uſe the helpe of others in getting ſpirituall children unto God. Hence it commeth to paſſe, that the places under them are badly fed oftentimes. For where the Maſter himſelfe (whoſe the ſheepe are) hath ſo little care of the people, it is not much to be marvelled at, that his ſervant the hireling hath as little. A certaine man being demaunded, how it came to paſſe that himſelfe being ſo fat, the beaſt upon which he rode was ſo leane, anſwered that himſelfe fed himſelfe, but his man fed his horſe: ſo if the queſtion be asked, how it faileth out oftentimes, that the Non-reſident hath a fat and full fed body, but a leane people? a man may anſwer and doe them no wrong, They feed their owne perſons themſelves, but their ſervant feedeth their people. We know that Chriſt Ieſus is the Shepheard, the chiefe and great Shepheard of the Sheepe, all other Paſtors but his ſervants and ſubſtitutes: and therefore themſelves being his Deputies, they cannot make a Deputy, no more than one ſervant diſcharge himſelfe by another. So then, we muſt know, that they can no more be ſaid to preach the Word, that preach by others, than to be reſident, that are reſident by others: or to bee godly that lead a godly life by others; and thus they may be ſaved by others, and themſelves go to hell. But as every man is bound to live godly himſelfe, ſo is every perſon bound to preach in his owne perſon. This appeareth under the compariſons and ſimilitudes of Builders, Captaines, Ambaſſadours, Stewards, and Shepheards, which we ſpake of before. When a man hath made choyſe of a skilfull and cunning Builder to build his houſe, the Worke-man hath not done his duty, if he put it out to be finiſhed by another. When a Prince hath made choyce of a Generall to leade his Army againſt the Enemy, he may not ſend another in his roome, and himſelfe ſit idle at home, but his alleageance bindeth him to goe in his owne perſon. The like we might ſay of the reſt. Thus we have ſeene at large, that the love betweene the Paſtour and people overthroweth the ordinary abſence, without juſt and conſcionable cauſes, the one from the other, ſo that if the Miniſter would aſſure his owne heart that he loveth the ſheepe, which he hath taken upon him to teach, he muſt ſhew it by feeding them with the wholeſome and heavenly paſtures of the Word of God.

Num. 7. 9. and 2 Sam. 6. 3.

Damaſus epiſt. 4.

Eſſen. lib 3. diſc. eſſ. ad 1. Tim. 5.

1 Pet. 5. 3.

Secondly, it reproveth ſuch as outwardly are in ſheepes cloathing, but inwardly are ravening Wolves unto the Flocke, not carefull Paſtors, not loving Parents, but ſuch as have no proviſion, no ſtore, no food, no bread of life to break unto them, but ſeek to ſtarve and famiſh them through want of Milk and meat to put in their mouthes. If they be reſident and remaine with them, and yet doe not inſtruct them, and preach unto them, it is all one as if they were abſent from them. If there be meate and drinke in the houſe, and none ſet upon the Table, or given to the children, they may dye and periſh for hunger.

Theſe idle Drones are no better than Murtherers and Man-ſlayers; nay, ſoule-ſlayers, which is the greateſt and moſt bloody Murther. For as the Steward that ſhould feed the bodies of ſuch as are in the family, and pineth them to

death is a Murtherer: and the Nurſe, that undertaketh the nouriſhing of the child, and yet either through daintineſſe or idleneſſe, or wilfulneſſe, will not draw out the breaſt, but ſuffereth the child to languiſh and periſh, is a murtherer of the child: ſo ſuch as are Stewards of Gods houſe, and Nurſes of Gods people, yet feed not their ſoules, but ſtarve them to death, are Blood-ſuckers and Murtherers in the higheſt degree. They are worſe than the Canibals that live upon blood: for theſe live upon the ſoules of men, and carry them headlong to hell. The Lord complaineth in the Prophet, *That the people periſh through want of knowledge.* Such as are blindly led, doe fall into the Ditch with their blind Leaders. The bloud of ſuch as periſh in their ignorance through want of teaching, ſhall be required at the Watch-mans hand. The Prophet *David* having the water of the Well of *Bethlehem* (that he longed and luſted to taſte) brought unto him, yet would not drinke thereof when he had it, but powred it for an offering unto the Lord, becauſe it was the blood of the men that went in jeopardy of their lives. O that theſe men would conſider of their ſinne, and had a feeling of their iniquity, that they eat and drinke the blood of men, and maintaine themſelves by the deſtruction of their ſoules. Suppoſe he leade an unblameable life, give good example to others, keepe hoſpitality, fill their bellies, make peace among his neighbours, be able privately to exhort and comfort them, and to performe other workes of charity: yet he hath not diſcharged the duty of a Miniſter, unleſſe he preach unto them diligently and faithfully, and divide the Word of truth aright.

Hoſ.4.6.

Ezek.3.18.

2 Sam.23.17.

Uſe 3.

Laſtly, ſeeing the Miniſter and people ought to be as Father and Sonne, this ſheweth the duty of the people that are under their Miniſtery, that they regard their Miniſters as their Parents, honouring them, yeelding them due recompence, eſteeming them as workers together with God, to beget them to Chriſt, to turne them to ſalvation, to nouriſh them up, and continue them in the eſtate of Chriſt. Nay, we ſhould account of them (if it be poſſible) more than of naturall Parents. Of our parents we have received onely to be; Of our Miniſters we have received to be well. Of our Parents we have taken our firſt birth: of our Miniſters we have obtained our ſecond birth. Of our Parents we have beene brought into the world by generation: of our Miniſters wee have beene brought into the Church by regeneration. Our firſt begetting was to death: our ſecond or new birth, is to life and ſalvation. By the firſt birth we are heires of wrath: by the ſecond we are made the ſonnes of God. So then, if it be better for us to be borne againe of water and of the holy Ghoſt, which cannot proceed from the will of the fleſh, nor from the will of Man, but of God: we ought to eſteeme of thoſe that are Inſtruments of our Regeneration, as dearely and tenderly as if they were our Parents, and to ſay with the Apoſtle; *How beautifull are the feet of them which bring glad tidings of peace, and bring glad tydings of good things?* Hence it is that he ſpeaketh to the *Theſſalonians, We beſeech you Brethren; that ye acknowledge them that labour among you, and are over you in the Lord, and admoniſh you, that ye have them in ſinguler love for their workes ſake.*

Iohn.1.13.

Rom.10.15.

1 Theſ.5.12.

The fift Commandement calleth and comprehendeth, all Paſtours under the Name of Parents, to teach us to know thoſe that have begotten us unto the Lord, and to note (if it be poſſible) the time, the meanes, and the perſon that hath brought that bleſſing upon us. It hath beene an old and ancient cuſtome, for men to celebrate their birth day, as we ſee in *Herod*, who vſually made a great feaſt at it: much more oughteſt thou to make thy New-birth day, wherein thou waſt borne againe and made the child of God, a day of ſolemnity never to be forgotten, and to rejoyce therein above all things, and times in the world. This reproveth thoſe that regard not to heare them, nor care to attend to their Doctrine. For as God condemneth the abſence of the Paſtour from his owne people; ſo he reproveth the abſence of the people from their owne

Matth.14.6.

Paſtour.

Pastour. Some hold of *Paul*, some of *Cephas*, some of *Apollos*, and delight more in the gifts of a Stranger, than in the Ministery of him whom the Lord hath placed over them. But may we heare none but our owne Pastors? What if they be unapt to teach, and unable to instruct? I answer, we may heare others, and prove many spirits, but we ought not willingly to be absent from our owne assemblies, where our presence and company is especially required. I am no Patron of unpreaching Prelats, I wish them either reformed, or removed: eyther amended or deprived. If a man want food at home, he may lawfully aske bread and take reliefe abroad: but when a man is plentifully stored, or at least, competently and conveniently provided for at home, it is a shame to take the bread that is appointed for others. Be it that other Pastors have greater gifts of learning, of zeale, of utterance, than our owne: yet we are bound to heare them, to pray for them, to attend upon them, as they attend upon us. He hath commanded every man to eate his owne bread, and to drinke the water of his owne Cesterne, contenting himself with his owne estate, not envying the better estate of another. *Obiect.* *Answ.* Prov. 5. 15.

We see how mercifully the Lord dealeth with those of the lower and poorer sort, who have little and the same homely provision of fare, in comparison of others that are full fed, and fare deliciously every day, and are charged with many children to bring up; yet both they and their children are as healthfull in body, and as strong in their limbes, as comely in countenance, and as well graced in their outward persons, as they that abound in Wealth, and their Cuppes over-flow in all the dainties and delicacies of the World. So we may be well assured, that the Lord will much more provide for our Soules, and blesse their provision that he hath appointed for us, albeit it be but meane and simple. When a man is sicke in body, he will preferre that Physition which knoweth best the state of his body, who is most likely to doe him most good; although perhaps some other be better learned and deeper skilled. Thus ought it to be with us, our owne Pastour, which is the Physition of our Soules, knoweth best our estate, seeth whereof wee have neede, understandeth the nature of our disease; and consequently, is best able to restore us to health againe. He that hath more learning, may profit by him that hath lesse, may profit (I say) even in knowledge. For the Lord speaking by the mouth of his Minister, whom he hath in some measure furnished with gifts, many times teacheth the wise by the simple, and the great learned man, by him that is inferiour to himselfe. The Lord Iesus was oftentimes present at the Sermons of *Iohn*. The Prophets that were extraordinarily called, disdained not the Ministery of the Priests, but were content to learne the Law of them. This is the Lords doing, to advance his owne glory, and to humble the highest Teachers of the Church. The Apostle hoped to profit by the *Romanes*, as they should by him. Every Congregation or Parish, should consist of so many Christians as can meet at one assembly. Deut 8. 2. Dan. 1. 13, 15. Ioh. 1. 29. Hag 2. 11, 12. Rom. 1. 12.

The Apostles directed by the Spirit of God, were the Authors of this division and distinction; who having converted many to the Gospell, separated them, and ordained them Elders, not onely according to the number of their Cities, but also according to their severall multitudes, which are called Churches. For even as God hath distributed the Civill State of the world into kingdomes, Provinces, Shires, Cities, and other Dominions, and hath ranged them into severall assemblies, for the better ordering and edyfying of them: and therefore the distinction of particular Churches, is not of humane invention, but of divine institution. Reasons why the people should attend their owne Pastors.

Hence it may be concluded and inferred, that one Pastor cannot be over all assemblies, nor all assemblies under one Pastor. Every Shepheard must have his owne flocke, and every flocke must know his owne shepheard. There is a neere band and mutuall conjunction betweene these two. The Minister is char-

charged with his owne people by the ordinance of God, he muſt attend the flocke committed to his care and Cure, over which the Lord hath made him Watch-man and Over-ſeer. This is the knot that tyeth the people faſt to their owne Paſtour. Every one in the civill State knoweth his owne City, and to what company he and his whole houſe doth belong. Every ſouldier knoweth his owne Colours. Every Company in the City, knoweth to what juriſdiction he belongeth. So it ought to be in the Church of Chriſt, every particular Chriſtian ſhould be annexed unto one certaine aſſembly, and be there enrolled as a member of that ſociety, to live under the Miniſtery and government thereof. For where ſhall we rather hope to receive good, than under that which the Lord hath ſet over us? Or from whom rather ſhall we expect the bleſſing of God, than from him whoſe labours he hath promiſed to bleſſe? Hence it

Heb.13.17. is that the Apoſtle ſaith; *Obey them that have the over-ſight of you, and ſubmit your ſelves, for they watch for your ſoules, as they that muſt give accounts, that they may doe it with joy, and not with griefe, for that is unprofitable for you.* Here he addeth many reaſons, as it were upon an heape, to urge us to this duty. If they watch for our ſoules, we alſo ought to waite upon them. If that they muſt render an account for our ſoules, we muſt alſo render an account of their labours beſtowed upon us. If they muſt doe it with joy, and not with griefe, wee are charged by our obedience to the Goſpell, and by ſubmitting our ſelves to the Miniſtry of our owne Paſtors, to miniſter all comfort, and give them cauſe of rejoycing in their labours. But if we ſever our ſelves from them, and refuſe their Miniſtery; we grieve them, not comfort them: we diſcourage them not encourage them: we afflict them, not rejoyce them. It is therefore a moſt vaine pretence, and great folly of ſuch as being reproved for their negligence, in reſorting to their owne Paſtors; anſwer, that they can profit more by another, they can be edified better in another place, whereas peradventure, they regard not to heare any man, and contemne the Goſpell, out of whoſe mouth ſoever it proceed and be uttered. Beſides, we have greateſt hope of receiving bleſſing from our owne Paſtor, and every member of the ſame aſſembly, muſt ſeeke the Lord, and ſerve him in the place appointed unto us for that purpoſe, and therefore we ought not to withdraw our ſelves from thence, where our

2 Cor.5.15. preſence is required. If God have put the word of reconciliation into his mouth, to ſay unto us in the Name of the Lord, be ye reconciled unto God, and have made him an Ambaſſadour to ſpeake in his Name; who is hee that ſhall over-rule the ordinance and counſell of God, or refuſe to ſubmit himſelfe unto his moſt holy and mercifull aſſignement? Secondly, this convinceth and reproveth thoſe, that contemne, deride, ſcorne, abaſe, abuſe, and revile their Miniſters.

Theſe are ungodly and ungracious Children, that thus behave themſelves toward their ſpirituall Fathers, and bereave themſelves of the bleſſings that belong to ſuch as obey their Parents. Theſe are like to curſſed *Cham*, that mocked his Father, and heard an horrible curſſe denonnced againſt him,

2 King.2.24. which tooke effect afterward in his ſeaſon: or to thoſe malicious Children, which mocked the Prophet, ſcorned him and his calling, and brought upon themſelves the Iudgements of God. If we follow their ſinne, let us looke for their end: if we walke in their wayes, we muſt be aſſured of their wages: and if we imitate their deeds, we ſhall be partakers of their deſtruction. How many are there among us, that are growne to that height of ſinne, that they regard not the doctrine that is delivered, but ſet themſelves againſt the Miniſter that doth deliver it? Theſe men are growne to be ſhameleſſe and impudent, that regard not the meanes of ſalvation, nor eſteeme of the ordinance of God, nor deſire to heare of their ſinnes. Theſe have ſtiffe neckes and hard hearts, they are come to ſit downe in the ſeat of the Scorners, and they ſhall have the reward of Scorners. And let all ſuch as will know nothing

thing elſe, learne this as a certaine rule gathered out of the continuall Tenor of the Scriptures, and the conſtant courſe of Gods judgements, that when once they begin to make a mocke of ſinne, and of the meanes that ſhould recover them out of their ſinne, then wrath is not farre from them, but is neere unto them. The more preſumptuous and ſecure they are, the neerer to deſtruction. Wee ſee this in the people of Iſrael, 2 *Chron.* 36. 16. When once they began to dally with God; nay, with their owne ſoules, and mocked the Meſſengers that the Lord God of their Fathers ſent to them, riſing early and late (for he had compaſſion on his people, and his habitation) he brought upon them the King of the *Chaldeans*, who ſpared neither yong man nor Virgine, neither ancient nor aged, God gave all into his hands. This is a fearefull example of his judgements, that fell upon this people for their contempt of the Word, and miſuſing the Meſſengers that were ſent unto them; to teach all men to beware, and be warned of falling into the ſame ſinne, and returne betimes, that (if it be poſſible) his plagues may be prevented by timely repentance. Few that runne thus farre looke backe againe, to ſay, what have we done? When the meaſure of ſinne is perfected, the time of judgment is haſtened. Howbeit God is able to touch and to turne their hearts; and his Word before contemned, if now it be beleeved, is able to ſave their ſoules.

2 Chron. 36. 16.

[*Whom I have begotten in my bonds.*] Before wee heard how the Apoſtle calleth *Oneſimus* his ſonne. In theſe words he expreſſeth how he became his ſonne; namely, that by his Miniſtery hee begat him to God, and turned him to beleeve the Goſpell. Hee ſetteth downe the force and efficacie of the Miniſtery of the Word, and ſheweth, that it is not an empty ſound, and an idle noyſe of waſte words vaniſhed in the aire without fruit or profit, as fooliſh and frantick ſpirits doe blaſphemouſly report; but is an effectuall inſtrument, whereby God worketh the Regeneration, Converſion, and Salvation of men. Hereby wee learne, that men are regenerated and borne a-new by the Miniſtery of the Word to bee the Children of God, and Coheires with Chriſt of eternall life, God working by the meanes of his Word, and by the Miniſtery of his Servants, whereby he conveyth it unto us, his Spirit being the powerfull Applyer, Bleſſer, and Effectour of this new-birth. So the Apoſtle ſaith, *In Chriſt Ieſus through the Goſpell I have begotten you.* The Prophet *Ieremiah* teacheth, *That his Word is like a fire, and like an Hammer that breaketh the Stones.* It is able to burne up and conſume our corruption, and to mollifie our ſtony hearts, that we may have hearts of Fleſh. This the Apoſtle *Peter* ſpeaketh; *Wee are borne againe, not of mortall, but of immortall ſeede, by the Word of God which endureth for ever, and this is the Word which is preached among you.* In like manner *Iames* ſaith; *Of his owne will begat he us with the Word of truth, that we ſhould bee as the firſt fruits of his Creatures.*

Doct. 3. The preaching of the Word is the meanes of regeneration.

1 Cor. 4. 15. Ier. 23. 29.

1 Pet. 1. 23. 25. Iam. 1. 18.

To conclude, *Elihu* ſetting downe divers meanes that God hath, and uſeth to inſtruct man, and to draw him out of ſinne unto himſelfe, maketh this one, and one of the principall; *If there be a Meſſenger with him, or an Interpretour, one of a thouſand, to declare unto man his righteouſneſſe, then will hee have mercy upon him, and will ſay; Deliver him that hee goe not downe into the pit, for I have received a reconciliation.* Theſe teſtimonies, both of the Prophets and Apoſtles, are plaine to prove, that the Word preached is the ordinary Inſtrumentall cauſe of our converſion and regeneration, and the meanes that God hath ſanctified to bring us to bee members of the Church, and Heires of ſalvation.

Iob 33. 23, 24.

Reaſon. 1. The Reaſons are very plaine to confirme this point of Doctrine. Firſt, the Word is of a moſt powerfull and piercing Nature, it is hotter than the fire, it is ſtronger than the Hammer, it is ſharper than the ſword, it is ſweeter than

than the Honey & the Hony-combe: it is better than Gold, & Pearles: more comfortable then Wine, more sweete then the Honey, more profitable than the Raine, more comfortable than the Dew that falleth upon the Herbes. It is able to make the blinde to see; a crooked man, straight; a Bond man, free; a Sicke man, whole; nay, a Dead man, it is able to raise from death to life. This is a great worke, it is a wonderfull miracle that God worketh in the time of the Gospell. Wee are borne dead in sinnes and trespasses, without Faith, without Repentance, without Grace, without Hope, without Sanctification, without Salvation: but the Word of God is able to bring restoring of sight to the blinde, deliverance to the Captive, liberty to the bruised, healing to the broken-hearted, and life to the dead. This is noted, as the end of *Pauls* calling and sending to preach the Gospell; *To open their eyes, that they may turne from darkenesse to light, and from the power of Satan unto God, that they may receive forgivenesse of sinnes, and an inheritance among them that are sanctified by faith in Christ Jesus.*

Ephes.1.1.

Act.26.18.

Thus also the Author of the Epistle to the *Hebrewes* writeth; *The Word of God is lively and mighty in operation, and sharper than a two-edged sword, and entreth through even unto the dividing asunder of the soule and the spirit, of the joynts and marrow, and is a discerner of the thoughts and intents of the heart.*

Heb.4.12.

If any aske the question how it hath this power? I answer, not by any inherent quality in it selfe, nor by any force it receiveth from man that preacheth it, but from the supernaturall power of God, who is mighty in the hearts of men, rejoycing the heart, converting the soule, giving wisedome to the simple, granting light unto the eyes, and keeping from presumptuous sinnes by it.

Gal.2.and Psal.19.7,8, 13.

Reason.2.

Secondly, that way whereby God worketh faith in us, by the same meanes he beginneth our new birth, and maketh us his owne Children. But the ordinary meanes to worke faith in us, is the preaching of the Word; *For how shall they call on him in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they heare without a Preacher? And how shall they preach, except they be sent? So then faith is by hearing, and hearing by the Word of God.* We see hereby, that faith is the cause and beginning of repentance: we see also that faith is wrought by the Word, and therefore by necessary consequence, repentance must come by the Word. Here are three things offered to our considerations; the Word, Faith, and Regeneration. Regeneration is a fruit of faith: Faith is an effect of the Word; the Word is preached by the Minister. Now, it is a true rule, that the cause of the cause, is also the cause of the effect, and therefore the preaching of the Word being the cause of Faith, which causeth repentance and regeneration, must also needs be the cause of repentance, and of regeneration.

Rom.10.14, 17.

Cause of a cause of cause of cause.

Reason.3.

Thirdly, it is the ordinance of God to worke this good worke of regeneration in us, because we cannot by our wisedome, or any naturall gifts in our selves (though most esteemed in our owne eyes, and greatly magnified by others) attaine sanctification of life, or beleeve unto salvation. This the Apostle testifieth, 1 *Cor.* 1. and maketh this the reason why God will save us by the hearing of faith preached; *Seeing the world by it owne wisedome, knew not God in the wisedome of God, it pleased God by the foolishnesse of preaching, to save them that beleeve.* There is a double knowledge of God, and a double way to know him: one, Naturall, the other Spirituall. Naturall, by the light of the Creatures, by the view of the world, by beholding the heavens, which declare the glory of God, whereby the eternity, the Majesty, the power, the wisdomes, the greatnesse, the goodnesse of God doe appeare. Spirituall, by hearing and hearkening unto the Word of God, which not onely beareth witnesse to those essentiall properties of God, more sufficiently and fully

1 Cor.1.21.

Psal.19.1. Rom.1.19.

fully than the former, but setteth downe distinctly the Trinity of the persons, and the mercy of God toward the Elect, promised and performed unto them for Christs sake. Naturall reason is blind in the matters of God, and though it may serve to make us without excuse, it cannot suffice to bring us to salvation without a farther and better guide. So then, the Lord, to make the wisedome of the world foolishnesse, and to gaine glory to his owne Name, and to shew that he hath vouchsafed that grace and mercy to us which he denyed to the wisest among the *Gentiles*, that were learned and skilfull in all humane knowledge, but were utterly ignorant of his Word; hath raised up to us a light which they never saw, and made us to heare the sound of a voyce which they never heard. Seeing therefore the Word preached is of so great force, that it causeth faith in us, which all the wisedome of the World could never worke: it followeth, that this Word of God, is the ordinary cause or Instrument of our conversion and salvation.

This is so plaine and pregnant a truth, that it is greatly to be wondred, that any should stumble or stagger at it, and that all doe not submit themselves unto it. But because doubts arise, and Objections are made against this point and principle, plainely proved, and firmely established by reasons out of the Scripture; let us see what they are, and how they may be answered. First of all, it is objected, that there are other meanes effectuall, to worke faith, and to bring to repentance: as affliction, or private admonition. Touching affliction, such as lived in Idolatry, in ignorance, in uncleanesse, that savoured wholly of the flesh, and nothing at all of the Spirit, have been brought to confesse and forsake their sinnes, and to humble themselves under the mighty hand of God; some being afflicted in body as *Manasseh*: others, troubled in conscience, feeling the wound of the Spirit, and groaning under the stroke of Gods judgements, as *Paul* in his conversion, have by this meanes had faith and repentance given unto them. And touching private exhortation, it is made avayleable to turne us to God. Hence it is, that the Apostle teaching that a beleeving Husband may with a safe conscience use the company of an unbeleeving Wife, and a beleeving Wife use the company of an unbeleeving Husband, so that the one ought not to depart from the other: hee useth this Reason, *For what knowest thou, O Wife, whether thou shalt save thy Husband? Or what knowest thou (O man) whether thou shalt save thy Wife?* So the Apostle *Peter* setting downe the Wives duty toward her husband, saith, *Let the wives be subject to their owne husbands, that even they which obey not the Word, may without the Word be wonne by the conversation of their Wives.* Where we see, that some are won to the faith, without the preaching of the Word. I answer, it is true that God blesseth and sanctifieth many meanes beside the preaching of the Word, to the good of his children, as meditation, conference, private instruction, prayer, feare of Hell, and such like. Notwithstanding, many even of them that are converted to God, are deceived in the meanes and Instrument of their conversion. For, albeit such as are afflicted are brought to know themselves, and to acknowledge the damnable estate wherein they stood, yet it is not the affliction it selfe that wrought their conversion. The trouble that they sustained and endured, whether it were in body, or in minde, or in both, was sent by the goodnesse of God upon them, to bring them to a love of the Word, who before loathed it, and made no account or reckning of it. This is it which the Apostle teacheth, *That by the Law commeth the knowledge of sinne.* So affliction may lay before us the knowledge of our sinnes, but it cannot take them away: it may shew us our wound, but it cannot helpe us, and heale us: it may cast us downe, but it cannot raise us up: it may bee a Schoole-master to bring us to Christ, but it cannot make us partakers of Christ. It is like a sharpe Needle, which doth not, nor cannot sow the cloth, but it is necessary to prepare the way for the thred; or it is like an easing or a fretting

Objections brought to prove preaching not to be the ordinary meanes to beget faith. *Ob.* 1.

Acts 9.6.

1 Cor 7.12, 13,16.

1 Pet. 3.1.

Answ.

Rom. 3.20.

a fretting corrosive, which cannot cure; but yet it is profitable to make the way for the healing application, for the afflictions that God layeth upon us, may bring us to the sight and knowledge of our sinnes, and to the consideration of the curse which we deserve, and to the feeling of the flashes of hell fire: howbeit cannot worke faith in us, nor assure us of pardon, nor apply to us the promise of God touching the remission of sinnes. It maketh a good beginning, but cannot bring the worke to perfection. The like may bee said of private exhortation, and a godly conversation, which the Apostles affirme may be meanes of salvation to others: it is not spoken to lessen or weaken the authority or efficacy of publicke preaching, as if it were not the ordinary meanes to conceive, nourish, and encrease faith in us; neither is it simply to be understood that they are able to convert the soule, but only that they are good occasions, fit inducements, and profitable helpes to draw us and allure us to a liking, and loving, and longing after faith. For when a man that is not a Christian, but an Infidell, beholdeth the holy, pure, and chaste conversation of his Wife after her calling to the knowledge of the truth, and her subjection and obedience toward himselfe, he may be mooved to embrace the Christian Religion, whereof he seeth such worthy fruits. Wee have a noble example hereof, in the woman of *Samaria*, who perswading the men of the City to goe out and heare Christ, they said unto her after they had heard his preaching, *Now we believe, not because of thy saying, for we have heard him our selves, and know that this is indeed that Christ the Saviour of the world.* The exhortation of this woman prevailed with them to heare Christ, and by their hearing they were converted: she was the cause of their hearing, their hearing was the cause of their beleeving; she was the instrument that brought them to Christ, and he wrought faith in them, when they were brought unto him.

Joh. 4.39.42.

Obiect. 2. Secondly it is said that reading is preaching, and therefore it is a sufficient meanes of salvation. To this purpose they quote *Acts* 21. *Moses of old time hath in every City them that preach him, seeing he is read in the Synagogue every Sabbath day.* Loe (say they) he is preached when he is read, therefore the bare reading must needs be preaching; yea, some adde it is better than preaching, because when they heare the Scriptures read, they know it is the Word of God; but when they heare mens preaching, it is mens exposition and interpretation, and they know not whether it be true or false, sound or unsound, right or wrong. *Answ.* I answer, this objection falleth of it selfe, and it is overthrowne by that, whereby it is sought to be strengthened. For if reading be preaching, then reading cannot be better than preaching, inasmuch as nothing can be better or worse than it selfe. It is not denyed but the Word (*Preaching*) may in a generall sense include not onely the reading of the Word, but any other way of declaring and publishing the power, truth, glory, and workes of God, *Rom.* 2. 20. 21. *Psal.* 19. 1, 2. but then it is not used as we take the Word in the state of the question. For we meane by preaching the expounding of the Scripture, according to the proportion of faith, and applying thereof according to the capacity of the hearers. And thus they are set downe in the place alledged before, as two distinct things, one accompanying and following the other, according to the ordinance of God, and practise of the servants of God. Hence it is, that the Apostle giveth this as a duty and direction belonging to *Timothy*, *Till I come, give attendance to reading, to exhortation, and to Doctrine.* So it is said in the booke of *Nehemiah*, *The Levites caused the people to understand the Law, and the people stood in their place, and they read in the Booke of the Law of God distinctly, and gave the sense, and caused them to understand the reading.* Likewise when Christ came to *Nazareth*, where he had beene brought up, and went into the Synagogue on the Sabbath day, he stood up, *He opened the booke, and read the Scripture:*

Mark. 1. 45. & 5. 20. & 7. 36.

1 Tim. 4. 13.

Nehe. 8. 7. 8.

Luke 4. 17.

then

then he opened the Booke, he ſate downe, the eyes of all of them were faſtned on him, and he began to preach unto them. Thus alſo we ſee, that when the Apoſtle *Paul* wrote his Epiſtle to the *Romanes*, he excuſed himſelfe that he could not come to preach unto them, *For he longed to ſee them, that he might beſtow ſome ſpiritu-all gift among them, and acknowledged himſelfe a debtor to the Greekes, and to the Barbarians, to the Wiſemen, and unto the unwiſe, ſo that as much as lay in him, hee was ready to preach the Goſpell to them alſo that were at Rome.* Whereby we ſee, that preaching and hearing, are not writing and reading: and therefore, as the Apoſtle when he wrote, did not preach, ſo the people when they read, did not heare. Rom.1.11. 14.15.

Moreover, if we ſhould reaſon a little farther with ſuch as preferre ſimple reading before ſound preaching, how doe they know that the Word which they heare read, is the Word of God? For the Scripture inſpired of God is the Originals, the *Hebrew* of the Old Teſtament, the *Greeke* of the New Teſtament, in other tongues it ſpeaketh not but by an Interpreter; for from theſe two tongues and languages, the Scriptures were turned and tranſlated by men, into the *French* by *Frenchmen*, into the *Dutch* by *Dutchmen*, into the *Engliſh* by *Engliſhmen*, and ſo of all other Nations. So that when wee reade, or heare read the Scriptures in our owne tongues, wee reade and heare read the tranſlations of men: as when this Word is preached we heare the expoſitions and interpretations of men. And hence it is, that the tranſlations, even the beſt tranſlations which are among us, may be amended and corrected, according as it pleaſeth God to give greater ſight, and better inſight into thoſe learned Languages, and as time diſcovereth the wants and imperfections of them. But the Scriptures themſelves are free from all errour, no weakeneſſe can be diſcovered in them, they cannot be made better by the judgement of men, or by length of time. For all Gods workes are pure and perfect, and no man can controule any thing in them. If this be true (may ſome ſay) that the tranſlations of the Scriptures are in ſome ſort the worke of man, how ſhall the people know when they have and heare the Word of God, and when they have and heare the word of man? This may ſeeme to leave them in a maze and mammering, and to hang their faith upon the will of men, that they ſhall not know what to beleeve. I anſwer, they muſt have in all doubts that ariſe, and in all Controverſies that doe trouble them, they muſt have (I ſay) recourſe to their faithfull and learned Paſtors, whoſe care over them, and love unto them, may give them hope that their ſenſes are exerciſed in the wiſe diſcerning betweene good and evill. Whereby, by the way we may ſee, the neceſſity of having Paſtors and Teachers, able to teach, to convince, to correct, to inſtruct, to comfort, to reſolve ſuch doubts and demaunds as are moved unto them. Beſides, the people of God have for their direction, both the helpe of comparing one place of Scripture with another, and the aſſiſtance of the Spirit, to leade them unto all truth that ſhall bee neceſſary for them to ſalvation.

Moreover, if we ſhould demaund of theſe men that are wiſe in their owne eyes, how they know the Word read to be the holy Scripture, what will they anſwer? Will they ſay, by the authoritie of the Church, or by the teſtimony of the Spirit? But whatſoever they ſpeake, they muſt ſpeake againſt themſelves. If they ſay by the Church, the Church alſo ſetteth forth the preaching of the Goſpell, and chargeth us to heare the ſame at the mouth of the Miniſter. Will they ſay by the Spirit? The ſame Spirit will leade them into all truth, and open their hearts to attend their preaching Miniſtry, if they be led by the Spirit of God. Wherefore to conclude, and to returne to the former objection, ſuch as hold reading to be preaching, or better than preaching, are either ſuch as are Idoll-ſhepheards that cannot preach, or idle Shepheards that will not preach, or ignorant people that cannot judge, or carnall Goſpellers,

[illegible] of such conceited sluggards, as live un- [illegible] reading [illegible] doe daily heare Sermons, condemne the Priests and Prophets [illegible] of wisedome and discretion, to [illegible] of ignorance to know and understand what is most [illegible] endeavour to hide from them that which is most pre- [illegible] to hide from them that which is most availeable [illegible] done, if reading be better, they are to be blamed that [illegible] the better. Surely, they would never have preached [illegible] if bare reading had beene as effectuall. Moreover, the reading Minister by this reason, should be the best Minister, and reading a better [illegible] preaching; yea, every child might be a better Minister than he that preacheth the Word. And then, what should we doe with Vniversities and Schooles of learning, which are the Nurses and Seminaries of the Church, to traine up able men, and to furnish them with gifts of knowledge? But the gifts which Christ bestowed for the edification of his Church, when he ascended on high, and led Captivity Captive, are all preaching gifts. The want of gifts which the Prophets complaine to have beene in the guids of the people, was not of reading and reciting the words out of the booke, but the gifts of preaching and expounding the Scriptures. Hence it is, that God rejecteth those that be ignorant, as unfit and unable Instruments of salvation, *My people are destroyed for lacke of knowledge, because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me.* And in another place, *The Priests lips should preserve knowledge, and they shall seeke the Law at his Mouth, for he is the Messenger of the Lord of hosts.* Lastly, the preaching of the Word is acknowledged and confessed to bee the onely essentiall marke of the Church, so that it alone is of force to worke faith and salvation.

Ephes.4.11. 12.13. Esay 56.10. Hosea.4.6. Mal.2.7. Esay.49.22. 2 Chro.15.3.

Thirdly, if reading of the Scriptures be not an ordinary meanes to worke Faith in Christ, and Repentance from dead workes, as well as the lively preaching of them, it will follow that the Ministers themselves want the ordinary meanes, because they by reading doe furnish themselves to preach to others, but seldome doe heare others preach. I answer, they want not the ordinary meanes from their owne preaching, though they have no other, though they heare no other. They have faith before they enter into that calling, but it is confirmed by their owne Ministry. Hence it is, that the Apostle moving *Timothy* to give himselfe to reading, to be diligent in exhortation, to plant sound Doctrine, and to encrease in such gifts as were bestowed upon him, addeth, *Take heede to thy selfe, and unto learning: continue therein, for in doing these, thou shalt save both thy selfe and them that heare thee.* Where wee see, he sheweth that his Ministery should be a meanes not onely to save others, but to save himselfe. And there is no faithfull Minister, but in reproving others, he reproveth himselfe; in teaching others, he teacheth himselfe; in threatning others, he threatneth himselfe; in comforting others, he comforteth himselfe; in strengthning others, he strengthneth himselfe; yea, hee findeth and feeleth his owne Ministry as forcible and powerfull to his own soule, as ever he perceived the Ministry of another. The threatnings of God denounced by his owne mouth in the Name of God, have made him shake: the consolations that he hath pronounced, have entred into his soule, and refreshed his bowels. And of this we have from time to time to our owne comfort, a blessed experience. Besides, if the Lord would blesse other wayes and meanes to the Minister, who is necessarily restrained by the commandement of God, and the discharge of his calling from the hearing of others, what is that to the people, who are charged to heare the Law from their mouthes, and no way hindred from the performance of this duty? so that they must follow the way that God hath left unto them, that is; to attend to the ordinance which he hath chalked out unto them.

Obiect.3.

Answ.

1 Tim.4.16.

Rom.2.21.

Fourthly,

Fourthly, it may be ſaid, that Chriſt appointed reading to be an ordinary meanes to beget faith, when he ſendeth out his Apoſtles into the world, to teach all Nations, which includeth a Commandement to teach them by writing, as well as by word, and conſequently implyeth, that the people ſhould be taught as well by reading their writings, as by hearing their preachings, to come unto faith. Hereupon it is, that Chriſt willeth the people to ſearch the *the Scripture, becauſe in them they thought to have eternall life, and they did teſtifie of him.* And the Apoſtle *Iohn* ſaith, *Theſe things are written that yee might beleeve, that Ieſus is that Chriſt, that Sonne of God, and that in beleeving yee might have life through his name.* So *Abraham* ſaid to the rich man: *They have Moſes and the Prophets, let them heare them.* I anſwer, the commandement given to the Apoſtles, concerneth principally the preaching of the Goſpell by word of mouth, and lively voyce uttered in the hearing of the nations, and therefore ſome of them wrote more, ſome of them leſſe, ſome of them nothing at all. But if the commandement had been as generall for writing as for preaching, none of the Apoſtles would have omitted it, nor could have ſtayed their pennes without a manifeſt breach of their owne duty, and Gods commandement. Now, ſo farre as their writing was one kinde of teaching, and included in that word, the meaning is for confirmation and preſervation of that truth which they delivered and preached among them. Thus the Apoſtle ſpeaketh to the *Corinthians, I declare unto you the Goſpell which I preached unto you, which ye have alſo received, and wherein yee continue, and whereby ye are ſaved, if ye keepe in memory after what manner I preached unto you, except ye have beleeved in vaine.* Likewiſe writing to the *Romanes, I my ſelfe am perſwaded of you, (my Brethren) that ye alſo are full of goodneſſe, and filled with all knowledge, and are able to admoniſh one another: nevertheleſſe, I have ſomewhat boldly after a ſort, written unto you as one that putteth you in remembrance, thorough the grace that is given me of God.* So the Apoſtle *Iohn* ſaith, *I have not written unto you, becauſe ye know not the truth, but becauſe ye know it, and that no lye is of the truth.* Whereby we ſee, that they wrote to thoſe to whom before they had preached, to confirme them in the truth, which they had imbraced and received. They did not write to them that were wholy ignorant of the truth, and had never heard the Goſpell: but to ſuch as they had taught, to the end that either ſtanding in it, they might be eſtabliſhed; or being falne from it, they might be recovered and reclaimed. Thus he commendeth the *Theſſalonians*, becauſe they had kept all the ordinances and traditions received from him; and thus he telleth the *Galathians, That he marvelled much that they were ſo ſoone removed away unto another Goſpell, from him that had called them in the grace of Chriſt.* It remaineth therefore, to anſwer ſuch teſtimonies as are alledged to juſtifie the ſufficiency of reading, and to make it an ordinary meanes of ſalvation.

Obiect. 4.

Matth. 28. 14.

Iohn 5. 39. and 20. 31. Luke 16.

Anſw.

1 Cor. 15. 1, 5.

Rom. 15. 14, 15.

1 Iohn 2. 21.

1 Theſſ. 3. 12. Gal. 1. 6.

Touching the place, *Iohn* 5. commanding the ſearching of the Scriptures, Chriſt Ieſus in the ſame referreth them to the Scriptures or word written, to correct their judgements touching himſelfe, his perſon, and offices. For, whereas they beleeved not the Sermons of Chriſt, and the Lord Ieſus could not ſafely referre them to the chaire of the Scribes and Phariſees, who were groſſely deceived, and maliciouſly blinded in that Myſtery, there remained onely the reading and ſearching of the Scriptures, that thereby they might learne the truth of his Sermons.

Againe, where the Apoſtle ſaith, *Theſe things were written that ye might beleeve, Iohn* 20. it is to be underſtood of the miracles of Chriſt, wrought for confirmation of his Doctrine, and for ſtrengthning of faith; as appeareth in the words immediately going before, *Many other ſignes alſo did Ieſus in the preſence of his Diſciples, which are not written in this Booke.* And that this is the true and right end of Myracles, appeareth by the Apoſtle to the *Hebrewes*, where

Iohn 20. 30.

where he sheweth, [illegible] shall be first be preached by the Lord, and
after word was [illegible], and with diuers miracles and gifts of the
holy Ghost.

Act. 8. 30, 31. Lastly, [illegible] They haue the bookes of Moses, and the writings of the
Prophets: [illegible], Luke 16. This is the summe of all our Sermons and
[illegible] reading one of the Law and the Prophets, but both Mo-
ses and the Prophets must be expounded and applyed. The Eunuch sitting in his
Chariot, had Moses and the Prophets, and read them as he saw; yet when Phi-
lip came to him, and asked, *Vnderstandest thou what thou readest?* He answered,
How can I, except I haue a guide? Furthermore, the reading of the Scriptures, is not
Esa. 8. 19, 20. here oppoſed against the preaching of them, but against Visions and Apparitio-
ons of the dead, as the Prophet speaketh, *When they shall say unto you, Enquire of
them that haue a spirit of diuination, and of the Southsayers which whisper and mur-
mure, should not a people enquire at their God? From the liuing to the dead?* To the
Law, and to the Testimony, if they speake not according to this Word, it is
because there is no light in them.

Obiect. 5. Fifthly, if the Word preached be the ordinary meanes of bringing us unto sanc-
tification, and so to saluation; then where it is not, there is not ordinarily sal-
uation, and consequently no Church visible, where no Minister is. Hereby wee
shall condemne many particular Congregations to be no visible Churches, be-
cause they want the publicke preaching of the Word. I answer, let this bee
Answ. supposed which is not granted, yet in such Assemblies many may appertaine
and belong to the Church Catholicke. Secondly, the reputation of the Church,
holdeth them to be visible Assemblies, which we are not lightly to esteeme, or
passe over, notwithstanding the want of a preaching Ministery, both because
they haue the vse of the Word, the administration of the Sacraments, and the
exercise of Prayer, which no doubt are available, where more cannot be at-
tained: and because the wants of the Ministers having an outward calling,
Act. 13. 15. bringeth not a nullity to a Church. Thus no doubt it was in *Israel*, when they
were without a Priest to teach them, even then God reserved unto himselfe
seuen thousand that bowed not the knee to *Baal*. Thus Christ himselfe tea-
cheth, that when the Labourers were few, *Matth.* 9. 37. yet the Harvest was
great. Thus it was in many of the *Iewish* Synagogues, that were dispersed here
and there among the Nations, where they had the Lecture of the Law and the
Prophets: and when *Paul* and *Barnabas* entred into the Synagogue on the
Sabboth day, the Rulers of the same sent unto them, and said, *Yee men and Bre-
thren, if yee haue any word of exhortation for the people, say on.* Whereby it may be
gathered, that vnlesse the Apostles had come at that present, the assembly had
Luke 1. 22. been dismissed without preaching. When *Zacharias* the Priest was stricken
dumbe by the hand of the God, so that he could not speake to the people, yet
he continued the time of his course, and the people were present at his minis-
tration. The Priests under the Law were oftentimes unlearned and unsuffici-
ent, yet were they not therefore no Priests at all, neither did the people refuse
the service of the Tabernacle, being done with their unwashen hands. So
ought we to doe in the want of a preaching Ministery, when wee cannot haue
all that we would, or that we should haue, we must be contented to take what
they can giue, and what we cannot haue at home, we must seeke abroad, or ra-
2 Sam. 6. 3, 10. ther with *Dauid*, *We must seeke with all care, and endeuour with all our power to
bring home the Arke of the Lord vnto our owne dwellings.* And in the meane sea-
son, we may pray with them, we may heare them read the Word of God, and we
may receive the Sacraments at their hands. This is not spoken to defend igno-
rant Ministers, who are unworthy of the places which they hold, but to shew that
we are not to separate for every want and blemish in the Church, but rather to
tollerate that which we are by no meanes able to redresse and remoue.

Lastly,

Laſtly, it may be ſaid, that Sermons written by the Miniſter, and read to the people, may breed Faith and Repentance in us, and therefore much more the Sermons of the Prophets and Apoſtles. I anſwer briefely, firſt of our Sermons written, and then of the Sermons of the Prophets and Apoſtles written, and then read to the hearers, or by the hearers. Firſt, touching our Sermons written, if they be the right dividing of the Word, and proceed from the gifts of the Miniſter, enforced thereunto by weakeneſſe and infirmity, to uſe ſometimes the helpe of reading, and to make benefit of his notes in writing, they are to be held a preaching, and may worke faith. This is not ſpoken to be a Patron of idleneſſe, of ignorance, of negligence, of careleſneſſe under a colour, or by a pretence of neceſſity, but it is ſpoken to ſupport the weake, to move them to call upon God to ſtrengthen them, and to perſwade the people not to deſpiſe their miniſtry. Secondly, touching the Sermons recorded and read in the Scriptures preached by the Prophets and Apoſtles, they are not rehearſed at large as they were delivered, but ſummarily ſet downe, with intent to be divided and opened by the Miniſters of the Church. So then the comparison holdeth not, from the Sermons of the Miniſters that are read, to the Sermons in Scripture, becauſe there we have not whole Sermons, but onely the chiefe points and principall heads, and as it were the contents of them ſet downe unto us. Thus we have runne over the objections that are alledged againſt this doctrine, and anſweared them particularly, that no ſtarting hole might be left unto them that impugne it. For the enemies of this truth, are ſuch as take themſelves to be wiſe, and will not eaſily receive ſatisfaction, like unto him that was ſo skillfull in wraſtling, or rather in wrangling, that though he received a fall, yet he would perſwade the wraſtler that caſt him, and the people that beheld him, that he was the Conqueror.

Obiect. 6.

Anſw.

Plutar. in Pericle.

Having now cleared the doubts that were brought againſt this principle which now we have taught, and over-maſtered the enemies thereof, ſtripping them out of their armour wherein they truſted, and turning them out of their ſhifts whereof they boaſted; let us come to make uſe of this point. Firſt, ſeeing the preaching of the word is the Inſtrumentall cauſe of our regeneration, we learne for the encreaſing of our Faith, that the preaching Miniſtery is neceſſary to ſalvation. No ſonnes without it are begotten unto God. Regeneration is a moſt needefull grace of Gods Spirit, whereof if we be deſtitute, it had beene better for us that we had never beene borne. Thou muſt be conceived of another ſeede, thou muſt have another father, thou muſt feele in thee another birth than that which is Naturall; thou muſt find another change, and a new diſpoſition in thy heart, minde, affections, and converſation, before thou canſt turne from ſinne to righteouſneſſe, and come from hell to heaven. This the Apoſtle *Iohn* teacheth, *Whoſoever is borne of God ſinneth not, but his ſeede remaineth in him, neither can he ſinne, becauſe he is borne of God.* This is the point wherein Chriſt inſtructeth *Nicodemus, Verily, verily, I ſay unto thee, Except that a Man be borne of Water, and of the Spirit, he cannot enter into the Kingdome of God.*

Vſe I.

1 Iohn 3.9.
Iohn 3.35.

This regeneration making a beginning, and giving us an entrance into the Kingdom of God, cannot be attained without the hearing of Gods Word preached, and the Word it ſelfe cannot be publiſhed without a Preacher, ſo that Preachers are the ſoveraigne meanes appointed of God to worke Faith, Repentance, and ſalvation in all his children. To this purpoſe *Salomon* ſpeaketh in the Proverbes, *Where there is no viſion, the people decay; but he that keepeth the Law is bleſſed.* This neceſſity of the preaching of Gods holy Word, and our neceſſary attending upon it, as upon the ordinance of God, offereth to our conſiderations, theſe three points: Firſt, the miſery of thoſe that want it: Secondly, the fearefull condition of all ſuch as have it, and yet contemne it; that enjoy it, and yet make no account of it; that live under it, and yet will not ſubmit themſelves unto it: laſtly, the bleſſed eſtate of ſuch as have this means and profit by it.

Prou. 29.18.

Touching the first, we may behold the wretched case of those that are without the preaching of the Word; they live in blindnesse and darkenesse, they walke in places of continuall danger, and yet cannot see their way, they live without the ordinary meanes of life and salvation, and so without hope to come to repentance, without which there can be no salvation. This is the estate of Iewes, of Turkes, and Infidels, that are deprived of the comfortable use of the Word, and they that live in corners where the sound thereof is not heard. These want the bread of life, and therefore must needs starve and perish. They have not the words of eternall life, which are the power of God to salvation, and therefore are neere to destruction. For it is the manner of Gods dealing to deny unto men the meanes whereby they should beleeve, when he hath no purpose that they should beleeve, and he withdrawes from them the instrument whereby they should be converted, when he doth not purpose and intend their conversion. It was a fearefull curse when God said to his Apostles, *Goe not into the way of the Gentiles, and into the City of the Samaritans enter ye not.* Likewise, when they had gone through *Phrygia* and the Region of *Galatia*, they were forbidden by the holy-Ghost to preach the Word in *Asia*; then came they to *Mysia*, and sought to goe into *Bithynia*, but the Spirit suffered them not. So when God vouchsafeth not this mercy unto us, to wit; the Ministry of his word, it is a fearefull signe of his heavy indignation, and as much in effect, as if the Lord should say, I will not have them converted, I have no purpose to bring them to salvation.

Iohn 6.68. Rom.1.16. *August. de bono persever.* Matth.10.5. Act. 16.6.7. 2 Chro.15.3. Amos 8.11. 12.13.

This is it which is spoken concerning *Israel* by the Prophet, *Now for a long season Israel hath beene without the true God, and without a Priest to teach, and without Law.* And to the same purpose *Amos* speaketh, *Behold, the dayes come, saith the Lord God, that I will send a famine in the Land, not a famine for bread, nor a thirst for water, but of hearing the Word of the Lord: and they shall wander from Sea to Sea, and from the North even unto the East, shall they runne too and fro to seeke the Word of the Lord, and shall not find it; in that day shall the young Virgins, and the young men perish for thirst.* O that we could consider of these things, and lay before our eyes what danger it is to want the preaching of the Word, that thereby we might be moved to pitty the desolations of so many of our poore Brethren, and to feare the taking of it away for our unthankfulnesse from our selves, and to magnifie the unspeakeable mercy of God toward us, while we doe enjoy it. Great are the plagues, and horrible are the ruines of the Church in many places. Oh, that we had hearts to mourne for it, and to pray to the Lord of the harvest, to thrust forth Labourers into his harvest.

Secondly, it teacheth the fearefull condition of such as contemne this ordinance of God, and thinke it too base for them to seeke salvation by it. It is very strange, that so plaine a point as this, should be so proudly gainsayed and resisted. These carnall men will not give the Lord of heaven leave to appoint how and by what meanes he will save us. Shall flesh and blood presume thus farre, and advance it selfe against his Creator? If we will be saved, we must seeke salvation, as it is left us to seeke, and not after our owne fansie. When God hath said, give attendance to my word; wilt thou answer, I will not attend, and yet have salvation as well as if thou diddest attend? Take heede thou doe not deceive thy selfe and thine owne soule, and in the end find thy selfe frustrate of thy salvation. How men will shift off these duties, I know not, because I know not their hearts; but this I know, and this I would have them know and understand, that as there is a God that will be worshipped after his owne will, and not according to our naturall wit; so this must be our wisedome, to submit our conceits and imaginations to his heavenly pleasure. It is the first point in Christian Religion to be learned, to account thy selfe a foole, that thou mayest be wise in Christ, and to throw downe all thy Naturall parts at his feete, that thou mayest seeke true and heavenly

Wisedome

Wiſedome of him. Thou muſt account thy ſelfe ſtarke blind, and able to perceive nothing aright in the matters of God, and in the meanes of thy ſalvation, to the end thou mayeſt recover ſight, and ſee the way wherein thou oughteſt to walke. Hence it is, that the Prophet ſaith, *Open mine eyes, that I may ſee the wonders of thy Law: Make me to underſtand the way of thy Precepts, and I will meditate in thy wonderous workes; give me underſtanding, and I will keepe thy Law, yea I will keepe it with my whole heart.* Where he acknowledgeth his eyes to be cloſed, his eares to be ſtopped, his mind to be darkned, his heart to be hardned by nature, before Grace and Mercy come and make the way plaine before him, whereby our eyes ſhall be opened, our eares boared, our minds enlightned, our hearts ſoftned, and our ſelves prepared to hearken to the voyce of God ſpeaking unto us. But is not God able to ſave us without the Miniſters preaching, and the peoples hearing? Are not all things poſſible to him? Is he bound and tyed to his owne meanes? Is not he free to worke as it pleaſeth him? I anſwer, he is not tyed, he is free, he is able to ſave without preaching, yea without reading, without the Sacraments, and without Prayer. Wilt thou from hence conclude againſt reading of the Scriptures, againſt receiving of the Sacraments, againſt joyning in Prayer? The queſtion is not of the power of God, but of his will; not what he is able to doe, but what he hath promiſed us to doe; not what he is tyed to, but what hee hath bound us to ſeeke. He is able to preſerve our life with out Bread, without foode; but he that preſumeth upon this power, and abuſeth his providence, and neglecteth to ſeeke his nouriſhment at his hands, muſt looke to periſh: So we deny not but God is able ſave us without preaching, but he hath not made us any promiſe to obtaine life any otherwiſe than as we ſeeke the Law at the mouths of his Miniſters, that bring glad tydings of good things. He was able to preſerve his three ſervants in the hot fiery furnace, and did preſerve them; yet he that will voluntarily and violently caſt himſelfe into the fire, ſhall feele the ſmart of his owne folly, and the danger of tempting God. Let us not therefore thinke our ſelves wiſer than God, leaſt our wiſedome in the end be turned into folly, our preſumption into deſpaire, our dallying with the Word, into deſtruction. Thirdly, we are put in mind by this meanes of our regeneration, to acknowledge the happy eſtate and condition of that Nation, of that people, of that place, of that pariſh, to whom God hath vouchſafed the preaching of his Word, becauſe it is a ſure pledg and proofe of his love toward them, and a manifeſt argument and teſtimony, that he hath a Church there to be gathered, a people to be converted, and many ſoules to be ſaved. For even as God witholdeth the meanes of ſalvation from thoſe that he doth not determine to ſave, *As he ſtayeth the heavens from raining upon the earth when he will bring a famine, ſo when he will ſhew mercy, he will ſend the meanes plentifully.* It was a great mercy to the Iewes, when Chriſt called his Diſciples, and bade them *Goe and preach to the loſt ſheepe of the houſe of Iſrael, that the Kingdome of Heaven was at hand.* It was a great bleſſing intended to the *Macedonians*, when a viſion appeared to *Paul* in the night, *There ſtood a man of Macedonia, and prayed him, ſaying, Come into Macedonia, and helpe us: whereby Paul was aſſured, that the Lord had called him to preach the Goſpel unto them.*

It was a great favour beſtowed upon the *Corinthians*, when the Lord ſaid to *Paul*, *Feare not, but ſpeake, and hold not thy peace, for I am with thee, and no man ſhall lay hands on thee to hurt thee, for I have much people in this City; ſo he continued there a yeare and five months, and taught the Word of God among them.* Where the Lord telleth his ſervant, that he had people there, whom he meant to ſave, and therefore he ſent them his Word to ſave them; yea, he had much people there to ſave; and therefore the Apoſtle muſt beſtow much time and diligence among them, to bring them to ſalvation. When God would preſerve *Moſes* out of the waters that might have drowned him, hee ſent *Pharaohs* daughter

Pſal. 119. 18. 27. 34.

Object.

Anſw.

1 King. 17. 1.

Matth 10. 6.

Acts 16. 6. 10. and 18. 10. 11.

Exod. 2. 5.

daughter to the River, to take up the child, and to provide for it, who brought him up at her owne coſt. So when God will ſave a people from their ſinnes, and make them partakers of his Kingdome, he offereth unto them the meanes, he ſendeth his Word, he giveth gifts unto his Miniſters, hee toucheth their hearts with a Conſcience of their duties, and cauſeth them to preach unto them, that ſo they might be converted and ſaved. If God have thus bleſſed us, and beſtowed this mercy upon us, which he hath denied to many places and perſons, cauſing it *to raine upon one City, and not upon another City, ſo that one peece was rained upon, and the peece whereupon it rained not, withered.* Let us therefore acknowledge this goodneſſe, and walke worthy of this benefit, leaſt the Goſpel be removed from us, and given unto another Nation, that will bring forth the fruits of it. When the Goſpell was offered unto the Iewes, and they reſiſted and blaſphemed, the Apoſtle ſhooke his raiment, and ſaid unto them; *Your blood be upon your owne head, I am cleane, from henceforth will I goe unto the Gentiles.* It had beene better for us we had never had the Word preached among us, than to have it offered, and wee not regard it: It ſhall be eaſier for the Turkes and Sarazens in the day of judgement, than for us; for if they ſhall be condemned, that never had the truth of God among them, and knew not what the preaching of it meaneth; much more juſtly ſhall we periſh, that have had the Goſpel taught in our ſtreets, and brought unto our doores, and Chriſt Ieſus deſcribed in our ſight and among us crucified. Let us therefore take heede that the Goſpell be not the ſavour of death to death unto us, and that Chriſt be not a rocke of offence to ſtumble at, leaſt if we fall on him, he grinde us to peeces, and to powder.

Amos 4.7.

Acts 13.6.

Vſe.2.

Secondly, ſeeing the Word preached is the meanes whereby we are regenerated, it teacheth the Miniſter to be carefull to exerciſe his duty with faithfulneſſe and ſerviceableneſſe to Chriſt and his Church. Heereby he ſhall deliver his owne ſoule, gaine glory to God, and turne many unto righteouſneſſe. This made the Apoſtle ſay, *We preach not our ſelves, but Chriſt Ieſus the Lord, and our ſelves your ſervants for Ieſus ſake.* The Lord Ieſus himſelfe went about all Cities and Townes preaching the Goſpel, and healing the ſicke. The Apoſtle *Paul* ſaith of himſelfe, *A neceſſity is laid upon me, and woe unto me if I preach not the Goſpel.* And thus he exhorteth the Elders of *Epheſus*, *Take heed unto your ſelves, and to all the flocke, whereof the Holy-Ghoſt hath made you over-ſeers, to feede the Church of God, which he hath purchaſed with his owne blood*, *Acts* 20.28. It is his duty to be well ſtudied in the Word of God, and to exerciſe himſelfe carefully in the reading thereof, that he may be able to declare the ſame unto the people. He muſt be as a plentifull Store-houſe of all neceſſary proviſion, that they may reſort to him, and ſeeke the Law at his mouth: for how ſhall he be able to teach another, that which he himſelfe hath not learned? Or how ſhall he deliver that which himſelfe never received? Neither is it enough for him to ſeeke knowledge himſelfe, and to keepe continually in his ſtudy, till he become (as one ſaith) as a Tun that will not ſound being full when one knocketh upon it: but he muſt come forth, and preach the Word of God, and deliver wholeſome doctrine, and declare by feeding the flocke of Chriſt that he loveth his Maſter, and the Maſter of the Sheepe, whoſe ſervant he profeſſeth himſelfe to be. This is it which the Apoſtle *Peter* teacheth, *Feede the flocke of God which dependeth upon you, caring for it not by conſtraint, but willingly: not for filthy lucre, but of a ready mind; not as though yee were Lords over Gods heritage, but that ye may be enſamples to the flocke: and when that chiefe Shepheard ſhall appeare, ye ſhall receive an unfadable crowne of glory.* If we doe not thus labour, but loyter in the Lords Vineyard, we cannot aſſure our ſelves to be the Miniſters of the Lord, but robbers and ſpoylers, nay murtherers and man-ſlayers, who doe not onely eate the ſinnes of the people, and fill our bellies with the ſweat of other mens browes, but make a prey of their ſoules, and expoſe them to be deſtroyed and devoured

1 Tim.4.15. 16. and 1 Co. 4.1. and 2 Cor.4.5.6. 1 Cor.9.16.

Greenh. part. 4. Sermon 4.

1 Pet.5.2.3.4

devoured of their enemies. When the great day of the Lord shall come, and the great Shepheard of the Sheepe shall appeare, and a great account of our stewardship shall be taken of us, we shall beare the burthen, not onely of our owne sinnes, but of all the sinnes of the people, and every soule belonging unto our charge (that hath perished thorough our owne negligence) shall be laid to our charge, and his blood be required at our hands, and so shall become horrible reprobates in hell, to be tormented with everlasting paine. For even as the holy man speaking of this calling, teacheth that a faithfull Messenger of God, and interpreter of his will, is but as one of a thousand, that though they bee many that undertake the office, yet the number is few and rare that make conscience of their duty to God and his people: so on the other side, few of this many shall be saved, but be cast as notable divels into hell, and draw with them thousands into destruction. Neither is it sufficient for the Ministers discharge, if he teach seldome, or now and then, as at every quarter day when he commeth to reckon with them, or once a month to avoide the Law; but he must watch, and teach, and feede his flocke continually, *and preach the Word in season, and out of season.* The greatest labour shall have the greatest reward. *They that turne many to righteousnesse, shal shine as the Starrs for ever and ever: every man shal have his wages according to his worke.* They that imployed their Masters mony and gained by it, are accounted good and faithfull servants, but the idle and loytering servant that would doe nothing, but hid his talent that was given unto him, was cast into utter darknesse, and rewarded according to his deserts. Let us therefore labour to have a cleare conscience toward God and man. The more paines we take, the greater shall be our comfort: the more diligently we sow, the more plentifull shall be our harvest. If we be painefull in our callings, and diligent in teaching the people, *We shall not needs, as somewhat, Epistles of re-commendation unto them, or Letters of recommendation from them: for they shall be our Epistle written in our hearts, which is understood and read of all men.* And concerning those committed to us to feed, we see by experience that they cannot live without food, they cannot grow and prosper without a daily supply: so their soules cannot live unto God a spirituall life, unlesse they be often fed, and plentifully nourished by the milke of Gods Word. When *Paul* took his leave to depart from *Miletum*, he propoundeth before the Elders his owne example, *Remember that by the space of three yeares, I ceased not to warne every one both night and day with teares.* This faithfulnesse ought to be found in us, as our comfort in this life, and our crowne in the life to come, alwayes proving when God will give faith and repentance never to be repented of. We know not the times and seasons that God hath kept in his owne hand. If he touch not the heart at one time, and leave a blessing behind him, hee may touch it, and frame it unto obedience at another time. It behoveth us therefore, to use the meanes to sow unto them spirituall things, and to commit the successe of our labours unto God, seeing *Paul planteth, and Apollos watereth, but it is God that giveth the encrease.*

2 Tim 4.1.2.

Dan.12.3. 1 Cor.3.8. Matth.25.30.

2 Cor.3,1.2.

Act.20.31.

1 Cor.3,6.7.

Thirdly, seeing the Word preached, is the ordinary meanes of our regeneration, it teacheth the people to looke to their feet when they enter into the House of God, and to take heede how they heare. It is not left to their owne choise whether they will heare or not, no more than it is to the Minister whether he will preach or not. It is required of them, that they reverence them, obey their Doctrine, love them, provide for them, pray for them, and in all things esteeme of them as the Messengers of Christ, as the Ministers of the Word, and as the overseers of the Church, yea it standeth them upon, to heare the Word at their mouths, to account of it as the meanes of their salvation. It is great ignorance and impiety to desire any other meanes to have faith, than that which he hath appointed for us. It is the great mercy and goodnesse of God to appoint mortall men subject to sinne and all infirmities as we are, at whose hands we may be fed, at whose mouths we may be taught, and with

Vse.3.

whom we [illegible] familiarly, and yet by their simple Ministry may have as good [illegible] in this life, and of glory in the life to come, as if the Lord [illegible] should speake from heaven. For, the Word of God is as the Gospell [illegible] he hath committed the Keyes thereof to his faithfull Ste-
Matth.16.19. wards, saying: *Whatsoever they bind on earth, shall be bound in heaven; and what-*
soever they loose on earth, shall be loosed in heaven. True it is, many foolish and
Gen.4.6. [illegible] perswade themselves, that they should repent and beleeve the Gospell, if they might heare God himselfe speake, or if one came from the dead to tell them what they should do to be saved. When *Caine* had conceived malice and murther in his heart, and intended to kill his brother, the Lord spake unto him, set his sinne in order before him, and threatned judgement against him unlesse he repented: but did he repent at the voyce of God, and turne unto him with all his heart? *No, he fell from evill to worse, and added one sinne unto another, till he had filled up the measure of them.* All the Israelites heard the Law of God in the Wildernesse, and saw his wonderfull workes that hee shewed among them, yet they beleeved not, neither ceased to murmure and rebell against him. *Iudas* one of the twelve was reproved of Christ himselfe for his treason: so were the Scribes and Pharisees for their hypocrisie, yet none of them repented, or at the least many of them repented not at his preaching unto them: wherefore, it is not the hearing of the voyce of God can give us repentance, it is his changing of our hearts, and renewing of us in the inner man, that casteth us into a new mould, and worketh in us a new birth. When Christ Iesus was nayled upon the Crosse, they said; *He saved others, but hee*
Matth.27.42. *cannot save himselfe: if he be the King of Israel, let him now come downe from the Crosse, and we will beleeve in him.* But if he had come downe at this taunt cast out upon him, would they or could they have beleeved? Or could Christ
Ioh.3.14. and 12.32,33. Esay 53.7. Psal.22.17. & 69.21. have beene the true Messiah, if he had descended, seeing he was the brazen Serpent set upon a pole to be beholden, and it was the end of his comming into the world that he might suffer, and fulfill the things that were foretold by the Prophets? Or would they not rather have said he was some cozener or conjurer, some impostor or deceiver, as often before they had falsely and blasphemously charged him? Or had they faith in their owne power to beleeve when they would, and to receive him to be the Saviour of the world? These carnall men doe resemble and reason like unto the Scribes and Pharises, if God would descend from heaven (as they would have Christ come down from the Crosse) then they would immediately beleeve, than they would no longer lye in their sinnes. But if God should with his dreadfull and terrible voyce speake unto us, we were not able to appeare before him, nor to abide the hearing of it, but should be swallowed up with feare, and stand amazed as dead men.

When God spake unto the Children of *Israel* in the Mount, they fled from him, and could not endure his presence, they stood a farre off, and cryed unto
Exod.20.18, 19. *Moses, Talke thou with us, and we will heare; but let not God talke with us, least we dye.* Shall we then in the foolishnesse and pride of our owne hearts challenge the Lord to come forth unto us, and presume to settle our selves to enter talke and communication with him, when the earth quaketh at his voyce, and trembleth under him? When the Mountaines are removed before him, and
Esay 6.2, the Angels cover their faces from him? If we will not believe the preachers of the word, nor content our selves with this ordinance of God, but would have either revelation from heaven, or the presence of God, or the person of Christ, or the glory of an Angell, or the appearance of the dead, or wee know not what; we shall never be partakers of the benefit of Christ, we shall never receive to beleeve, we shall never have the grace of regeneration bestowed upon us. God hath not left us to the preaching of Angels, but to the Ministry of men. If we will not yeeld obedience to the voyce of God speaking to us

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in his Ministers, we would not regard his owne immediate voyce thundring downe upon us, nor beleeve if a damned soule or ghost shall come out of hell to preach unto vs. If we will not beleeve *Moses* and the Prophets, *We would not beleeve, though one came unto us from the dead.* Wherefore let us leave this vanity, and in a conscience to God, and obedience to his ordinance, in a love to our owne soules, and desire of our owne salvation, let us every one be swift to heare, slow to speake, and slow to wrath.

Luke 16.31.

Now, to the end we may heare aright, three things are required of us; preparation, Attention, and Meditation, joyned with practise. Preparation before we heare; Attention in the time of hearing; Meditation and practise, after our hearing. When Christ had propounded the parable of the Sower and the seed, in the end he gathered from thence this note, and draweth this conclusion and admonition; *Take heede how ye heare.* For some present themselves to the Ministry of the Word, for forme and fashion, for company and custome, without conscience: others thinke it enough to be present, howsoever they be affected in the hearing, or moved after the hearing. It is therefore necessary that we should be prepared before we come. Now to this preparation, three things are necessary: Faith, Feare, and desire: First, we must have faith, without which, the Word is as a dead Letter without life, and as an empty sound without power: and if we doe not give credit unto it, it cannot profit the hearers. Secondly, we must come with feare, that we may feare God in his word, and avoyde the breach of it. For the Lord hath respect unto them that are of humble and contrite hearts, and tremble at his Word. We must set our selves in the presence of God, and heare as if we saw him present before us, and so receive the Word as from Christ himselfe, as the Teacher of his Church.

Three things required to be good hearers of the Word of God.

Luke 8.18.

Heb.6.4,2.

Esay 66.2. Act.10.33.

Thirdly, we must come with good stomackes, as unto a feast prepared for us, we must hunger and thirst after the Word to feede our empty Soules, desiring it, and longing after it, as doth the dry ground after the Dew of Heaven, and the shewers of Raine. This the Apostle *Peter* teacheth; *Desire the sincere Milke of the Word of God, that ye may grow thereby.* He that thinketh himselfe full before he come to the Lords house, is no fit Guest to be partakers of his dainty fare. In hearing the Word, we must be attentive, and intentive to that which we heare. As we are present in body, so we must be present in mind. God opened the heart of *Lydia*, to attend to those things that were delivered by *Paul*. This is very profitable many wayes, and helpeth as a Soveraigne remedy against roving cogitations of the mind, against the entertaining of other actions of another Nature, and against the loathsomnesse and wearinesse, that for the most part accompanieth the most holy things of God. First, we are subject to unconstancy and levity of minde, our hearts are ready to wander and goe astray from the present worke in hand, and oftentimes are carried away from the best matters, so that we neither remember where we are, nor consider what we doe, nor endevour to profit as we ought.

1 Pet.2.2.

Three benefits of attention.

Secondly, it availeth against those deceits and destructions, whereby we entertaine other actions of piety, which with-draw us from the present occasion and duty of hearing required of us. For some thinke they doe God good service, when they offer unto him no better than a will worship, which is abhominable before him. Hence it is, that many thinke it enough to be present with the assembly, and regard not how they be occupyed, so that while the Congregation is imployed one way, they are imployed another, and while it performeth a publique action, they are exercised in some private devotion: as for example, when the Church is hearing, they are praying: or when the Church is praying, they are reading. This is to offer the Sacrifice of Fooles. For the publique actions of the Church, must be publikely attended of all the assemble, and there is neither time nor place unto any thing

Eccle. 4.17.

thing that is private, or proper to one, or to few. For the Minister being publike [illegible] either the mouth of God, or the mouth of the people [illegible] of God to speake unto, as from him, and to deliver the Word [illegible] the mouth of the people and Congregation, to speake unto [illegible] so that the action is common to the whole Church. So then [illegible] with the rules of the Word, and the comely order that God hath left to his Church, that in the time of publique prayer, of hearing the preaching, of receiving the Sacraments, of singing of Psalmes, any should exercise and busie themselves otherwise, than as the whole assembly doth, in their private reading, or in private prayer, or in private meditation, thereby forgoing themselves in devotion and action from their brethren, with whom they have joyned themselves in bodily presence. Our Saviour Christ speaking of private Prayer, giveth this direction; *When thou prayest, enter into thy Chamber, and when thou hast shut thy doore, pray unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.* For it is a manifest contempt of the ordinance of God, a disdaining of our Brethren, and a dividing of our selves from the Communion of Saints, to worship God in publique place alone by our selves, and it were better for us to hearken, than to wander; and to use our eares than our eyes. Thirdly, this earnest attention helpeth against the common disease of wearinesse and irkesomenesse of hearing, whereby it falleth out, that we sit in our Seates as men placed upon Thornes; impatient, discontent, mooving hither and thither, and angry that we are detained so long from that which we more desire. If wee would examine our owne hearts, how earnest oftentimes we are, and that in following our owne vanities and idle pastimes (to note them with no worse Title) that we can spend whole dayes and nights in them without tediousnesse: it might worthily make us ashamed, not to be able to stay and abide an houre or two in the house of God, for the increase of our Faith, and the furthering of our salvation.

Hence it is, that we make such haste to be gone; and thinke every minute and moment of time an houre, till we depart: we abide not the Prayer after the Sermon, to crave of God his blessing upon our hearing, which as it is a necessary part of the Ministers duty, so the people with all reverence and humility ought to joyne therein. For he that will not wait and stay to crave the blessing of God, doth carry home with him to his house, the curse of God, and never profiteth by that which he hath heard. After our hearing, is required Meditation and practise of that which we have heard, that we may be bettered in judgement, in knowledge, in affection. We should be carefull to remember it, to ponder upon it, to lay it up in our hearts, and to frame all our doings by it. There is a double use and benefit of Meditation. It serveth us against the negligence and security of those, that hold the Word no longer in the mind, than the sound is in the eares, and remember the instructions no longer, than they abide in the Church, like riven and rotten Vessels, that leake and let out the liquor as fast as they received it. For they are no sooner dismissed, and risen from their seats, but their hearts are strayed, and their tongues applyed after earthly; nay, after prophane things, according to their severall affections and vaine delights.

Againe, it helpeth more deepely to imprint in our minds, and engrave in our memories, that Doctrine which we haue heard, and it furthereth us in a wise and profitable application of every point taught unto our selves. He proveth the best Scholler that thinketh often upon his Lesson, after he hath had it. And touching practise, which is the end of our hearing, preparation, attention, and meditation, Christ himselfe hath said; *Blessed are they that heare the word of God, and keepe it.* Likewise the Apostle *Iames*, pronounceth those only to be blessed, *which are not forgetfull hearers, but doers of the Word.* So then it is plaine, that the end of hearing is not vaine speculation, or a bare

knowledge

Mat. 6.6.

Luke 11.28.
Iames 1.22.
Psal. 119.105.

Psal. 119. 11. 24.

knowledge of the Will of God, but a care to obey it and performe it. For which cauſe the Word is called a light for our paths, and a Lanthorne for our ſteppes, to the end we ſhould walke in it, and live by it, and ſeeke direction from it.

Laſtly, this Doctrine giveth good direction to ſuch as have authority, either to ordaine and appoint fit perſons, or to preſent them to certaine places. For ſeeing the regneration of man is wrought by the preaching of the Word, it teacheth the over-ſeers of the Church to looke to their office, and to take heed that they doe no raſhly lay their hands upon ignorant and unſufficient perſons, or ſuch as are ſcandalous and looſe Livers, and then thruſt them upon the people to looke to their Soules, which are not worthy to feede their Cattle, or to wipe their ſhooes. The Apoſtle giveth this rule to *Timothy*, *Lay hands ſuddenly on no Man, neither be partaker of other mens ſinnes, keepe thy ſelfe pure.* Moreover, he would not have the Deacons to have the office of attending on the poore, unleſſe they were firſt tryed and examined, and after tryall approved; let them (ſaith he) firſt be proved, then let them Miniſter, if they be found blameleſſe: therefore much rather ought the Miniſters themſelves to be proved, before they be approved, as the calling is higher, and the danger greater, if they be found unfaithfull and unworthy. They muſt not be carried away by friendſhip or favour, or Letters of commendation, but approve onely ſuch perſons as are apt to teach, and unblameable in life. The Apoſtle giveth this as an unchangeable rule never to be broken, *A Biſhop muſt be unreproveable, apt to teach, not given to Wine, no ſtriker, not given to filthy lucre, &c.* For when an unfit man contrary to this order, is put into the Miniſtry, he is as much to be reproved that doth admit him, as he that doth preſent him, and as he that is preſented and admitted, ſeeing he maketh himſelfe partaker of his ſinnes. But to paſſe this over, let us come to ſuch as are Patrons, and have the beſtowing of Church-livings, it ſtandeth them upon to make choyce of ſuch Teachers, that may bring the people to faith and repentance, leaſt it come to paſſe through their meanes that the people be untaught, and leaſt the Prophet complaine of them, as he did of the chiefe Rulers and Leaders after their returne from Captivity, when every one ſought their owne private profits and pleaſures, but had no time, or at leaſt would ſpare no leiſure to provide for the ſetting up of the Temple of God; *Is it time for your ſelves to dwell in your ſield-houſes, and this houſe lye waſte?* This offence and abuſe commeth from three chiefe heads, and iſſueth from three Fountaines, for it proceedeth partly from ignorance; partly from careleſneſſe; and partly from covetouſneſſe. From ignorance, when they know not what care is committed unto them, and what truſt is repoſed in them. From negligence, when they feele not the greatneſſe of the ſinne, nor conſider the injury offered to others, but ſuffer themſelves to be drawne and overcome by affection, or kindred, or other mens ſuites, to beſtow ſufficient places upon unſufficient perſons. From covetouſneſſe, when they reſerve a portion or penſion to themſelves, and when they ſo pare it and ſhare it from the incumbent, that they ſequeſter the greateſt benefit of the Benefice for themſelves, and beſtow tenne Shekles and a ſute of apparell by the yeare to another, to beare the name and to ſerve the Cure. Theſe beſtow as much upon their Horſe-keeper to keepe their Horſes, as upon the Miniſter that hath the charge of Soules. If ignorance be the cauſe, I would in the Name of GOD, and in reverence to their high places and callings, crave liberty to uſe a word of Exhortation unto them, to beſeech them to give me leave to put them in mind, and to be content to learne how they came by this right and authority to be put into their hands. After that the bounds and limits were aſſigned to every Pariſh, and ſeverall Churches were appointed for ſeverall Miniſters, and Lands and livings beſtowed for their maintenance, to the end that every one ſhoule keepe his owne, and no man to intrude upon

Vſe. 4.

1 Tim.5.22.

2 Tim.3.10.

1 Tim.3.2.3. and Tit.1.6. 7.8.9.

Hag.1.4.

Iudg.17.10.

on the right of another, nor rob the Church of that which was given, there were certaine *Temporall* men chosen, either by godly Kings, or by such as had endowed those Churches and given them Lands, to be Patrons of those Churches, who might be able and ready to defend the Church rights and priviledges, to the end the Pastors themselves should with more convenience and lesse incombrance, apply their vocations. It was thought unfit for them to follow suits of Law, whereby their studies might be distracted, and so the people should not be instructed; and besides, those holy men, resembling Christ, and imployed in the service of the Church, would not be contentious in the law to strive with any: whereby we see they are called Patrons, because they were appointed by the first Doners, to defend the right of the Donation against al Intruders and Incroachers upon their gifts, and to protect the Church-livings from the injuries and insolencies of covetous and contentious men: They were not appointed by the first institution to bestow Church-livings (as now they doe) but to patronize the right of the Lands consecrated to the Church. Afterward they were allowed to nominate the Minister, that the burthen that lay upon them might be the better borne; and that the trouble might bee eased with some honor. Seeing therefore they have as men of trust, the right of Patronage and presentation put into their hands, and may not onely defend the place, but name the person, let them be carefull to discharge the trust that is reposed in them, and shew themselves worthy of that power and priviledge committed unto them. Againe, let them consider that it is a great calling and of great importance, and therefore great gifts are for the execution of it. It hath annexed unto it the charge of Soules, and therefore is not slightly to be passed over. Now the soule is more precious than the body, *Matth.*16.26.

Luk.12.48. Ignorance shall excuse no man, *Hee that knoweth not his Masters will, shall be beaten with fewer stripes:* but wilfull ignorance of such as doe not know, nor will not know, is a double sinne. This is not spoken with any malice or hatred to their persons, but in a desire of their good, and a love to the people, so that we say no otherwise of such Patrones, than Christ did of his persecutors; *Father, forgive them, for they know not what they doe.* If negligence and carelesnesse be the cause of this offering of unworthy persons to be the Over-seers of the Church, then I crave humbly and heartily the wise consideration of these profitable Meditations. The Lord threatneth to the Watchman death, that warneth not his hearers, and saith, he will require their blood at his hand. If then God have made me, or the people hath chosen me, or the Church hath suffered me to be a Patron, I ought thus to reason: If I negligently place such a one, as for want of ability cannot, or for want of conscience, will not give warning, and admonish the wicked of their sinnes, can I want my portion in the wrath of the Lord that is threatned against all such defaults? Christ Iesus teacheth, that it is a signe of love to him in the Minister to feede his Sheepe, to feede his Lambes; if then I be a Patron of any place, I must thinke that it is a token and witnesse of my love to Christ, if I cause his Sheepe and Lambes to be fed. And if it bee want of love in the Minister, when he doth not feede, but fleese the Sheepe: when he doth not teach, but starve them; is it not so in me, if through my sluggishnesse and sinne it so come to passe? It is a great sinne to lay hands rashly to admit any into the ministry, and thereby to give that worthy calling to an unworthy man: and is it no offence in me being Patron, to bestow the Living upon such a one? If he be to be blamed that giveth institution and induction, he cannot be excused that giveth the presentation. It is noted by the Evangelist, that when Christ saw a great multitude of people gathered together from all quarters, he had compassion upon them, because they were as Sheepe without a Shepheard.

Luke 23.34.

Babbin. Preface before comm.

Ezek.3.17. 18.

Iohn 21.15.

Matth.9.39.

ἐσπλαγχνίσθη. The Word used in that place, is of great force, derived of a word that signifieth

fieth the Entrals, the Bowels, and inward parts; expreſſing thereby, as it were an aking of his head, or a yerning of his Bowels, to ſee ſo pitifull a ſight, ſo dolefull a ſpectacle. If then there belong unto me the right of a Patronage, and preſentation of any living, I muſt thus conſider, if I be led by the Spirit of Chriſt, or have any zeale of his glory, or care of the ſalvation of his people in me: I muſt ſhew mercy and compaſſion to thoſe ſoules that are ſo dearely bought and purchaſed, even by the precious blood of Chriſt. If we have an houſe to build, we will not admit of every work-man that offereth his helpe, or is commended to us by others, or will labour beſt cheape: but we will make choyce of the moſt expert and ſufficient. And ſhall we then chuſe or commend to the building of the Spirituall houſe of God, every Cobler and Bungler, unſufficient perſons; either *Ieroboams* Prieſts, that were of the loweſt of the people, or ſuch as *Elies* ſonnes, who were the leudeſt of all the people? When the Tabernacle of God was to be builded, they tooke not tag and rag from among the refuſe of the Congregation, but ſuch as were filled with the Spirit of God, in wiſedome, in underſtanding, in knowledge, and in all workemanſhip. If coveteouſneſs be the cauſe of placing ſuch blind guides, which is as great an overſight, as to ſet a blind man to be a watchman, or a dumbe man to be a meſſenger, or a lame man to be a Poſt, or a dead man to be a Iudge: we muſt obſerve, that the Lord complaineth in the Prophet; that he was ſpoyled and robbed when the tithes and offerings were taken away from the true uſe, and from the right Owners, and therefore would viſit it with a grievous plague and heavy judgement. The *Iewes* in the Goſpell alledge it unto Chriſt, as an argument of love to them and their Nation, that the Centurion, whoſe Servant was ſicke, had built them a Synagogue, ſo that on the other ſide, they would have branded him with the note of hating them and their Nation, if he had ſpoyled the Synagogue, or taken away the priviledges belonging unto it. The Prophet *David* (as we heard before) would not drinke of the water of *Bethleem*, becauſe it was gotten with the danger of ſome mens Temporall lives: Ought not this to teach a great conſcience to every one, to take heed that he doe not eate and drinke that which hazzardeth the Soules and bodies of many of their Brethren, and to make them afraid to cloath themſelves and their families, by leaving the people naked to their enemies, to be a prey unto them, and to be deſtroyed by them? It is noted as a thing worthy of note and memory in the life of Saint *Auſtine*, that he ſharpely rebuked and reproved a Gentleman in his time, for recalling and taking away his owne gift, which before he had given to the maintenance of his Church: how much more would he have beene offended if he had lived in our dayes (wherein many are as friendly and favourable to the Miniſtry, as the Eaſt wind is to the fruits of the earth) and how much more ſeverely would hee have cenſured thoſe Caterpillers and Cormorants, that take away by injurious cuſtomes and corruptions the maintenance of the Church, which neither they nor their Fathers have given? The ancient Romanes by the light of Nature (as *Livy* teſtifieth) diſliked and checked *Quin. Fulvius Flaccus*, becauſe he had uncovered a part of *Iunoes* Temple, to cover another Temple of *Fortune* with the ſame Tiles: they told him that *Pyrrhus* or *Hannibal* would not have done the like, and that it had beene too much for him to have done it to a private Citizens houſe, being a place farre inferior to a Temple, and in concluſion, forced and compelled him to ſend home thoſe Tiles againe, by a publike decree of the Senate. Let thoſe things be duely wayed, and make theſe men aſhamed to come behind the Heathen, who did more to their Idols, than they will doe for honor of the true God. If they be not hewen out of Oakes, and have hearts of Flint, let them open their eyes and behold the oppreſſions of the Church, and the pulling away in whole or in part, the neceſſary proviſion appointed for the Paſtor, whereby it commeth to paſſe, that many places want the preaching of the Word, and many ſoules periſh for the want thereof.

1 Kin. 12. 31. 1 Sam. 2. 27.

Exod. 31. 3.

Mal. 3. 8.

Luke 7. 5.

1 Chron. 11. 16.

Poſsid. in vita Auguſt. c. 24.

Decad. 5. lib. 2.

When

1 Samuel.

Luke 19.8.

Augustine epist. 211.

When the Philistines had kept Gods Arke from them, they sent it not backe empty, they recompenced it not without a gift. When *Zacchæus* repented of his unjust dealing, he offered to restore foure-fold. If these Church-robbers, who have robbed the Church, and enriched themselves with the spoiles thereof, will not restore that which they have wrongfully taken, and make up the breaches which they have wastfully made, being without the love of God, and any fruit of true Religion, they shall in the end receive judgement according to their workes, and in the meane season, their owne consciences shall sting and torment them. It goeth indeed hard with the poore Church that is oppressed, and it groneth and sigheth under the burden of her oppression: yet in the end, when the Lord chiefe-Iustice of Heaven and Earth shall pronounce sentence against them, it shall bee knowne that they, who oppresse others, doe more hurt themselves, than those whom they oppresse, in as much as the sorrow and smart of the oppressed have an end, but the woe and torment of the oppressor shall be everlasting, because he heapeth unto himselfe wrath, against the day of wrath, and of the declaration of the just judgement of God.

11 *Which in time past was to thee unprofitable, but now very profitable, both to thee and to me.*

12 *Whom I have sent againe: thou therefore receive him; that is, mine owne Bowels.*

The order of the words.

Hitherto we have heard the chiefe matter of this Epistle propounded and amplified. Now let us see how it is proved and confirmed. The matter handled, is; that *Onesimus* should be received and entertained againe by his Master. This is first strengthned, and then concluded. To effect his purpose, *Paul* draweth divers reasons; some taken from *Onesimus*; others, from the Apostle himselfe. From *Onesimus* in the eleventh verse, because he should find him very profitable and serviceable, which is amplified by the contrary, albeit he have beene unprofitable and unthrifty unto thee. The reason may be thus framed;

If he will prove profitable unto thee, then thou oughtest to receive him,
least thou be found an enemy to thine owne profit:
But he will prove profitable unto thee,
therefore receive him.

Obiect.

This hath included in it, the force of a close and secret Objection. For *Philemon* might object, I have found him hurtfull: why then should I receive into my house as a member of my Family, that Servant which will cause more harme, then bring profit? I have had experience of the damage that he hath done me, what homage he will doe me, I know not. To this the Apostle maketh a double answer; First, by graunting, then by correcting that which he hath graunted, and both wayes, by comparing the time past with the time present; the time before he embraced Religion, with the time of his conversion: as if he should say: true it is, and I grant he was once unprofitable to thee, for while he was unfaithfull to God, he could doe no faithfull service unto thee: but why dost thou urge the time of his ignorance? And why dost thou consider so much what he hath beene? For now he is become a new man, he hath tasted of the true Religion, he hath learned to know God, to know himselfe, to know thee, and to know me. To know God, his mercifull

Answ.

Creator

Creator; to know himſelfe, a wretched Sinner; to know thee, his loving Maiſter; to know me, his ſpirituall Father; whereas in former times he was ignorant of all theſe. As he regarded not to know God, ſo he could not regard thy good, but now thou ſhalt receive a new *Oneſimus*, a new Servant, a new man, the ſame in ſubſtance, but renewed in quality, and altered from the Crowne of the head to the ſole of the foote. Hee was not before ſo unprofitable, but now thou ſhalt find him as profitable unto thee, as I have found him both diligent and dutifull unto me, in my bonds and imprisonment.

The reaſons taken from the Apoſtle himſelfe, are of two ſorts: Firſt, from his action of ſending him; ſecondly, from the Communion and fellowſhip which *Paul* had with *Philemon*. The firſt, touching his preſent ſending of his Servant backe, is propounded, and the objections that might be alleaged, are prevented. The reaſon may thus be concluded;

If I have ſent him backe againe, then thou oughteſt to receive him at my hands.

But I have ſent him backe againe unto thee, Verſe 12. *receive him therefore at my hands.*

This is the reaſon: the preventing of the objection is in the three Verſes following, which come afterward to be conſidered.

The meaning of the words.

This is the order of the words, it remaineth briefely to unfold the meaning and Interpretation of them. When he ſaith of *Oneſimus*; *That he was in times paſt unprofitable:* he meaneth in the time of his ignorance, before his converſion, before his calling by the preaching of the Goſpel, and before he came to the knowledge and underſtanding of true Religion. By [*Unprofitable*] we muſt underſtand, leud, untruſty, unfaithfull, ſtubborne, diſſolute, and every way carnall. Againe, when he ſaith [*But now*] he meaneth ſince his converſion, and ſince a new-birth was wrought in him, he is made [*Profitable*] that is; honeſt, helpefull, dutifull, faithfull, ſerviceable, ſo that he oppoſeth and compareth the State and condition of Regenerate *Oneſimus*, with the State and condition of unregenerate *Oneſimus*, and maketh the one contrary to the other. When he willeth *Philemon* to receive him, he meaneth to grace and favour; forgiving and forgetting his former faults and bad dealing. Laſtly, when he calleth *Oneſimus* his owne Bowels: he meaneth as deare to him, as his owne Bowels: who, although he were a poore Slave and abject Servant by calling, and a fugitive and Runna-gate by his former condition, yet now greatly beloved of the Apoſtle, even as himſelfe. As if he ſhould ſay; if thou loveſt me, account of him no other-wiſe than thou doeſt of me, entertaine him as mine owne heart: receive him as my Sonne, and as if he were begotten of mine owne bowels.

Divers points to be obſerved.

In theſe two Verſes, containing two reaſons, to perſwade *Philemon* to receive his Servant, being made much better by his departure from him, we are to obſerve divers points, worthy of our diligent obſervation, and of our carefull conſideration. Firſt, we are to marke, how the Apoſtle, ſpeaking of the offence of *Oneſimus*, and of his former State before his converſion, doth mittigate the greatneſſe of his ſinne, by the mildenſſe of the Word. For whereas hee might have called him, a Theefe, a Rogue, and Runna-gate, he doth allay it, and expreſſe it under a gentler Name, (as wee ſhall ſee better afterward) to teach us, that when we have to doe with Sinners that are converted unto Chriſt truely, and have repented of their ſinnes unfainedly, we ſhould deale favourably with them, we ſhould not racke and ſtretch their offences, but after a ſort, cover them with the cloake of charity,

and bury themselves in the Grave of forgetfulnesse. Secondly, we may observe how the Apostle speaking of his Conversion and Regeneration, doth set it out to the full: not onely that *Philemon* should be perswaded, but that *Onesimus* might be comforted. Wherefore he doth not onely say that he was become profitable, but very profitable, or exceeding profitable. And hee addeth not onely very profitable to *Philemon*, but to himselfe, even to them both: whereof they had experience already, *Philemon* should hereafter: which teacheth us to use all good and loving meanes, to strengthen such as are newly converted, and to remember for their comfort and encouragement, such good things as appeare to have beene in them, not to diminish or lessen them, but fully to expresse and declare them to others, that God may bee glorified in their calling, and they themselves may be strengthned in all well doing.

Thirdly, we see in the strength of the first reason, that men are greatly moved to doe any thing by hope of receiving profit and commodity. It is an Argument not onely to induce prophane and ungodly men to commit wickednesse, but to perswade the godly and faithfull to follow holinesse of life. Whatsoever is offered unto us under the Title of profit, doth carry with it a certaine force and power to lead us to the practise of it: whereby we ought to learne, that in moving men to well doing, we may lawfully lay before them the hope of Heaven, and assurance of profit, yea, all men for their better encouragement in the workes of godlinesse, may have respect to the profit of their labour, and the recompence of reward. True it is, the glory of God, and the discharge of our duty, ought to bee the principall meanes to move us, but the consideration of our owne profit should not be neglected. Hence it is that the Apostle moving all that have beleeved, to be carefull to shew forth good workes, addeth; *These things are good and profitable unto men*: on the other side, removing them from foolish questions, and Genealogies, and contentions and brawlings about the Law: he concludeth, for they are unprofitable and vaine. So the Apostle declaring the wonderfull Faith of *Moses*, who refused to be called the Sonne of *Pharoahs* Daughter, chose rather to suffer adversity with the people of God, and esteemed the rebuke of Christ greater riches than the treasures of *Egypt*, sheweth, that he had respect to the recompence of the reward.

Tit. 3. 8. 9.

Heb. 11. 26.

Fourthly, *Pauls* sending is made a reason for *Philemons* receiving, and he concludeth, that he is to be received of his Master, because he is sent backe by *Paul* himselfe. For seeing *Onesimus* returned not of his owne accord, or through compulsion of others, or through danger of law, or through feare of punishment, but by the purpose and appointment of *Paul*, and came not againe empty, but laden with letters of commendation; it serveth highly to set forth the matter. To present himselfe in this sort before his Master, by the direction and advise of *Paul*, was more than if he had returned of his owne head, and it was more effectuall to move *Philemon* to receive him: which teacheth us, that the Author and perswader of any journey or embassage, doth serve greatly to commend the journey, and to set forth the embassage it selfe; and therefore a message sent from a faithfull and good man, is not lightly to be passed over, or rashly to be contemned, or unreverently to be received of him to whom it is sent.

Lastly, we are to observe the tender and inward affection of *Paul* toward *Onesimus*, who was as deare unto him as his owne bowels, and therefore would have him so received and respected, as he would receive and respect his owne bowels. Where we see, that together with his petition, he bewraieth and discloseth his affection toward him for whom he maketh request. This teacheth us, partly, that to the end our request and commendation may take place, and worke in him whom we beseech and entreat, we ought to

shew

ſhew our love, and make manifeſt our deare affection for him, in the manner of making of our ſuit and ſupplication; and partly, that whoſoever is truely turned unto God, and repenteth of his ſinnes from the bottome of his heart, ought to be dearely beloved of us; yea, albeit he were a Servant, a Fugitive, and one ſtained with much wickedneſſe. For a ſound converſion of the heart, doth blot out all reproach from the penitent, and raſeth out of our minds all remembrance of former offences; as if they had never beene committed. Theſe are the generall obſervations: now let us deſcend to the particular Doctrines.

[*Which in times paſt was to thee unprofitable, but now very profitable, both to thee and to me.*]. We heard before, that in thoſe words one Argument is included, to perſwade *Philemon* to receive his Servant, which is, becauſe howſoever he had beene unprofitable, now he was turned to be moſt profitable. In which Words the Apoſtle maketh an alluſion, to the name *Oneſimus*, which in the originall ſignifieth profitable. It is an uſuall and common thing in the Prophets, to allude to the Names of Men and Women, of Cities and Countries, and from thence to draw ſome profitable conſideration and concluſion, that thereby they may move to ſome vertue, or condemne ſome vice, or give warining of ſome judgement, or ſet forth ſome mercy of God. The like it were eaſie to ſhew in the New-Teſtament. So in this place, the Apoſtle putting *Philemon* in hope of receiving profit by him, alludeth to the Name of *Oneſimus*, that is, profitable. In like manner, one of the Heathen Poets uſing this Name, hath a wiſe and worthy ſentence; *The gifts of Enemie., are not gifts, nor profitable.*

Sophocles in Ajace. ἐχθρῶν ἄδωρα δῶρα κοὐκ ὀνήσιμα.

The laſt word is the ſame with the Name of this Servant, wherefore it is as much as if the Apoſtle ſhould have ſaid: I doe not feare, and doe not thou doubt, but he will behave himſelfe anſwerable to my expectation and commendation given of him, beſeeming the profeſſion of the Faith worthy his owne Name, and will approve himſelfe unto thee to be a right *Oneſimus*, that is; thrifty and profitable. Before he was *Oneſimus* in name, now he is ſo indeed: before he held the Title, now he hath the truth: before thou ſaweſt the ſhaddow, now thou ſhalt ſee the ſubſtance: thou haſt had experience of his unprofitableneſſe, now ſhalt thou have the benefit of the profit that he bringeth with him; being made a new Creature in Chriſt Ieſus. We learne from hence, that Chriſtian Faith or Religion, of a man unprofitable, maketh him profitable, and of one unfit, maketh him fit to every good worke. The converſion of men to the true Faith, worketh the greateſt change and alteration that can be, and maketh them good, profitable, and helpefull unto others, that have beene before, unjuſt, injurious, cruell, and hurtfull. This appeareth by the Propheſie of *Eſaias*, where hee ſheweth; *That the Wolfe ſhall dwell with the Lambe, and the Leopard ſhall lye with the Kidde, and the Calfe, and the Lyon, and the fat Beaſt together, and a little Child ſhall leade them: the Cow and the Beare ſhall feede, and their young ones ſhall lye together, and the Lyon ſholl eate Straw like the Bullocke: the Suckling Child ſhall play upon the hole of the Aſpe, and the weined Child ſhall put his hand in the Cockatrice hole.*

Doct. 1. Chriſtian religion maketh a man profitable and helpefull to others, that before hath beene injurious and hurtfull, Eſay. 11. 6. 7.

Theſe things are not litterally to be underſtood, but he meaneth by theſe Beaſts, men of a ravenous and brutiſh Nature, who when they ſhall bee brought into the Kingdome of God, and Church of Chriſt, they ſhall lay aſide their wicked and Wolviſh properties, and become loving, gentle, kind, and curteous one to another. This the Apoſtle teacheth. *Ephe.* 2. 11. *Remember that yee being in times paſt Gentiles in the Fleſh, and called uncircumciſion of them, which are called Circumciſion in the Fleſh, made with hands, that yee were at that time without Chriſt, and were Aliants from the Commonwealth of Iſrael, and were Strangers from the Covenants of promiſe, and had*

Ephe. 2. 11. 12. 13. Col. 1. 21. 22.

in hope, and were without God in the World: but now in Christ Iesus you which once were farre off, are made neere by the blood of Christ. It is noted in the words of the Prophecie which of the Angell; *That Iohn the Baptist, by the power and spirit of Elias should turne the hearts of the Fathers to the Children, and the disobedient to the wisedome of the just Men, to make ready a people prepared for the Lord.*

Luk.1.16. Luke 1.17.

This truth is further confirmed unto us by sundry examples, as by the exercise of *Paul* toward others, and others toward *Paul*. Let us looke upon the example of *Paul*, no man is ignorant, that before his conversion to the true Faith of Christ, he was a bloody Persecuter, an horrible Blasphemer, and a cruell Oppressor, one that made havocke of the Church of God, and sought to overthrow Religion: but after he was called to the knowledge of Christ, he was turned into a new man, he became gentle unto all, he thirsted after their Salvation, which is the sincerest Testimony of the soundest love. The like affection we see in the Iayler after his conversion. He had executed his office with all rigour and extreamity; *He cast the Apostles into the inner Prison, and made their Feete fast in the Stockes, because he would be sure of them:* but immediately after the feeling of the Earthquake, the hearing of *Paul*, the opening of the Prison, the preaching of the Faith, and the turning of his heart; *He tooke them the same houre of the night and washed their stripes, and was baptized with all that belonged unto him.* Whereby we see the fruit of his unfained love, after the truth of his unfained conversion. Before he shewed his cruelty, now he testifieth his Charity; before he manifested his rage, now he declareth his Religion; before we heard of his fury, now we see his Faith. The Iewes, that crucified the Lord of glory, and shed innocent blood, even the blood of the Sonne of GOD, when they were exhorted to amend their lives, and to save themselves from that froward Generation: they received his Word, they were added to the Church, they continued in the Doctrine of the Apostles, in the fellowship of the faithfull, in the singlenesse of heart, in the breaking of Bread, in the communication of goods, in the praising of God, in the selling of their possessions, and in the distribution of them to all men, as every one had neede. The like we see in *Zacchæus*, he was at the first a Publican, a chiefe receiver of the tribute, and a chiefe deceiver of the people, he had robbed many by false accusations, so that he was growne rich, and by his Riches, into reproach and hatred: but when Christ had reveiled himselfe unto him, he stood forth and said unto the Lord: *Behold, Lord, halfe my goods I give unto the poore, and if I have taken from any man by forged cavillation, I restore him fourefold.*

1 Tim.1.13. 1 Cor.15.9. Acts 9.1.2.

Acts 16.24. 33.

Act.2.40.41. 42.43.44. 45.46.47.

Luke 19.2. 7.8.

This is a great worke of God that he worketh at our conversion, which the Apostle speaketh off. 1 *Corinth.*6. 10. 11, *Be not deceived, neither Fornicatours, nor Idolaters, nor Adulterers, nor Wantons, nor Buggerers, nor Thieves, nor Covetous, nor Drunkards, shall inherit the Kingdome of God: and such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the* LORD IESVS, *and by the Spirit of our* GOD. All these Testimonies and examples teach us, that where is a right conversion of the heart, there is also a true alteration of the life; and where there is an embracing of the true Christian Religion, there is a change of our conversation.

1 Cor.6.10. 11.

Reason. I. The Reasons of this Doctrine are evident, and shine as cleerely as the Sunne at Noone-day. For first, if we consider our naturall estate and condition what we are before our conversion, wee shall easily bee brought to acknowledge, both where, and what, and whence the change is. For naturally wee have the truth, and the professours of the truth, *Being full of all unrighteousnesse, fornication, wickednesse, covetousnesse, maliciousnesse, full of*

Rom.1.29. 30. 2 Tim.3.2.3. 4.

of Envy, of Murther, of Debate, of deceit, taking all things in the evill part, whiſperers, Backbiters, Haters of God, Doers of wrong, proud, Boaſters, Inventers of evill things, diſobedient to Parents, without underſtanding, Covenant-breakers, without naturall affection, ſuch as can never be appeaſed, mercileſſe, Lovers of themſelves, curſed ſpeakers, unthankefull, unholy, falſe accuſers, intemperate, fierce, no lovers at all of them which are good, Traytors, heady, high-minded, lovers of pleaſures, more than lovers of God, having a ſhew of godlineſſe, but have denyed the power thereof.

Behold heere a Glaſſe to behold our ſelves in, a perfect Glaſſe to looke upon, that we may ſee our ſelves, and know our ſelves what we are. And albeit all theſe ſinnes doe not actually breake out of us, yet they are all originally bred in us: and albeit the fruit of them doe not appeare outwardly, yet the very Spawne and Seede of them remaineth inwardly: and albeit wee doe not feele the Branches, yet we have cauſe to feare the bitter Rootes and Remnants and Reliques, of them that are deepely ſetled in the Garden and Ground of our hearts. Seeing therefore our Nature is thus corrupt, and we ſo farre alienated and eſtranged one from another, we cannot bee healthfull or profitable to any of Gods people and Children. Our Saviour teacheth, *That the Men of this World ſhould alwayes hate his Servants, and be unto them as Wolves to the Lambes; yea, that the time ſhould come, that they which kill them, ſhould thinke they did God good ſervice.* This is it which the Apoſtle ſpeaketh and confeſſeth as well of himſelfe, as of others; *We our ſelves alſo, were in times paſt unwiſe, diſobedient, deceived, ſerving the luſts and diverſe pleaſures, living in maliciouſneſſe and envy, hatefull and hating one another, untill the bountifulneſſe and love of GOD our Saviour appeared, who according to his mercy ſaved us, by the waſhing of the New-birth, and renewing of the Holy-Ghoſt.* This is our naturall condition, before we have freedome from this thraldome, and deliverance out of this miſery which we bring with us, and upon us.

Iohn 15.19. and 16.2.

Tit.3.3.4. Ephe.2.12.

Secondly, when men are truely converted, they will make conſcience of hurting, they will abſtaine from wrongs and injuries, they will be ready to doe good to others, to profit others, to walke in all the duties of their callings, and to keepe a good conſcience toward God and man. This appeareth in the Prophet *Eſay, Chap.65.* where this Doctrine hath his confirmation, when he hath ſaid; *That the Wolfe and the Lambe ſhall feede together, and the Lyon ſhall eate Straw like the Bullocke, and to the Serpent Duſt ſhall be his Meate*: He addeth; *They ſhall no more hurt nor deſtroy in all mine holy Mountaine, ſaith the Lord.* The Apoſtle ſaith, *Act* 24.16. *I endevour my ſelfe to have alwayes a cleere conſcience toward God and toward men.* Chriſt Ieſus himſelfe ſaith, *My meate is, that I may doe the will of him that ſent me, and finiſh his worke.* So it is, and will be meate and drinke to every one of us, if we belong unto him, to doe good unto all Men: yea, even our Enemies and Perſecutors, as appeareth in the example of *Stephen*, who prayed for his utter Enemies, that hated him with deadly hatred, and ſtoned him to death: and in the example of *Ioſeph*, when his Brethren feared revenge, and to be rewarded evill for evill, according to their deſerts, he ſaid: *Feare not, for am not I under God?* Thus he comforted them, and ſpake kindly unto them.

Reaſon.2.

Eſay 65.25. Acts 24.16.

Iohn 4.34.

Thirdly, true converſion worketh in us the love of God and men, and ſo maketh us fruitfull in all good workes; it ſuffereth us not to bee barren and unfruitfull, and it ſubdueth the rage and corruption of our ſinnefull Nature. For ſuch as performe not their duties to GOD in the ſeverall parts of his worſhip, nor abſtaine from violence toward men, whom they ought to love as their Brethren, doe make it plaine and manifeſt, that they were never rightly converted. Such as are rightly converted, are truely ſanctified;

Reaſon.3.

cified; and therefore that is false conversion, where there is want of sanctification. When the Prophet hath foreshewed the wonderfull change and alteration that the Gospel of Christ should make, he maketh this the cause; Esay 11.9. *For the Earth shall be full of the knowledge of the Lord, as the Waters that cover the Sea.* We saw and shewed this before in the example of *Paul*, we cannot doubt, but he was before his conversion, as a roaring Lyon, and as a raging Wolfe against the poore Lambes of Christ: but being made a Christian, and called to the knowledge of the truth from heaven, he couched down quietly with them, so that we may truely say with the Prophet; *That the wolfe did dwell with the Lambe, the Leopard did lye with the Kid, the Lyon did eate straw like the Bullocke.* Seeing then, that the conversion of a man worketh in him the love of God and man, seeing before true conversion we hate others, and other hate us: and lastly, seeing after true conversion we beginne to make conscience of hurting and harming others; it followeth, that such as by nature were as Beares and Buls, as Aspes and Vipers, as Wolves and Cockatrices, as Lyons and Leopards: that is, fierce, cruell, covetous, injurious, and unjust, being converted to the Faith, and gathered into the Church, are made gentle, milde, and mercifull.

Vse. 1.

Now let us come to the consideration of the Vses, and to the application of the Doctrine to our selves. First of all, we see hereby, that they are greatly deceived, that thinke true godlinesse to be unprofitable, and no gaine at all to returne and redowne to the practiser of it. Great is the benefit of true Religion, and much is the profit of our conversion. Without this, a man is no better than a Beast; nay, worse than any Beast. He liveth like a Swine, hee dyeth like a Dogge, he becommeth afterward a Devill. The holy man *Iob* Iob.21.14. 15. describing the life and death of ungodly men, saith of them; *They spend their dayes in wealth, and suddenly they goe downe to the Grave*; They say also unto God: *Depart from us, for we desire not the knowledge of thy wayes: who is the Almighty, that we should serve him? And what profit should we have, if we should pray unto him?* This is the voyce of *Atheists* that regard not God; yea, that thinke there is no God. But true Religion bringeth with it the greatest profit, and no gaine is comparable unto it. It maketh us profitable to our selves and others: the benefit that it bringeth to others, is both to their bodies and Soules.

Prov.3.14. 19. Hence it is that the Wise man saith; *The Merchandize thereof, is better than the Merchandize of Silver, and the gaine thereof is better than Gold, it is more precious than Pearles, and all things that thou canst desire, are not to be compared to her; length of dayes is in her right hand, and in her left hand riches and glory: her wayes are wayes of pleasure, and all her pathes prosperity, she is a Tree of Life to all that lay hold upon her, and blessed is he that retaineth her.* Howsoever therefore the World, and the Children of this World, doe repute and esteeme of godlinesse, it is most certaine it is the greatest Iewell, and offereth all other blessings with it. Heereunto accordeth the saying of the Apostle, *Godlinesse is great gaine, if a man be content with that he hath.* And in another place, *Bodily* 1 Tim.6.6. 1 Tim.4.8. *exercise profiteth little, but godlinesse is profitable unto all things, which hath the promise of the life present, and of that which is to come.* What can be more profitable, than that which maketh a man happy and blessed, who is, by the fall of man (and the corruption of his nature) cursed and miserable? And who is it that doth not desire blessednesse? But godlinesse joyned with true conversion of a Sinner to God, maketh his State and standing blessed. The Psalmist witnesseth, *That he is blessed that feareth the Lord, and delighteth greatly in his Commandements: blessed are they that are upright in their way, and walke in the way of the Lord: blessed are they that keepe his Testimonies, and seeke him with their whole hearts: blessed is the man that walketh not in the counsels of the wicked, but delighteth in the law of the Lord, and exerciseth himselfe therein day and night.* Psal 112.1. and 119.1.2. and 1,1,2.

What

What can be more profitable than to have intereſt in Chriſt the treaſure of all treaſures, and the Iewell of all Iewels; to have him our Mediator, our Redeemer, our Saviour? But when once we are truly converted, we have gotten Chriſt, he is become ours, we have him dwelling in us, him I ſay in whom dwelleth the fulneſſe of the Godhead bodily, who is the head of the Church, whom to know is eternall life. By him our bondage is turned into freedome, our beggery into riches, our thraldome into liberty, our death into life. Who is it then can be ſo ſimple or ignorant, to affirme that profeſſion to be without gaine and profit, that bringeth Chriſt Ieſus with it, in whom all treaſures are hid and had? Or who can be ſo ſottiſh or ſenceleſſe to deny, that when wee have done all that we can, our meanes are too ſlender, our coſt too ſmall, our time too ſhort, and our labour too little, in ſeeking to finde him, and in digging and delving after him? For if we finde him, we are ſure to find all things, and to want nothing that is good. What thing can be more profitable than that which giveth a man juſt Title to Gods bleſſings, and a ſanctified uſe of his creatures? The ungodly man that is not converted to God, but perverted in all his wayes, hath no part or intereſt in the promiſes and mercies of God, to warme himſelfe with his wooll, to feede himſelfe with his meate: *For all the Beaſts of the Forreſts are his, and the Cattle on a thouſand Mountaines.* Such as are wicked perſons, are wrongfull Vſurpers, and unjuſt intruders upon the Lords goods, and the portion that he hath prepared for his owne people, nay they are ſhamefull Theeves, and ſhameleſſe Robbers that ſteale from the godly, that which was created for them, beſtowed upon them, and ſanctified unto them. Hence it is, that the Apoſtle ſaith, *Vnto the pure are all thinges pure, but unto them that are defiled and unbeleeving, is nothing pure, but even their minds and conſciences are defiled.* In *Adam* we have loſt the pure and free uſe of the creatures of God, in Chriſt Ieſus the ſecond *Adam*, and heire of all things, we recover our Title unto them againe. Now, that which putteth us in poſſeſſion, and brings the full fruition with freedome of conſcience, and comfort of heart of all theſe things, muſt needs be holden moſt helpefull and profitable unto us in this life.

Col.1.18.19. and 2.9. Epheſ.3.17. Iohn 17.3.

Pſal.50.10.

Titus 1.15.

Heb.1.2.

Laſt of all, if wee conſider the enduring and continuing of the gaine of godlineſſe, we ſhall find the price of it to be above all other commodities: the ſweetneſſe whereof may delight us, and the contentment thereof may ſatisfie us, and the certainty thereof, may allure us to the ſeeking and preferring of it before all other, and to travell and traffick for it farre and neere. What commodity canſt thou name or remember, that the richeſt Merchants bring from ſtrange Countries, which is not ſubject to be loſt by land, and to periſh by the Sea, by ſtormes, by robbers, by rovers, by tempeſts and ſhipwracke, ſo that when thou haſt fetched it with the greateſt danger of thy life, it may be taken from thee, and thou from it, which maketh it to be but a ſhaddow of true gaine? But the profit of godlineſſe is of a contrary Nature, if once we have gotten this Pearle, the Theefe cannot ſteale it, the moath cannot corrupt it, the Sea cannot drowne it, the ruſt cannot fret it, the Land can not loſe it, the length of time cannot conſume it, the greatneſſe of danger cannot take it from us; the unfaithfullneſſe of Servants, the ſubtlety of enemies, the fraud of falſe Brethren, the force of the mighty, the violence of the Oppreſſor, the partiality of the Iudge, the wreſting of the Law, can never deprive us or debarre us of this benefit; yea, that which an Heathen man ſaid once of humane learning, may more truly and juſtly be ſpoken of godlineſſe, which indeed is true learning, the which whoſoever wanteth (what Ornaments of Nature and Art ſoever otherwiſe he hath) is utterly unlearned; nay a ſtarke foole: It will follow us as a ſweete guide abroad, to ſolace us; it will ſtay with us as a pleaſant companion to delight us at home: it will lye with us as a bed-fellow in the night, to teach us whereon to meditate: it will ſit downe

Cicer. pro Archia poeta.

downe with us as a guest at the Table to direct us; it will be with us as a skilfull Physitian in sickenesse to comfort us: it will sticke and stand to us in prosperity, to humble us; it will cleave fast to us in adversity, and in the evill day to refresh us: it will waite upon us in death, it will descend with us into the grave, it will ascend with us into heaven, and alwayes follow us from place to place, as the shaddow doth the body. This made the Apostle *Iohn* say, *Blessed are they that dye in the Lord, for they rest from their labours, and their workes follow them, Revel.* 14.13. To conclude therefore, so often as wee thinke of true Religion, or remember the day of our conversion, we must thinke with our selves, that we made the most blessed change that ever was made, and hold this for a firme and sure principle, that no gaine is like to this gaine, no profit like to this profit.

Vse. 2. Secondly, seeing Christian Religion, planted in the heart of a man, maketh him good and helpefull to others, who before was unjust and unprofitable, let every one prove his effectuall calling, and true conversion, by earnest seeking after the good of others, and by a carefull abstaining from hurting, troubling, and wronging of others. It is to be chosen as a better thing to suffer, than to offer wrong; to receive, than to require: to take, than to give. *Obadiah* living in *Ahab's* Court, is commended for the manifestation of his Faith by his Workes (as the Tree that sheweth what it is by the fruits) hee

1 King. 18.13 hid the Prophets of God from the sword of the persecutor, and fed them in a Cave in the time of famine. The Prophet affirmeth and assureth, that

Psal. 15.4. such shall dwell in the Tabernacle of the Lord, and rest in his holy mountaine, as make much of those that feare the Lord, and honor them whom God hath honored. To this purpose, the Apostle setteth this downe as a certaine signe of our adoption, that God accepteth us as his sonnes and daughters, to

1 Ioh. 3.14. wit; our love to the Saints, *We know that we are translated from death to life, because we love the Brethren.* Every one must be able to shew the soundnesse

Matth. 3.8. of his faith, and the truth of his conversion, by the fruits of his calling, and by the workes of regeneration and amendment of life. An injurious man, that loveth himselfe, but not another, that hath no care to doe good to his Brother, but to himselfe onely, is not yet truely converted to God, nor delivered from the bondage of sinne, nor made a member of Christ, nor engrafted into the true Church, nor endued with the grace of sanctification; he is yet in the flesh, and not in the Spirit; he is yet in death, not restored to life; he is the bondslave of Sathan, not brought into the liberty of the sonnes of God. For where there is no change in conversation, there can be no assurance of true conversion.

The meditation of this point, must enter deepely into our hearts, and teach us to try our selves, whether as yet we be borne againe by water and the Spirit, or not. Whosoever can say thus, I have beene in bondage to sinne, now I am set free; I have beene the prisoner of Satan, now I am at liberty; I have lived unprofitably to God, unprofitably to my selfe, unprofitably to others, now I have learned to lead my life to the honor of God, to the benefit of my brethren, and to the comfort of mine owne soule: whosoever (I say) can say thus, may be assured of his conversion and turning unto God, and that God hath begun his good worke in him, which he will finish at the appearance of Iesus Christ. Let us all therefore know and consider, that it is required of us to repent of sinnes, to turne to God, to change our hearts, and to amend our lives, that so we may bring forth the fruits of righteousnesse, and expresse our obedience to the Gospell. To be without the fruits of the Gospel, is to deny the Gospell; and to be without godlinesse of conversation, is to be without Christ; and to be without an heart inwardly sanctified, and without a life outwardly regenerated, is to be without faith. It had beene better for us that we had never had the Gospel offered unto us, than to have it, and to contemne

temne it: It had beene better we had alwayes remained in darkeneſſe, than to have light to come among us, and not to walke in the light. It is a worthy exhortation that the Apoſtle maketh to the *Theſſalonians, Yee are all the Children of light, and the children of the day: we are not of the night, neither of darkeneſſe. Therefore, let us not ſleepe as others doe, but let us watch and be ſober: for they that ſleepe, ſleepe in the night, and they that be drunken, are drunken in the night: but let us which are of the day, be ſober, putting on the Breſt-plate of faith and love, and of the hope of ſalvation for an Helmet. It is not every one that ſaith, Lord, Lord, ſhall enter into the Kingdome of Heaven, but he that hath an earneſt and carefull endevour to doe his will.* It is not enough for us to be called a Chriſtian, to beare the name of a Proteſtant, to renounce the name of a Papiſt, to make ſhew of the true Religion, and to be an hearer of the Word: we have learned better things, and muſt give an account of a farther duty. We will ſay peradventure, we hate and deteſt all the blind and erroneous opinions of Heretickes, of Arrians, of Papiſts, of Atheiſts, of Anabaptiſts, of Libertines, and ſuch like; that we renounce all thoſe opinions, that derogate any thing from the true worſhip and honour of God, as denying of Chriſts Godhead, his Manhood, his Mediation; that we abhorre all kind of Idolatry, and ſuperſtitious ſerving of our God. But is this the whole converſion of a man? Or is this the perfect worke of Repentance, that ought to bee wrought in us? We muſt goe farther than thus, and yet (my Brethren) I would we all went ſo farre.

1 Theſ.5.5. 6.7.8.

Matth.7.21.

Obiect.

Anſw.

Many ſtand in the mid way, and have not proceeded to learne and practiſe thoſe duties, We muſt hate all ignorance of God and of his Word, which is the Mother and Miſtris of all ſinne and error: we muſt love and embrace the knowledge of God revealed and offered unto us from time to time: we muſt ſeeke after it as a Treaſure, we muſt receive it as a Iewell: otherwiſe we deceive our ſelves. We muſt hunger and thirſt after the ſincere milke of Gods Word, and account their feete beautifull, that bring it unto us, we muſt ſay; *Come, let us goe up to the houſe of God, that he may teach us his wayes, and that wee may walke in his pathes.* But doe we thus? Nay, when it is offered, doe we not ſpurne and kicke againſt it, as the Horſe and Mule, that is without underſtanding? Doe we not mocke and deride the Prophets of God, and preachers of the Word, labouring to inſtruct us in the right way, and are we not for the moſt part made worſe, and our hearts hardned, that we can receive no inſtruction? If we loved the light, we would delight in it, we would be reformed by it, we would be transformed into the obedience of it: but our prophane workes doe teſtifie againſt us, that we hate both the light, and thoſe that are the Authors and the bringers of it. I might alledge many other workes of darkneſſe, that ſwarme in our lives, and make us ſwarve from the rule of righteouſneſſe left unto us in the Word: If we live in beaſtly drunkenneſſe, in uncleane luſts, in hatred, in malice, and ſuch like fruits of the fleſh, we are not partakers of a new birth, we are not become new creatures, we have not yet put on the new man, we cannot doe good to any of our brethren. When *Abraham* was to travell among the Heathen that knew not God, among the Idolaters that worſhipped not God, among the prophane Infidels that were never converted to God, he ſaid, *The feare of God is not in this place, and they will ſlay me for my wives ſake.* He could looke for no duties of love, nor practiſe of righteouſneſſe, no fruits of humanity toward him, to proceede from them that were unmortified, unſanctified, and unregenerated. It is the great mercy of God to mankind, to give to them his Word, which reſtraineth their actions, ſubdueth their affections, and ordereth men which otherwiſe would be outragious Monſters, as Wolves, Tygers, Lyons, Beares, Buls, Bandogs, nay Devils incarnate one to another; who being left to themſelves, they would be as Cormorants or Canibals, ready to devoure and eate up one another,

Gen.20.11.

other, being not onely without piety, but without civility, without curteſie, without humanity. If therefore his Word doe not alter us, nothing will, nothing can. Thus then we ſee, that ſeeing it is the converſion of a man, that maketh him any way profitable or ſerviceable to others, we muſt all labour to be borne againe, otherwiſe it had beene better we had never beene borne: and we muſt ſeeke true Repentance, and the converſion of the heart, otherwiſe we ſhall be unprofitable members in the Church of God.

Vſe 3. Laſtly, ſeeing it is the turning of us to God, that turneth us to the good of men, it ſerveth as a notable direction unto us, to teach us, that whoſoever deſireth that ſuch as belong unto him ſhould be profitable and faithfull unto him, let him labour to plant godlineſſe in their hearts, and to ſow the ſeeds of eternall life in their minds. It will be able to miniſter no comfort unto thee, to ſee godlineſſe flouriſh in others, and to heare of their converſion to God: endevour to bring it home to thine owne houſe, and to ſettle it in the doores of thine owne family. A better duty thou canſt not performe unto their ſoules, and ſo unto them, than by this, which will bring the bleſſing of God with it, and remove the curſe of God from thee and thy family. Who is it (if he were asked the queſtion) that would be troubled with an unfaithfull Wife, with ſtubborne Children, with untruſty Servants, or who is it that would not account them the greateſt plague and puniſhment that can befall a man in this life, to have ſuch a diſſolute and diſordered houſe? If then, any deſire to be with comfort and contentment matched with a provident and profitable wife, bleſſed with gracious and obedient children, furniſhed with diligent and dutifull ſervants, let them ſeeke out ſuch as truely ſerve the Lord, make choiſe of ſuch as ſhew lively fruits of their unfaigned converſion, be carefull to traine them in the knowledge of God, and to procure their ſalvation.

This was *Abrahams* care and Conſcience, to inſtruct ſuch as did belong unto him, and this was the cauſe that he had a bleſſed wife, partaker of the ſame inheritance with him, that followed him up and downe in every place, as God called him; he had a faithfull *Iſaac*, ready in all duty to obey him: he had carefull and truſty ſervants, that contented not themſelves with eye-ſervice, but performed their duties in the ſingleneſſe of their hearts, as ſerving the Lord, and not man. Would we then have our Wives that lye in our boſomes, and are given as the deereſt and neereſt companions of our life, to be found faithfull unto us, of pure and chaſte converſation, loving their children, governing their houſe, and giving no occaſion to the adverſary, to ſpeake evill? Let us make them faithfull to God, and endevour to worke true Religion in them, as they which are heires together of the grace of life. Such a bleſſed couple were *Abraham* and *Sarah*, *Iſaac* and *Rebecca*, *Zachary* and *Elizabeth*, *Aquila* and *Priſcilla*, with ſundry others. This made the Prophet ſay, *Bleſſed is every one that feareth the Lord, and walketh in his wayes, &c. Thy wife ſhall be as the fruitfull Vine on the ſides of thine houſe, and thy children like the Olive plants round about thy Table.*

1 Pet. 3. 7.

Pſal. 128. 1. 2

Moreover, if we deſire to have our Children the fruit of our owne body, and the frye of the Church, to be good and dutifull unto us (as every one would have them doe their duty to him, and will cry out againſt them when they behave themſelves rudely and unreverently) let us be carefull of their converſion, let us give them the ſweet taſte of Religion, and let us teach them this trade of the feare of God, We ſee that many complaine of the hardneſſe of the World, of the ſtraitneſſe of the times, and of the miſerableneſſe of many men; Alas (ſay they) it never went worſe with poore men, we know not what to doe with our Children, how to employ them, or where to beſtow them, except a man be able to give a round and rich ſumme with his ſonne, he cannot get him a Maſter, or provide him a ſervice, or bind him to a trade,

or

or place him to get his living another day. But underſtand, O yee unwiſe among the people, and yee Fooles when will ye be wiſe? How long will yee live in the Church, and yet not learne this one leſſon which is the foundation and fountaine of all the reſt, that godlineſſe is the greateſt gaine? Bind them to this trade, this is the beſt trade, with which no other can be matched or compared; this requireth no great ſtocke or ſubſtance to put them forth. They that have nothing to give, and little to live upon, may aſſoone advance and preferre their children this way, as they that have great riches, and large poſſeſſions. Hence it is that the Prophet ſaith, *Ho, every one that thirſteth, come yee to the Waters, and ye that have no Silver, come buy and eate; Come I ſay, buy Wine and Milke without Silver, and without Money: wherefore doe yee lay out Silver, and not for Bread? And your labour without being ſatisfied? Hearken diligently unto me, and eate that which is good, and let your ſoule delight in fatneſſe.* Eſay 55.1.2.

Whereby we ſee, that whoſoever are called to be of this Science, it will be able to maintaine the Tradeſmen, it will bring in the greateſt profit. There are ſo many of ſome Trades, that they feare one will not be able to live by another, one envyeth another, and hindereth another. It is not ſo in this Trade, the moe the better, the moe the merrier, every one helpeth another, and all doe make up a bleſſed fellowſhip and communion of Saints. If then, thou have a care to put thy ſonne to an Occupation, that he may learne to live another day, and neglecteſt this which is the chiefe and ground of all, thou art greatly deceived in thy choiſe, and Chriſt Ieſus ſhall laugh thee to ſcorne for thy folly. Let me therefore commend this waighty buſineſſe of beſtowing thy ſonne, to thy wiſe conſideration; a greater gaine I cannot name, a richer trade thou canſt not find, a better Maſter he cannot ſerve, a farther freedome he cannot obtaine, a ſurer inheritance he cannot purchaſe. This is it which *Salomon* pointeth out unto us, *Prov.22.6. Teach a child in the trade of his way, and when he is old, he ſhall not depart from it.*

Furthermore, if we deſire to have our Servants that attend upon us, and labour for us, to be obedient and faithfull unto us, painefull in their calling, and truſty in their buſineſſe, let us know that we our ſelves muſt be the meanes to procure it, and further it by ſeeking their ſalvation, and labouring earneſtly their converſion. If they be truely Religious, they will be truly righteous; if they once know how to ſerve God faithfully, they will ſoone learne to ſerve us faithfully for Conſcience ſake. Many have evill ſervants, and ungracious Children, they ſee it, they complaine of it, they ſeeme to lament it; but they never conſider that the chiefeſt fault is their owne. Have we Servants or Children giving to lying, to deceiving, to fraude, to falſhood, to robbing and ſtealing, and breaking out into ſundry diſorders in their life? Let us marke what the cauſe is, let us ſee where is the occaſion, and let us provide how theſe abuſes may be remedied and redreſſed. There is no better way to recover them, than to teach them their duties, to ſhew them their ſinnes out of the Word of God, and to lay before them his Iudgements that are due unto them. It is a great bleſſing of God to have a Religious ſervant, hee bringeth the bleſſing of God with him, the heart of his Maſter may truſt in him, and he ſhall have no neede of ſpoile, he will doe him good (and not evill) all the dayes of his life. This we ſee in the ſervant of *Abraham*, who as he had a care to teach and traine up his houſhold in the wayes of godlineſſe, ſo the Lord bleſſed him with a faithfull family, and a Religious ſervant, whom hee employed in a waighty buſineſſe, of fetching home a Wife for his Sonne *Iſaac*. Gen.24.42.

The like we ſee in *Ioſeph*, he was ſold for a ſlave, and brought downe into *Egypt*, and bought at the hand of the *Iſhmaelites*, *And the Lord was with him, and he was a man that proſpered, and was in the houſe of his Maſter the Egyptian,* Gen.39.2.3.

Egyptian, and his Master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. So afterward, when as thorough the slanderous accusation, and false information of his Mistris, he was cast into prison, where he was laid in Irons, and his feete were held in the stockes, the Lord made his innocency knowne, and shewed mercy unto him, and got him favour in the sight of the Master of the prison, and the keeper of the prison committed to *Ioseph* hand all the prisoners that were in the prison, and whatsoever they did there, that did he; and the Keeper of the prison, looked unto nothing that was under his hand, seeing that the Lord was with him, for whatsoever he did, the Lord made it to prosper. Behold heere in *Ioseph* (as in a cleare glasse) the right picture and patterne of a right religious Servant, who being a poore prisoner, and lying in a darke Dungeon, being unjustly faine into the displeasure of his Master, and wrongfully cast into a close prison, did in that woefull and pittifull condition, both gaine glory to God, beautifie his owne profession, and seeke the good of his Maister, that put his trust in him. For no man is in so low and meane an estate, if he be a poore Servant, a base Kitchen boy, or a vile prisoner, but by diligence in his Calling, (such as it is) and by shewing fidelity to his Master (such as he is) may greatly glorifie the Name of God whom he doth serve, and adorne the Gospell of Christ which he doth professe.

Psal.105.18.

Gen.39.22.

Hence it is, that the Apostle exhorting all religious servants, saith, *Let as many servants as are under the yoake, count their Masters worthy of all honour, that the Name of God and his Gospel be not evill spoken of, and that they may adorne the Doctrine of God our Saviour in all things.* The example of *Iacob* also is worth and worthy the observation in this case, who albeit he served an hard and froward Master, yet he rather considered what he ought to doe, than what the other deserved to suffer, so that he witnesseth, *Hee was in the day consumed with heate, and with frost in the night, and his sleepe departed from his eyes, whatsoever was borne of Beasts, he brought it not unto him, but made it good himselfe.* This is it which the Centurion in the Gospell confesseth, and commendeth in his servants, *For I am a man also under the authority of another, and I have Souldiers under me: and I say to one, Goe, and he goeth; and to another, Come, and he commeth, and to my servant doe this, and he doth it.* The example also of that servant and Souldier, that waited upon *Cornelius*, is notable to this purpose, who being trained up in the feare of God, shewed all fidelity and forwardnesse to performe the will and Commandement of his Master, and went to bring *Peter*, by whose Ministery they might be further instructed. Thus wee see, that religious servants are the best Servants, the most diligent Servants, the most true and trusty Servants, the most provident and profitable Servants, and therefore it belongeth to all Masters of families, to be carefull to teach them the feare of the Lord, and to traine them in the wayes of godlinesse. Heereby they shall honor God, heereby they shall doe great good to their soules, hereby they shall discharge a good Conscience, hereby they shall procure their owne profit, and further their owne gaine.

1 Tim.6.1.2. Titus 2.10.

Gen.31.40.

Matth.8.9.

Acts 10.7.

[*Which in times past was to thee unprofitable, but now profitable both to thee and to me.*] The Apostle in this place, speaking of the estate of *Onesimus*, and shewing what he was before his Conversion, and what he was after, doth fitly distinguish the times, and saith, that before his Calling to the Faith, he was unprofitable, serving to no other purpose, but to feed himselfe, and fill up a place; but no good, no grace, no godlinesse appeared to be in him. But where did he converse and leade this life? Was it where the name of God was not knowne, or where the sound of the Gospell was not heard? No, it was in faithfull *Philemons* house. This may at the first seeme a very strange and wonderfull thing, that he living in so religious an house,

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in so reformed a family, with so godly a company, which had the reputation of a little Church, should savour nothing of piety, nothing of Christianity, but remaine in unfaithfulnesse toward God, and in unrighteousnesse toward his master. From this description of *Onesimus*, in the time of his ignorance, before his eyes were opened, and his heart reformed, we learne that it falleth out (notwithstanding the desire and diligence of the Governours of the house) that in reformed families, are oftentimes found unreformed persons. In godly places, doe many times lurke ungodly children, and uncorrigible servants, into whose hearts no instruction will enter, and whose disposition no meanes of reformation can alter. We see this in the first family that ever was upon the earth; and there have beene no more wicked men in the world than they, that have had the best meanes to direct them. *Adam* had malicious and murthering *Caine*; *Abraham* had persecuting and savage *Ishmael*; *Noah* had scoffing and cursed *Cham*; *Isaac* had ungracious and prophane *Esau*; *David* had ambitious and aspiring *Absolom*. So it was with *Eli*, with *Samuel*, with *Hezekiah*, with *Iosiah*, and sundry others, who after good meanes used by themselves, have found much evill practised by their children. The Fathers are often carefull to lay a good foundation, and to nurture their children with good instruction, yet few children prove like their fathers, but are a degenerate and unregenerate off-spring.

Doct. 2. In godly families are many times ungodly Children and Servants.

Homer. Odyss. lib. 2. πάυροι γὰρ παῖδες ὁμοῖοι πατρὶ πέλονται.

And albeit this doe sufficiently appeare unto us by testimonies of Scripture, and by daily experience, yet we shall farther be confirmed in this truth, if wee waigh the Reasons whereupon it stands. First, Religion commeth not by inheritance, and grace cannot be conveyed by propagation, but every man begetteth his like, as he himselfe is by nature, as one serpent engendreth another. This *Moses* teacheth, that when *Adam* was falne from God, and had lost the grace of sanctification, *He begat a child in his owne likenesse, after his owne image.* Godly Parents may leave their children temporall possessions, but they cannot bequeath unto them faith and a good conscience, which are not to be found in the naturall man.

Reason. 1.

Gen. 5, 3.

Secondly, there must be a new birth begun by Gods Spirit; for the grace of regeneration, whereby we are brought to have one foot in Gods Kingdome, is not of flesh and blood, but of water and the Spirit; it is not of the will of man, but of the worke of God. This is it which our Saviour setteth downe, *As many as received him, to them he gave prerogative to bee the sonnes of God, even to them that beleeve in his Name, which are borne not of blood, nor of the will of the Flesh, nor of the will of man, but of God.* Likewise, when hee disputed with *Nicodemus*, who was ignorant of this Doctrine, hee saith; *Verily, verily, I say unto thee, except a man be borne of Water, and of the Spirit, hee cannot enter into the Kingdome of God.* It is he onely that gave the heart, that is able to change the heart; it is he that gave the eyes, that is able to open the eyes.

Reason. 2.

Ioh. 1. 12, 13. and 3. 3, 5.

Thirdly, albeit the unregenerate persons, and loose livers, doe not want education and good bringing up, yet they are not amended and reformed, because God doth not purpose their conversion, but appoint their confusion. The Lord stirred up *Pharaoh* to this same purpose, that he might shew his power in him, and that his name might be declared throughout all the earth, yet he sent unto him *Moses* and *Aaron* to cleare his owne Iustice, and to make him without excuse. The like the Scripture speaketh of the sonnes of *Eli*, who were reproved of him, for making the *Israelites* to trespasse, and to abhorre the offerings of the Lord; yet they regarded not his reproofe, being the Father of their bodies, the Priest of the most high God, and the judge of the people: and this reason is rendred, why they obeyed not his voyce, and hearkned not to his counsell, *Because the Lord would slay them.* So then, whether we do consider that grace cannot be conveyed by propagation, or that it is the proper worke

Reason. 3.

Rom. 9. 17.

worke of the Spirit, to effect our regeneration, or that God will glorifie his great Name in the confusion of such as breake the bands, and cast away the Cordes of Discipline from them, we cannot greatly marvell, that in reformed places, are oftentimes to be found unreformed persons.

Vse. 1. Let us make use of this Doctrine, and see both what may be learned by it, and how it may be applyed unto us. First of all, it teacheth, that though education be a notable meanes of reformation and working good in the hearts of those that beare instruction, and albeit Parents and Masters be thereby discharged, as they that have done their dutie; yet bare teaching is not sufficient to convert the soule, and to settle the conscience in good things. *Noah* was as carefull for the instruction of *Cham* and *Canaan*, as of the rest that were of his house, and belonged to his charge: yet they followed not his Doctrine, but scoffed at him that was both Pastor and Parent. *David* a man after Gods own heart, walked in the middest of his house, in the uprightnesse of his conscience; yet he had an incestuous *Ammon*, a rebellious *Absolom*, a licencious *Adonijah*, all of them ungodly and ungracious children. So then, although education be a good meanes of instruction, yet it is not a sufficient meanes to worke reformation. He that laboureth in planting and watering, is nothing, except God give the blessing of encrease. We see this evidently in the publicke assembly, as well as in the private family; in the house of God, as well as in the house of man. There is a difference of hearers, according to their divers dispositions, some are deafe hearers, that have not their eares boared through to the heart, they have onely outward eares, and regard no more but outward hearing, and are no way moved with that which is spoken, dead-hearted, dull-eared, dim-sighted, heavy-headed. Others, beside their bodily eares, have the eares of their hearts opened by the word and worke of the Spirit, made plyable and tractable to receive, imbrace, and beleeve, that which they heare. So is it in the private instruction, used in private Families, all that heare with the outward eare, are not reformed; all that are instructed, are not converted. What then? Shall not fathers teach their children, and masters their servants, and housholders their Families, because some have not beleeved, and many remain as blind and blockish as they were at the first? Yes, it is their duty to be diligent in teaching them, and in laying the foundation of Christian Religion among them, howsoever it be received or rejected of such as be in their houses, and belong unto them. Were not he a simple Husbandman, that would neglect to sowe his ground, because he knoweth that some of the Corne will never grow up, to bring forth fruit, but dye in the earth? Or were not he an unwise Law-giver, that will not have wholesome Lawes enacted and established, because some transgresse them, and disobey them, and make no account of them? or were not he a very foolish father, who because he hath one rude and riotous sonne, that will not reverence his person, nor fulfill his commandements, nor regard his authority, nor feare his threatnings, would therefore hold his peace, and refraine himselfe from instructing and informing his other children in the wayes of godlinesse? Or were he not a bad Gardiner, who because some of his ground bringeth forth Weeds and Nettles, would therefore refuse to water the Hearbes that are meet for the use of man? When the Lord sent his holy Prophets to reprove the stubborne and stiffe-necked *Iewes*, he knew what entertainment themselves should find, and what effect their Doctrine would have taken; yet to make them without excuse, they were commanded to goe, that they might be convinced of sinne, seeing there had been a Prophet among them. The Prophet *Ieremy* being called of God to preach the Word, is told aforehand, that they would not obey his Word, but fight against him. Likewise *Ezekiel* being sent to the children of *Israel*, is shewed that they would not heare him, nor cease from their wayes. Whereby we see, that howsoever the people were stiffe-necked, and stiffe-hearted, howsoever their faces were stronger

Matth. 13. 13 4.

Obiect.

Answ.

Ier. 1. 19. Ezek. 2. 5. 7. and 3. 7.

ſtronger than the Flint, and their fore-heads were harder than the Adamant, yet God would have his word offered unto them, and laid before them. He hath more ends than one of the preaching of his Word; ſometimes he uſeth it to ſoften, and ſometimes to harden; ſometimes to ſave, and ſometimes to condemne; ſometimes to bee the ſavour of life unto life, and ſometimes to be the ſavour of death unto death. So ſhould it be with all godly houſholders, howſoever they have many that harbour in their houſes, and are entertained within their wals, that regard not the feare of God, but pull away their ſhoulders from the ſweet yoke of God, yet they are not to ſurceaſe or waxe faint and weary, but to continue the inſtruction of them, and the powring of water upon the hard ſtone, proving if God at any time will ſoften their hearts, and give them repentance, that they may come out of the ſnares of the Divell, of whom they are holden Captives. What is harder than the ſtone? and what is ſofter than the water? yet by often dropping, the water pierceth the hard ſtone. *Peter* and his partners had toyled all the night, and yet had taken nothing: But at the commandement of Chriſt, they lanched into the deepe, and at the length they incloſed a great multitude of fiſhes, *Luke* 5. 5, 6. Wee know not at what time God may worke in them, and call them to a ſight of their ſinnes, and to a turning from their ſinnes. They may heare that in the time of their ignorance, which they may practiſe in the time of their knowledge. They may heare that Doctrine, which though it lye hid and covered, as Corne in the earth, or as fire in the aſhes a long time, and ſeeme buried in perpetuall forgetfulneſſe, yet it may afterwards breake forth as the light, and kindle in their hearts as a mighty flame. Thus peradventure it might be with this *Oneſimus*, when he was converted by the Miniſtry of the Apoſtle to the faith of Chriſt, he might call to his remembrance many good things that he had heard before, but never a whit regarded nor reſpected, and now profit by that Doctrine that before he had deſpiſed and derided. The Diſciples of Chriſt did not by and by receive, nor conceive of his preaching; but when he was riſen againe, then they remembred what he had delivered unto them. So ought we to deale toward ſuch as are committed unto us, let us plant and water, committing and commending the ſucceſſe and encreaſe of our labours unto God.

2 Cor. 2, 16.

Iohn 2. 22.

Secondly, ſeeing where there are good meanes, are many times godleſſe and graceleſſe men, we learne that to heare to ſalvation, and to receive willingly inſtruction, is no generall or common grace, no man can beleeve, ſaving him to whom it is given. It is the gift of God that muſt open the underſtanding, and boare through the eare, and ſanctifie the heart, before any can heare, with a deſire to underſtand, or lay it up with a purpoſe to practiſe and obey. Hence it is, that the Prophet ſaith, *The Lord God hath opened mine eare, and I was not rebellious, neither, turned I backe.* The Evangeliſt *Luke* teacheth, that when the Apoſtles preached the Goſpell, ſo many as were appointed to ſaivation, beleeved, which was a fruit of their election; others mocked, which was a ſigne of their reprobation. *Lydia* is commended, in that ſhe attended unto the things which *Paul* ſpake, but it was the Lord that opened her heart before ſhe could be a faithfull and fruitfull hearer. To this purpoſe *Moſes* ſpeaketh to all *Iſrael*, *Ye have ſeene all that the Lord did before your eyes in the Land of Egypt unto Pharaoh, and unto all his ſervants, and unto all his Land, the great tentations which thine eyes hath ſeene, thoſe great myracles and wonders: yet the Lord hath not given you an heart to perceive, and eyes to ſee, and eares to heare unto this day.* Now, as this over-throweth ſuch as teach and maintaine an univerſall Vocation, ſo it muſt ſerve to ſettle us in the truth of the Doctrine of particular election, and predeſtination, *That it is neither in him that willeth, nor in him that runneth, but in God that ſheweth mercy. He ſheweth mercy upon whom he will ſhew mercy, and will have compaſſion upon whom he will have compaſſion: therefore, he hath mercy upon whom he will, and whom he will he hardneth.* God loved *Iacob*, and hated *Eſau*, before they

Vſe. 2.

Eſay 50. 5.

Acts 16. 4.

Deut. 29. 2, 3, 4.

Rom. 9. 15, 16, 18, 13, 14.

they were borne, and before they had done either good or evill: so that it was said, *The elder shall serve the yonger.* The Lord electeth some unto life and salvation, before the foundations of the world; he elected some, and therefore not all; before the beginning of the world, and therefore not for their deserts, who then had not their being upon the earth. *Who art thou that wilt dispute with God? Or what shall it availe us to question it, and quarrell it with the Almightie? May the Clay reason with the Potter, or the Axe with the Carpenter, or the Saw with him that draweth it, or the Rod with him that taketh it? Or shall the thing formed, say unto him that formed it, Why hast thou made me thus?* Dare any servant pry and search into all the secrets of his Master? Canst thou follow and tracke the way of the fish in the waters, of the fowles in the Ayre, of a Serpent upon a stone, of a Ship in the Sea? Let us not aske a reason of his will, but rather say with the Apostle, *O the deepenesse of the riches both of the wisedome and knowledge of God! How unsearchable are his judgements, and his wayes past finding out? For who hath knowne the minde of the Lord, or who was his Counsellour, or who hath given unto him first, and he shall bee recompenced?* If God should doe equally well unto all his creatures, then were he after a sort so much lesse to be praised and magnified of some for his benefits, seeing he should doe nothing specially and singularly to them, more than to others. Neither is there any iniquitie in our God in so doing, for may hee not doe with his owne what hee will? May hee not lighten what eyes he will, or shoot away what arrowes he is disposed, without our certaine knowledge of his secret counsels? especially seeing his a debtor to no man?

Iob 9.4. Rom.9.20. Esay 10.15. Rom.9.21.

Rom.11.33, 34.

Matth.20.13.

Obiect. But some man may say, when an whole Assembly have the same meanes, the same Ministery; an whole Family the same teaching and instruction; How is it that some beleeve, others will not beleeve? Some are converted, others are hardned? Some are elect, others are rejected? I answer, it is not for the Creature curiously to search into the workes of the Creator, but to be wise according to sobriety: and as well a man might demaund, why all in the field is not pure Corne, but some Tares? Why all in the Barne is not Wheat, but some Chaffe? Why trees beare some leaves, and not all fruit? Why in a great house there are vessels of Gold and Silver; some to an honourable, and others to a dishonourable use? Why there are as well Goates that will not heare, as sheepe that heare the voyce of the Shepheard? The Lord Iesus adoreth the counsell of his Father herein, and confesseth the reason to be his will and heavenly pleasure, and farther than this whosoever goeth, higher than this whosoever ascendeth, and deeper than this whosoever searcheth, shall wander as in a maze, and never returne, shall fall downe headlong into a Gulfe, and never rise up againe. Our Saviour saith, *I give thee thankes, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and men of understanding, and hast opened them unto Babes. It is so, O Father, because thy good pleasure was such.* As for the condemnation of the wicked, and the execution of the heavy wrath and just judgements of God, there is more than sufficient due desert in the Reprobate; and though the righteous Lord worke therein, yet beware thou imagine any evill in him. The raine moysteth an evill tree, and therefore it beareth bitter, and no better fruit. In that it beareth fruit, it commeth of the moysture: but in that it bringeth forth evill fruit, it commeth of his owne Nature. The Sunne by the strength of his heate, and vertue of the Beames thereof, rayseth out of the Dirt and Dunghill, many foule and filthy savours, that infect men, and corrupt the Ayre; the raysing of them up, is from the Sunne, the unwholesome and noysome smels are from the places themselves. The Raine is not properly the cause of the evill fruit, but the Nature of the Tree, and therefore it worthily calleth for the Axe to cut it

Answ.

Mat.11.25, 26.

downe

downe, and then juſtly ſerveth to be throwne into the fire. The Sunne is not directly the cauſe of thoſe filthy ſavours that are extracted out of ſtinking Ponds and Puddles, but the Miery and Mariſh Ditches themſelves. So is it with God, he is as the Raine that falleth, and as the Sunne that ſhineth from heaven, *He moveth the evill man who worketh evill:* the action is of God, the evill is from the free will of man, and from the foule ſpirit of the Devill. God is not the Author of the evill, and therefore *let no man ſay when he is tempted, I am tempted of God, for God cannot be tempted with evill, neither tempteth he any man: but every man is tempted, when he is drawne away by his owne concupiſcence, and is entiſed.*

Acts 17.28.

Iam. 1.13 14.

Seeing then, the grace of Election, of Redemption, of Iuſtification, of Vocation, of Sanctification, is not generall, nor generally given unto all, but according to the free purpoſe and pleaſure of him that chooſeth, redeemeth, calleth, juſtifieth, and ſanctifieth: Let us acknowledge his great mercy to the praiſe and glory of his Name, when he maketh his owne Ordinances avayleable, which we ſee in many to bee unprofitable: let us confeſſe his loving kindneſſe toward us, when he doth beget us by the immortall ſeed of regeneration, and worketh effectually our ſalvation. For what have we in us, to move the Lord to favour us, and follow us with a multitude of his compaſſions? Doth he ſee us any better by nature than others, whom he hath rejected and refuſed? No, in no wiſe. We are of the ſame mould with them, and by Nature no better than they. Let us not ſtand upon the righteouſneſſe of our owne nature, or the deſerts of our owne workes, or the goodneſſe of our Anceſtors, but ſeeke to have grace in our hearts, and not to call that our owne, which wee our ſelves have not done. The father ſhall not be ſaved by the child, nor the child by the father, but every man ſhall confeſſe the wayes of God to bee equall, and give an account for himſelfe. Many godly and faithfull parents have had children appointed to wrath, and reſerved to deſtruction: and therefore, whether our fore-fathers were beleevers or unbeleevers, let not us looke ſo much upon them, to glory in them, or to reſt upon them, or to be ſaved by them, as enter into our ſelves, and labour to approve our obedience in the ſight of God.

Ovid. Metamorph. lib. 13. *Quae non fecit mus ipſi, vix ea noſtra voco.* Ezek. 18.25, 26,27.

Vſe 3.

Thirdly, ſeeing that in good houſes are found evill perſons, it putteth all Parents and Maſters in minde of a neceſſary duty, and offereth them comfort in the diſcharge of their duty. Their duty is not to forget or neglect to pray unto God earneſtly, conſtantly, and continually, for Gods bleſſing upon his labours in their family. For when we have done our beſt endevours, and uſed the greateſt diligence, there remaineth ſomewhat behinde to be performed for our children and people, even to wait for the encreaſe of our labours, and the worke of Gods Spirit, to ſeaſon and ſanctifie their hearts that belong unto us.

It is not the outward worke of teaching that can convert the ſoule, and reforme the life. Wee can but ſpeake unto the eare, it is God that ſpeaketh unto the heart. Hence it is, that ſome beleeve, and others blaſpheme; ſome are bettered by the Word, others are made worſe by inſtruction, and become deſperate, and extreamely wicked, as the Sun that ſoftneth the Waxe, and hardneth the Clay. The *Iewes* that were fed by the Word, *were filled with envy, and contemned the Ordinance of God offered unto them, and ſpake evill of the way of God, and the meanes of ſalvation.* So it was with *Pharaoh*, the more *Moſes* and *Aaron* ſpake unto him, ſo much the more his heart was hardned. For the Word, thorough the corruption of our nature, is as an Hammer that hardneth the Anvile, as a fire that conſumeth the Stubble, and as a Raine, that bringeth up Bryars and buſhes, that are reſerved to be burned. There is no godly Houſholder, but if he be diligent to marke the manners, and to know the behaviour of the people about him, he ſhall eſpy

Acts 13.45. and 19.9.

not onely many unreformed in themselves; but secret enemies to reformation in others. So that it is their parts, to entreat God, both before and after the meanes used, to make them effectuall and profitable, and to desire him to encline their hearts to practise and obedience. We must follow the example of the Husbandman, who after the sowing of his seed, and Tilling of his ground, *Looketh for the early and the latter raine to come from heaven*, so must we call upon God our heavenly Father, to send a gracious raine to moysten their hard hearts, and so to soften them, as that they may bee fit to receive instruction. This the Prophet *Ieremy* teacheth, *I have heard Ephraim lamenting thus; Thou hast corrected me, and I was chastised as an untamed Calfe, convert thou me, and I shall be converted, for thou art the Lord my God.* And in another place the Church saith, *Turne thou unto us, O Lord, and we shall be turned; renew our dayes as of old.* Whereby we see, that we must depend upon God to powre out his grace upon them, and to begin in them the worke of regeneration.

Iames 5.7.

Ier.31.18.

Lamen.5.21.

Moreover, this serveth to comfort all faithfull Parents, and godly Masters, who have with a good conscience beene carefull to discharge their duties, and to reforme their Families, albeit many remaine obstinate, and continue settled in the dregges of their sinnes. It is impossible for the Blacke Moore to change his skin, and the Leopard his spots; it is hard for them to doe good, that are accustomed to doe evill. Our labour shall not be in vaine unto our selves, albeit it be in vaine to others; our worke shall returne into our owne bosome, albeit it will not enter into the bosome and breast of others. This is it which Christ our Saviour said to his Disciples, whom he sent unto the lost sheepe of the house of *Israel*, *When yee come into an house, salute the same, and if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace returne to you.* Our carefull endevours shall be rewarded of God, albeit they be smally rewarded of men; they are approved in heaven, albeit reprooved and rejected in earth. When the Prophet *Esay* bringeth in the Lord Iesus, complaining that his preaching tooke none effect among the unthankefull people of his owne hard-hearted Nation, he comforteth himselfe in this assurance, that he knew his labours should not be in vaine in the Lord, *I said, have laboured in vaine, I have spent my strength in vaine, and for nothing, but my judgement is with the Lord, and my worke with my God.* So shall it bee with every one of us that are devout and diligent in doing our duties, and in instructing our Families, God will not measure our paines by their profit, nor reward our diligence according to their negligence, *For every man shall receive his owne wages according to his owne labour.* This ought to be an encouragement to all men to take paines with their people, and to comfort them against all discomforts that arise in their way to slake their diligence, to coole their zeale, to hinder their paines; and to stop their course, that happily they have begun to win their Families to a love of the truth.

Ier.13.23.

Matth.10.12. 13.

Esay 49.4.

1 Cor.3.8.

Vse 3. Lastly, seeing evill persons are found, where good meanes are used, it teacheth all those that are under the government of godly Masters, not to blesse themselves as though they were happy, because they dwell not in prophane places, because they serve not prophane Masters, because they are partakers of instruction, which many thousands wants; but it belongeth unto them to labour by all meanes to make the use of the meanes offered unto them, to bee fruitfull and effectuall for their salvation. For, as when we come into the congregation of the faithfull, we ought to be prepared and fitted to receive the spirituall food of our soules; so in comming to the private exercises of Catechizing and instruction, we are not to present our selves rashly and unreverently, as if we went to heare a Play, or to see some pastime, or to dispatch some worldly businesse: but we must performe these holy actions with a conscience of our duties to God, and with a care of our owne salvation. We have not of

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our ſelves eares to heare, nor eyes to ſee, nor hearts to underſtand: wee are not able to conceive the things that are of God, without the aſſiſting and ſtrengthening Spirit of God.

Before we come to heare the Word read unto us, or the principles of Religion laid before us, or to joyne in prayer with our Brethren; we muſt purge our affections, of wrath, filthineſſe, maliciouſneſſe, diſſimulation, hypocriſie, envy, and evill ſpeaking. For ſo long as theſe corruptions are found in vs, to offer unto us the Word, is all one, as if moſt pure Waters were powred into a ſtinking and polluted Veſſell, whereby they are made unprofitable. Wee muſt uſe earneſt and hearty prayer unto the Lord, to open our blind eyes and deafe eares, *That we may underſtand the wonderfull things of his Law: That hee would take away our ſtony hearts, and give us hearts of fleſh*, in which his Word may be deepely imprinted. And when ſoever we are performing theſe heavenly duties, we muſt account our ſelves to be in Gods preſence; wee muſt remember, that he is either ſpeaking to us, or we are ſpeaking to him; and we muſt ſtirre up our ſelves to all attention. Thus it ſhall come to paſſe, that the Word of God, which worketh in many to condemnation, ſhall bee to us the ſeed of regeneration, the food of the ſoule, the curing of our corruptions, the light of our wayes, and the meanes of working in us all neceſſary graces of God in this life, and of aſſuring unto us everlaſting happineſſe in the life to come.

Iam.1.19. 1 Pet.1.2.1. Eccle.4.17. Exod.19.10.

Pſal,119.18. Eze.36.26.

Acts 10.16. 1 Theſ.2.13. Luke 10.16.

[Verſe 12. *Whom I have ſent againe: thou therefore receive him*, that is, *mine owne bowels*. Hitherto the Apoſtle hath named and deſcribed the party or perſon for whom he prayeth: Now he ſheweth breefely the matter of his requeſt, and the account that he maketh of him. The requeſt is, that he would receive him into his houſe, and retaine him into his ſervice againe: the account made of him, that hee was to him as his bowels, even moſt deare and tender, being made a member of Chriſt, though a poore ſlave and abject ſervant by his Calling, and a fugitive runna-gate by his former condition: whereby we ſee the loving affection and tender compaſſion of *Paul* toward him for our imitation. As if he ſhould have ſaid; if I thought or imagined that he would be unprofitable unto thee hereafter, as he hath been heretofore, I would never have given him my Letters of commendation, nor have ſent him backe unto thee in this manner. For I ſhould be of this minde, rather to have him puniſhed than received. But now I am not afraid of it, or diſcouraged from ſending him unto thee, I have had a comfortable experience of his faithfull ſervice, who miniſtred unto me in my neceſſities. I have therefore good cauſe to conceive a good opinion of him, and to give this teſtimony of him, that he was never ſo unprofitable to thee, as I have found him profitable to me.

Doct. 3. Former offences upon true repentance, are to be forgiven and forgotten.

We learne from hence, that former offences upon true repentance and amendment of life, are to be remitted and pardoned by all true Chriſtians. Whenſoever our Brethren have treſpaſſed againſt us, and offended us, it is our duty, upon their unfained repentance to forgive them, to forget their injuries, and to receive them into favour againe. Whereas *Oneſimus* fled from his maſter, it was a ſinne, from ſo good a maſter it was a greater ſinne: but whereas he conveyed away with him his maſters goods, and did ſteale from him at his departure, this was more heynous, and made his offence worſt of all: yet upon his repentance, he laboureth to have him forgiven, and to have his treſpaſſe put out of remembrance, This is offered to our conſiderations in the parable of the prodigall ſonne, when once hee reſolved to leave his looſe life, and to returne backe to his fathers houſe, from which hee ſhamefully departed, he was entertained with a kiſſe, and received into favour, and had his former miſdoings and miſdemeanours forgiven. When *Peter* came to

Luke 15.20.

Matth.18.21. 22. to Christ and said; *Master, how oft shall my brother sinne against mee, and I shall forgive him: Vnto seven times?* Iesus said unto him; *I say not unto thee, Vnto seven times: but unto seventy times seven times.* To this purpose Christ propounded a parable of a certaine King, which would take an account of his servants, and finding one that was unmercifull and hard-hearted to one of his fellow-servants, he called him unto him, and said unto him: *O evill servant, I forgave thee all that debt, because thou prayedst me: oughtest not thou also to have had pitty on thy fellow-servant, even as I had pitty on thee? So his Lord was wroth, and delivered him to the Tormenters, till hee should pay all that was due to him: so likewise shall my heavenly Father doe unto you, except yee forgive from your hearts, each one to his Brother their Trespasses.*

Verse 23.32. 33.34.35.

We have in the Scriptures sundry examples of the practise of this Doctrine, and of the performance of this duty. Wee see this in *Ioseph* toward his brethren, when they desired forgivenesse, and craved pardon at his hands after the death of their Father, he said unto them; *When yee thought evill against mee, God disposed it to good, that hee might bring to passe as it is at this day, and save much people: Feare not now therefore, I will nourish you and your children, and he comforted them, and spake kindly unto them.* This *Paul* himselfe practised, and moved others to practise toward the incestuous *Corinthian, It is sufficient unto the same man, that he was rebuked of many, so that now contrary-wise, yee ought rather to forgive him and comfort him, lest the same should be swallowed up with overmuch heavinesse. Wherefore I pray you, that you would confirme your love toward him: to whom yee forgive any thing, I forgive also: for verily, if I forgave any thing, to whom I forgave it, for your sakes forgave I it, in the sight of Christ.* To this purpose the same Apostle saith; *Be angry, but sinne not: let not the Sunne goe downe upon your wrath, neither give place to the Devill.* And afterward; *Let all bitternesse, and anger, and wrath, and crying, and evill speaking, be put away from you, with all maliciousnesse: be yee curteous one to another, and tender-hearted, freely forgiving one another.* All these Testimonies and examples, as a Cloud of Witnesses serve to teach us, that repentant offenders must be forgiven, and their offences blotted out of our remembrance.

Gen.50.20. 21.

2 Cor.2.7. 8.9.10.

Ephe.4.26. 27.31.32.

Reason. I. The reasons to confirme this truth farther to our consciences, are not farre to seeke, but neere at hand. For first, heereby we imitate our heavenly Father, and are made like to him. As we are commanded to be holy, as he is holy: so we are charged, to *Be mercifull, because our Father also is mercifull, who hath not any desire that the wicked should dye, but that he should live, if he returne from his wayes.* God is provoked of us every moment, and we are indebted unto him ten thousand Talents, yet he is intreated of us, and he is reconciled unto us, so that he maketh his Sunne to arise upon the good and evill, and the raine to fall upon the just and unjust: ought not we therefore to love one another, and to forgive one another after his example? This is the reason used by the Apostle; *Now therefore as the elect of God, holy and beloved, put on the bowels of mercy, kindnesse, humblenesse of mind, meekenesse, long-suffering, forbearing one another, and forgiving one another: if any man have a quarrell to another, even as Christ forgave you even so doe yee.* It were woefull to us, if God were not ready to forgive: for we find our selves ready to offend, and one sinne unpardoned, is sufficient to make us be condemned.

Luke 6.36. Ezek.18.23.

Col.3.12.13.

Reason. 2. Secondly, our forgiving of our Brethren, giveth comfort and confidence that we our selves shall be forgiven. We are taught to gather assurance of pardon to our owne hearts, from our readinesse to forgive others, that God will, and in Christ hath forgiven us our trespasses. This we see in the fift petition of the Lords Prayer, when we are taught to say, and to pray: *Forgive us our sinnes, for even we forgive every man that is indebted to us.* Every one would

Luke 11.4.

be

be glad to have a ſure teſtimony and infallible witneſſe of the forgiveneſſe of his ſinnes, for from hence commeth greateſt comfort. Now there cannot be a ſtronger Argument to worke in us this perſwaſion, ſeeing that we by examining our affections toward our brethren, may conclude the certainty of Gods mercy toward us. For our forgiveneſſe is not made the cauſe, but the ſigne and ſeale of Gods forgiveneſſe, for as much as his pardoning of us, doth worke in us the pardon of others.

Cyprian. ſermo 6. de orat. dominica.

Thirdly, it is a certaine thing, that ſuch as will not forgive, ſhall themſelves never be forgiven. Our forgiveneſſe is upon condition, if wee remit the offences of others: if we retaine them, our owne ſinnes are alſo retained. If then the example of God and our owne aſſurance cannot draw us to this duty, let the greatneſſe of the danger move us to forgive, which hangeth over their heads, that harden their hearts in hatred and malice againſt their brethren. This our Saviour ſetteth downe immediately after the Lords Prayer; *For if yee doe forgive men their trepaſſes, your heavenly Father will alſo forgive you: but if ye doe not forgive men their treſpaſſes, no more will your Father forgive you your treſpaſſes.* And in another place he ſaith; *When yee ſhall ſtand and pray, forgive, if ye have any thing againſt any man, that your Father alſo which is in heaven, may forgive you your treſpaſſes: for if you will not forgive, your Father which is in heaven will not pardon you your treſpaſſes.* This the Apoſtle *Iames* affirmeth, *That there ſhall be condemnation mercileſſe, to him that ſheweth not mercy, and mercy rejoyceth againſt condemnation.* This we ſee in the example of that evill ſervant that fell from his Maſters favour, and was denyed forgiveneſſe. For when as being unable to pay, *He cryed for mercy, deſired forbearance, and promiſed payment, his Maſter had compaſſion upon him, looſed him, and forgave him the debt. But when that ſervant dealt hardly with his fellow-ſervant that ought him an hundred pence, ſo that he laid hands upon him, tooke him by the throat, and caſt him into priſon, his Lord called backe his grant, and required the debt of him, and delivered him to the Tormentors.* This may ſeeme very ſtrange at the firſt, that his Lord ſhould forgive the Debtor, and yet afterward exact the debt of him: to pardon the offence, and to puniſh the offender. This may ſeeme all one, as if a Magiſtrate ſhould remit the theft, and execute the Theefe. But wee ſhall not greatly marveile at this dealing, if we conſider that God giveth pardon upon condition, and that wee receive pardon upon condition. True it is, This condition is not alwayes or here in this place expreſſed, but it is here and alwayes to be underſtood. Notwithſtanding, ſometimes the condition is added, as when Chriſt ſaith; *Condemne not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven, Luke 6.* So that he forgiveth us our offences, conditionally that we forgive the offences of our brethren. Thus he forgave the ſervant that was not able to pay, to teach him compaſſion and mercy toward thoſe that were indebted unto him. If we will not forgive, but require of our debtors the utmoſt farthing, we ſhall finde the Lord as hard, and our ſelves to make a Law againſt our ſelves. Wherefore, to the end that Gods example may be followed in well doing, that our owne conſciences may be aſſured of forgiveneſſe, and that great danger is incurred through want of forgiveneſſe: we learne, that God requireth it as a ſpeciall duty of us, to ſhew our ſelves ready and forward to forgive our Brethren, that have wronged and offended us.

Reaſon 3.

Mat. 6. 14, 15. Mar. 11. 25, 26.

Iam. 2. 13.

Mat. 18. 26, 27, 28, 29, 30.

And howſoever this Doctrine be proved by Scriptures, cleered by examples, and confirmed by reaſons, yet as it ſtandeth not with the liking of Fleſh and Blood, which is ready to revenge and breathe out threatnings; ſo carnall reaſon miniſtreth many objections which are not to be paſſed over, but to be diligently diſcuſſed and diſſolved. It ſhall not therefore bee amiſſe, before we proceed to the uſes, to anſwer ſuch queſtions as ſtand in the way, where-

Objections made againſt this Doctrine.

at

at the unlearned stumbleth as a stone that lyeth in the way: which being determined, we will handle the Vses.

Obiect.1. *Answ.*

First, seeing we are bound to forgive every one that is indebted unto us, the question may be asked, whether this extend to all debts, and that we are charged to forgive all our debtors? I answer, debts are of two sorts, either Civill, which commeth by covenants of buying and bargaining one with another, without which, the life of man cannot consist. Of these mutuall Covenants and Contracts betweene man and man, we must not understand our Saviour Christ when he speaketh of debts and debters: but of private hurts and damages that are done unto us, in our bodies, in our goods, or in our good names. These injuries done to our bodies, which oftentimes are misused; to our goods which are diminished, to our good names which are impaired, are to be remitted. As for our debts due to us, we may require them, so we doe it with shewing mercy to such as are in necessity, toward whom we ought to have patience in forbearing.

Obiect.2. *Answ.*

The second is, whether a man may lawfully sue him at the Law that hath offended him? Or how doth suing and forgiving stand together in a Christian? I answer, the Law is free for all men, and the end of it is to redresse all disorders. And as a souldier in a lawfull warre may kill his enemy, and yet love him: so a man may forgive an injury, and yet use the remedy of the Law, and thereby seeke in a Christian manner, to redresse the wrongs that are done unto him. Now, in suing at the Law, we must observe these sixe rules. First it must not be for toyes and trifles, but in matters of waite and importance, which doe neerely concerne us, and whereby we are some way damnified. But trifles cannot damnifie us. This reproveth those that are so farre carried upon the spleene, as that they are ready to prosecute every action and slight occasion that is offered unto them if it be but the wagging of a Straw, which bewrayeth an evill heart in them. Secondly, wee must take heed of private revenge and inward hatred, which if we conceive, wee doe not forgive. We must not suffer our suits to coole our love to our brethren, nor to weaken our faith in performing our service and worship unto God. For albeit the cause be never so just and lawfull, yet if we handle it unlawfully, uncharitably, and unchristianly, we offend God, and transgresse against our brother. Thirdly, we must beware of giving offence to the Church of God. Some offences are taken, but not given, as when men are offended for doing our duty to God. We must not omit that which God requireth, because man will be offended. Our care must be, to be ready to give satisfaction to the godly, that our doing be not justly scandalous, observing the rule of the Apostle; *Give no offence, neither to the Iew nor to the Gentile, nor to the Church of God, and abstaine from all appearance of evill.* Fourthly, the end of all Controversies and suites in Law, must be to live in concord, and to maintaine godly peace. If we have not this end, we ayme at a wrong end. The end of all lawfull warre, is not murther and tumults, but peace and quietnesse. So the end of all strife, must be to live without strife. For if all injuries were put up and were not repressed, many would grow worse, and overturne the Civill State and government.

1 Cor.6.7.

Rom.12.9.10.

1 Cor.10.32. 1 Thess.5.22.

Fiftly, another end we should ayme at, must be, that the truth may come to light that is hidden, that the party offending may be chastised, and by chastisement be brought to repentance for his wrongs. For such is the malice of many, that the passing by of one wrong, would but open a wide gap or gate to bring other injuries upon our owne heads: and the more we suffer, the more hard measure they would offer. Lastly, the Law must be used, not upon pleasure, but upon necessitie, and we must take it up as the last refuge and remedy. We must use it as a father useth correction, or as a Physition useth desperate Medicines, or as the Chirurgion useth searing and cutting, when

1 Cor.6.11.

1 Cor.6.6.

other

other will not ſerve the turne. If a friendly agreement and private arbitrement may be had, let it be preferred, and the Magiſtrate not troubled with our contentions. Thou oughteſt not to produce into publike Courts of Iuſtice and judgement, that which may well be decided and determined by grave, ſober, godly, and diſcreet men at home, as the ſmall cauſes which the Rulers might judge, were not to be brought before *Moſes*, *Exod.* 18.22. If it cannot be had, ſo that though we ſeeke peace and enſue it, yet it flyeth from us, it is lawfull for us to goe farther, even to ſue our neighbour at the law, and uſe the benefit of the Magiſtrate.

Obiect.3. The third objection is, how can the Magiſtrate practiſe this Doctrine to forgive offences and offenders, ſeeing (as the Apoſtle teacheth) *Rom.*13. *He beareth not the Sword in vaine?* If his duty be to puniſh, how can he pardon? If he be to execute judgement, how can he forgive them that treſpaſſe? *Anſw.* I anſwer, a Magiſtrate is to be conſidered two wayes, according to two ſeverall perſons which he doth ſuſtaine; to wit, either as he is a Man, or as hee is a Magiſtrate, as he hath a common condition, or a ſpeciall. As he is a man, or a Chriſtian man (which eſtate he hath common with his brethren) he is to beare and forbeare, and behave himſelfe as others; but as he is a Magiſtrate which eſtate he hath as properly belonging unto him; he is the Deputy and Vice-gerent of God, he ſubſtaineth his perſon, he executeth his judgement; and therefore he ought not to have any reſpect of perſons, or winke at the committing of any wickedneſſe.

Obiect. 4. The fourth Objection, is, how we can be ſaid to forgive our brethren their treſpaſſes, ſeeing no man can forgive ſinnes but onely God. Hence it is that *David* ſaith in the Pſalme; *Againſt thee, againſt thee onely have I ſinned, and done evill in thy ſight*, *Pſal.*51. Likewiſe the Scribes and Phariſees, when they heard Chriſt ſpeake to the man ſicke of the Palſie; *Thy ſinnes are forgiven thee*, began to reaſon among themſelves, *Who is this that ſpeaketh Blaſphemies? who can forgive ſinnes but God onely? Luke* 5. 20. 21. *Anſw.* I anſwer, in every ſinne there are two things to be marked and conſidered; the evill of the action and the dammage that ariſeth to man by the evill action: the one God forgiveth; the other man forgiveth. God pardoneth the evill; Man pardoneth the dammage or detriment that befalleth his perſon, goods, or name. So then God forgiveth, and Man forgiveth: God forgiveth the ſinne, man forgiveth the hurt. For we muſt obſerve, that in every treſpaſſe are two offences: one to God; the other to man. To God, when he forgiveth the breach of his Law, and imputeth it not to the offender, which belongeth properly to him, and no man is able to doe. To man, when he remitteth the injury or harme that hath riſen to him, in the things that appertaine to him. It is not in mans power to forgive the ſinne, whereby God is offended: and he oftentimes pardoneth the wrong done to him, when God forgiveth not the ſinne: for God never forgiveth any, but ſuch as are penitent.

Obiect.5. Laſtly, the queſtion may be asked, whether all offenders againſt us are to be forgiven, or onely ſuch as repent. The Apoſtle moveth *Philemon* to pardon his Fugitive and falſe fingred Servant upon his repentance. So CHRIST our Saviour ſpeaketh to his Diſciples: *Take heede to your ſelves, If thy Brother treſpaſſe againſt thee, rebuke him: and if he repent, forgive him: And though he ſinne againſt thee ſeaven times in a day, and ſeaven times in a day turne againe to thee, ſaying; It repenteth me, thou ſhalt forgive him.* Luk.17.3.4. Whereby it may ſeeme at the firſt, that eyther we are onely to forgive the penitent, and retaine malice againſt the impenitent, which were want of Charity: or ſay, that the condition annexed by Chriſt, is voide and idle, which were a voyce of blaſphemy. *Anſw.* I anſwer, offences are forgiven two wayes, as there are two kind of perſons that offend againſt us. Some acknowledge and yeild their offence, others are obſtinate and ſtiffe-necked. So, one kind of forgiveneſſe is, when we

we beare no malice, when we doe no wrong, when we seeke no revenge. Another kinde, is; when we thinke well of them that have offended us, when we are perswaded that God hath forgiven them, when wee are ready to receive them into our favour againe. Wherefore we have no liberty granted unto us to deny mercy and forgiveneſſe to the wicked. If a man have done us wrong, and then either denyeth it, or diminiſheth it, and will not repent of it:

True it is, we are commanded to love him, we are forbidden to hate or to hurt him, we are reſtrained from revenge, we are brideled from wiſhing or deſiring vengeance to fall from heaven upon him, we are charged to doe him good and not evill, we are willed to procure his ſalvation, to ſeeke his amendment, and to further his repentance that he may ſee his ſinne; but we are not bound nor bidden to have a good opinion and eſtimation of him; for though we muſt love him, yet we muſt thinke of him as hee deſerveth. But when a man hath offended us, and treſpaſſed againſt us, and being reproved and admoniſhed, confeſſeth his ſin, deſireth pardon, craveth reconciliation, offereth ſatisfaction, bewayleth his former tranſgreſſion, and promiſeth amendment of life, it is our duty not onely to love him, but to like of him: not onely not to hate him as an enemy, but to account him as a brother: not onely not to deſire vengeance to come upon him, but to accept of his repentance, and to aſſure his heart that God hath forgiven him, and will not lay his ſinne unto his charge.

Calv. harm. in Evang.

So then, if any man doe an open injury, and I laying aſide a thirſting after revenge, doe not ceaſe to love him, but inſtead of evill doe good, and inſtead of wrong, doe beſtow a benefit upon him; though in regard of the wickedneſſe of his heart, the miſchiefe of his hands, the want of repentance, and the nature of his offence, I thinke hardly and heynouſly of him (as he is worthy) yet am I truely ſaid and rightly accounted, to forgive him. For when God requireth that we doe good to our enemies, love them that hate us, bleſſe them that hurt us, pray for them that perſecute us, and to doe good to all them that ſpeake all evill againſt vs: he doth not therby preſenly command that we allow in them thoſe things that he condemneth, or praiſe in them the things that he reprooveth: but he onely would have our hearts free from hatred, our minds from malice, our tongues from ſlander, and our hands from revenge. The ſecond manner of forgiveneſſe (which is a free and full forgiveneſſe) is, when beholding lively fruits of their repentance, we eſteeme them as brethren, we account them as the children of God, we favour them as fellow-members with us of Chriſt, & are perſwaded that the remembrance of their ſins committed againſt God, and of their injuries offered unto us, are blotted out of Gods ſight. For true repentance is an high and holy worke, greatly accepted of God and his Angels. Of God, becauſe when we repent, he will put all our ſins out of his remembrance. Of the Angels, becauſe there is joy in their preſence for one ſinner that converteth, more than for ninety and nine juſt men that need no repentance. The ſubſtance of that which hath been ſaid, is this: If an offender have wronged thee, and continue obſtinate and ſettled to wrong thee ſtill, thou ſhalt forgive him, that is: thou ſhalt not hurt him, nor malice him, but love him, and ſeeke to doe him good: but as yet thou art to thinke him a wilfull and wicked man, *Becauſe thou art not to ſpeake evill of good, or good of evill; to put darkeneſſe for light, and light for darkeneſſe; to call bitter ſweet, and ſweet ſowre.* If he turne from his evill wayes, and repent him of his ſinnes, thou ſhalt forgive him, that is; thinke as well of him, as ever thou didſt thinke ill of him, comfort him, raiſe him up with the ſweet promiſes of the Goſpell, and aſſure him that God hath forgiven him, and therefore he need not doubt of the forgiveneſſe of his fellow-ſervant. And if we will a little ſearch the Scriptures, we ſhall finde examples of both theſe ſorts and kindes of forgiveneſſe recorded unto us. Of the firſt ſort of forgiving evill doers, even while they remaine evill

Ezek. 18.22. Luke 15.7,10

Eſay 5.20.

doers,

doers, we have in *David* toward *Shemei*, that curſſed him with an horrible Curſſe, he ſware that he ſhould not dye, and pardoneth him (albeit *Abiſhai* the Sonne of *Zerviah* ſaid; *Shall not Shemei dye for this, becauſe he curſſed the Lords annointed?*) Notwithſtanding, he thought of him as of a wicked man, and gave *Salomon* his Sonne charge, not to account him innocent. And thit is that forgiveneſſe which *Moſes* ſpeaketh of, *Levit.* 19. *Thou ſhalt not hate thy Brother in thine heart, but thou ſhalt plainely rebuke thy Neighbour, and ſuffer him not to ſinne.* Of the ſecond ſort of forgiveneſſe, which is toward the penitent, we have an example in *Paul* and the Church of *Corinth*, toward the inceſtuous perſon which had committed fornication, *And ſuch Fornication as is not named without deteſtation among the Gentiles, taking unto him his Fathers wife.* For when he being rebuked of many, and put out from among them, ſorrowed for his ſinne with a godly ſorrow, which cauſed repentance not to be repented of, he willeth them to receive him, and entertaine him among them as a faithfull Brother, and to thinke well of him as they did before; *And to miniſter comfort unto him, leaſt hee ſhould bee ſwallowed up with over-much heavineſſe, and leaſt Satan ſhould circumvent us, for we are not ignorant of his enterpriſes.* Hence it is that he ſaith; yee ought to forgive him, and to comfort him, and to confirme your love toward him; which is as much as if he ſhould deſire them to take him againe for a brother.

2 Sam.19.21. 22.23. 1 King.2.9.

Levi.19.17.

1 Cor.5.1.13.

2 Cor.2.7.11

The Objections being anſwered, which ſtood before us as a Cloud that dimmed and darkned our ſight: let us come now to the Vſes of the Doctrine, and ſee what we may conclude from hence. Firſt, ſeeing former offences are upon our repentance to be forgiven, we learne that we ought all to bee of a placable Nature, eaſie to be appeaſed, and ready to be intreated; we muſt be inclinable to mercy, and paſſe by offences that might provoke us to anger. It is a fruit of true love, deſcribed by the Apoſtle; *It ſuffereth long, it is bountifull: Love envyeth not: Love doth not boaſt it ſelfe: it is not puffed up: it doth no uncomely thing: it ſeeketh not her owne things; it is not provoked to anger: it thinketh not evill: it rejoyceth not in iniquity, but rejoyceth in the truth: it ſuffereth all things: it beleeveth all things: it hopeth all things: it endureth all things.* There is no man but gladly deſireth to have God (that is able) to be ready and willing to forgive him his ſinnes: and therefore we ought to be like affectioned toward our Brethren. It is a great comfort to the weakeneſſe of our Faith, which needeth all proppes and pillars to ſuſtaine and uphold it. For though the forgiveneſſe of our Brethren be no cauſe of our forgiveneſſe, it is a ſigne and teſtimony, whereby we are infallibly confirmed, that as ſurely as we remit others, we ſhall be remitted. Nothing maketh us more reſemble the Lord, than to be mercifull; he is the God of patience, *He is ſlow to anger, he is full of compaſſion, and of great kindneſſe, he will not alway chide, neither keepe his anger for ever, he knoweth whereof we are made, and he remembreth we are but Duſt.* On the other ſide, nothing in the World maketh us ſo like unto Satan, and to be transformed into his Image, as malice and envy. Hence it is that he is called a Tempter, a Slanderer, a falſe accuſer, the author of all hatred and diſſention. This appeareth in the example of our firſt Parents, ſo ſoone as they were placed of God in the Garden, immediately Satan ſet upon them, and ſought to diſpoſſeſſe them of that happy eſtate. If then we give our ſelves to hatred and mallice, and never thinke our ſelves well, but when we are diſgorging the rankor and envy of our boyling ſtomackes, we ſhew our ſelves not to be the Sonnes of God, who is Love it ſelfe; but to be the Children of the Devill, who is maliciouſneſſe it ſelfe. For, *He that committeth ſinne is of the devill: for the Devill ſinneth from the beginning: for this purpoſe was made manifeſt that Sonne of God, that he might looſe the Workes of the Devill; Whoſoever is borne of GOD ſinneth not,*

Vſe 1.

1 Cor.13.4.5. 6.7.

Pſal.103.8. 9.14.

1 Joh.3.8.9.

and, for his Seede remaineth in him, neither can he sinne, because he is borne of God.

This reproveth those that keepe old revenge and feated malice as a festered sore, rusting and working in their hearts, to the satisfying of their owne lusts, to the perishing of their owne Soules, and to the dishonouring of Almighty God. This we see to have beene in *Caine*, who hating his Brother, and suffering the Same to goe downe upon his wrath, in the end his wrath conceived, brought forth Murther, and Murther when it was finished, wrought out his destruction. The like appeareth in *Absolom* toward his Brother *Amnon*. For when *Amnon* had defiled his Sister *Tamar*, respecting neither the wickednesse of the Fact, nor the shame of his Sister, nor the reproach of his person, nor the offence of his brother, nor the blaspheming of the enemies, nor the scandall of the Church, nor the offence of his Father, nor the defiling of his Fathers house; *Absolom conceived hatred in his heart,* 2 Sam.13.23. 29. *and executed vengeance upon him in the full, two yeares after: he dissembled his purpose till occasion served, and afterward his malice brought forth a lamentable effect, when he geared his Sword in blood.* It is esteemed among carnall men, a token of valour to revenge, but indeed it is no better then slavish weakenesse, and want of true fortitude. So then, they are possessed with the Spirit of the Devill, that are content to shake hands and promise forgivenesse, that speake deceitfully every one with his neighbor, flattering with their lips, and gloze with a double heart, yet keepe in mind the remembrance of old injuries waiting and watching for opportunity of time, place, and meanes, to execute the bloody designes of their beastly hearts. Would we be thus deale withall at the hands of God? Would we be thus forgiven? Would we have halfe a forgivenesse, and no more of him? Woe, and woe againe were it to us, if we were thus forgiven. Let us deale as faithfully and fully, as sincerely and unfainedly with them, as we desire to have the eternall God to deale with us: *For with what judgement we judge, we shall be judged: and with what measure* Matth.7.2. *we mete, it shall be measured to us againe.* Let us banish from us, all lame, and halfe, and halting remission, which keepeth a part and peece unforgiven: if we would have the Lord forgive all, and cast them into the bottome of the Sea for ever, let us be like minded toward our Brethren. Otherwise, our owne consciences shall convince and condemne us, so often as we say the Lords Prayer, seeing we pray most fearefully against our selves: and as we reserve behind in a corner of our hearts a peece of our malice, so we desire the Lord also to reserve a part of his wrath for us, and of his punishment against us.

Quest. If any thinke himselfe wise enough, to shift off this danger, and say; so long as I cannot resolve with my selfe to bee in Love and Charity with my Neighbour, and to forgive him that hath offended me, so long I will not use the Lords Prayer, but some other good and godly Prayers. For wee are not tyed to this or that forme, we have many excellent Prayers beside, we may use any of them. See, Foole, Foole, how subtile and crafty thou art to deceive thy selfe. Blind people play with the Lords prayer, as the Flye doth with the Candle, or the child doth with the Knife: whereby it falleth out, that the one is burned, the other is wounded. Take heed, God is not mocked, we cannot dally with him. It is not this or that forme that God regardeth, it is our being in that estate, not reconciled to our Brother, that bringeth upon us suddaine destruction. For God is Love, *And hee that* 1 Iohn 4.16. and 3.14.15. *dwelleth in Love, dwelleth in God, and God in him: he that loveth not his Brother, abideth in death: Whosoever hateth his Brother is a Man-slayer, and yee know, that no Man-slayer hath eternall life abiding in him.* Whereby wee see, that to such as are malicious, there is no forgivenesse, as wee have noted before.

Answ. Perk. on the Lords Prayer.

Vse.2. Secondly, seeing such as offend us, must upon their sound repentance be forgiven; we are taught heereby, not to reproach and upbraid men what they

they have beene, when they are renewed by amendment of life, but conſider their preſent condition what they are. For when God hath put out of his remembrance their ſinnes, we muſt not ſet them upon records: when God hath diſcharged them of them, we muſt not lay them to their charge: when God hath cured and covered them, we muſt not uncover them, and make them bleede afreſh. Let us remember what we our ſelves have beene, before wee were in the State of grace, even as evill as others, and had our delight in all ſinne. The Apoſtle ſaith, *Rom.7.18. I know that in me, that is, in my Fleſh, dwelleth no good thing: for to will is preſent with me, but I find no meanes to performe that which is good.* Likewiſe, he forbiddeth and reſtraineth the Gentiles from inſulting and triumphing over the Iewes, that were through infidelity for a ſeaſon cut off: Thou wilt ſay; *The Branches are broken off, that I might be grafted in: Well, through unbeleefe they are broken off, and thou ſtandeſt by Faith: build not thy ſelfe againſt the Branches, be not high minded, but feare.* It is a great reproach to us, to reproach ſuch as have fallen, and are riſen againe by true repentance: to upbraid ſuch as have ſinned, and have forſaken their ſinnes. It is a greater blemiſh to thoſe that checke them after they have turned from them, than to thoſe that committed them. For they have waſhed away by their teares the filthineſſe of them, and blotted out the deformity that did cleave unto them.

Rom. 7.18.

Rom.11.18. 19.20.

True it is, ſo long as we continue in ſinne, and follow the luſtes of our owne hearts, we muſt be content to be reproved and ſhamed for them, that ſo wee may be brought to ſee them, and be ſorry for them. Thus it is noted, that Chriſt began to upbraid the Cities, *Wherein moſt of his great workes were done, becauſe they repented not.* So the Apoſtle feared, *Leaſt when he came againe to the Corinthians, his God ſhould abaſe him among them, ſo that he ſhould bewaile many of them which had ſinned already, and yet repented not of the uncleanneſſe, and fornication, and wantonneſſe which they have committed.* They then that repent not, are to be diſgraced, but ſuch as have repented, are to be loved and cheriſhed. It skilleth not what they have beene, for they are accepted according to the grace which they have received, which ſerveth as a ſingular comfort unto them. They that labour to diſgrace thoſe whom they ſhould embrace, doe imitate the example and practiſe of the Devill, who tempteth thoſe that he ſeeth to have renounced his ſervice, and departed from his Kingdome, and telleth them what they have done, how looſe they have beene in their lives, and into what horrible ſins they have fallen, that thereby he might bring them to deſpaire, and to let goe their ſtrong confidence that they have in the promiſes of the Goſpel. So it is with ſundry of the Servants and Children of the Devill, they taunt and revile the faithfull, for former faults which now they hate and abhorre. But as they anſwer Satan, ſo they may all his inſtruments, that they ſhould conſider rather what they are, than what they have beene: and behold their preſent condition, not that which is paſt. Let us bee like the good Angels who doe rejoyce at the converſion of Sinners, but never caſt them in the teeth with their offences that have ſtumbled, and are recovered.

Matth.11.20. 2 Cor.12,21.

Uſe 3.

Laſtly, let us cut off all occaſions of diſſention, and quench the fire that is begun to be kindled. A ſmall ſparke, if it be not quenched, will breake out into a great fire: a little ſmoake nouriſhed, will turne into a flame. So when cauſes of contention and diviſion doe ariſe, we muſt endevour to ſtay them and appeaſe them. It is eaſily ſtopped in the beginning, which afterward is hardly, or not at all reſiſted. This wiſedome we ſee in *Abraham*, (when ſtrife aroſe betweene his Heard-men, and the heard-men of *Lot*) hee ſaid unto him; *Let there be no ſtrife (I pray thee) betweene me and thee, neither betweene thy Heard-men and my Heard-men: for we are Brethren.* They were not naturall Brethren according to the fleſh, as deſcending of one Father, but of a

Gen.13.8.

neere kindred according to the flesh, and a neerer according to the Spirit: he was *Lots* Vncle and elder, and in that respect his better; he was richer and wealthier, had more Servants also to take his part, to joyne together, and to over-master him, if he had listed: yet he standeth not upon one, or upon all these: he looked not when *Lot* should stoop and bow unto him, but as in yeares, wealth, and authority, so in godlinesse, meeknesse, and moderation he went before him. Let us all consider this, and be provoked by the example of Christ, to be meeke and lowly, *That we may find rest unto our soules.*

Matth. 11.29

The Lord Iesus hath taught us to call upon one Father, shall we then disdaine our Brethren? The Apostle teacheth, that we are one body: if the members of the body should disagree, and fall out; would not the ruine and destruction of the whole body follow? Againe, we are all called to the same hope of eternall life; there is one marke, at the which we all shoot; there is one end whereunto we bend; being Children of the same Father, and Heires of the same Grace, and partakers of the same inheritance. O that this Meditation were setled and grounded in our hearts to love with brotherly kindnesse, and to hate all mallice as a Serpent.

Col. 3.13. Eph. 4.4.

Let us learne, that we ought no more to bee devided asunder, than the Kingdome of Heaven can be devided: and that whosoever renteth himselfe from his brethren, banisheth himselfe from the place of glory, which we all looke for. Christ Iesus cannot be devided: for as his Coate was without seame, so his body must be without separation. There are not divers Faiths, divers Baptismes, divers Suppers, divers Gods: but one Lord Iesus, one Baptisme, one Faith, one Lords Supper, one God and Father of all. All these things, *Abraham* (no doubt) did consider and beleeve, and therefore said; *We are brethren.* He doth not stand upon his reputation, and say; Shall I stoope to him? Shall I creepe and crouch to him? Am not I better than he? Am not I wealthier than he? Am not I elder than he? He layeth all these aside, and resolveth thus? *Are not we brethren?* And shall we strive? What a shame would this be to us? What a dishonor to God? What an evill example to these Nations that live among us? What a stumbling blocke of offence shall we lay before them to cause them to blaspheme God, and to speake evill of us, of our Religion, and of our holy profession? Let not us therefore tarry till others come and offer conditions of peace, but let us seeke peace and ensue it.

Iohn 19.23.

Shall we stand aloofe and hang backe from agreement with them, because we take our selves to be abused, wronged, slandered, and injured? Shall God command us to forgive, and will we answer presumptuously, we will not forgive? Shall the Lord say unto us; *Thou shalt not hate thy Brother in thine heart:* and will we reply audaciously, we will hate him? Or if we doe not scorne God to his face, what will we, what can can we alledge, or what shall we bring for our defence, that *Abraham* might not have brought as well as we? Will we say we are more excellent, and therefore reason it is, that they should bow the knee unto us? Will we say we are the better men? So was *Abraham.* Are we richer and wealthier? So was *Abraham.* Are we elder in yeares, and so looke that the younger should yeeld? So was *Abraham.* Have we many Friends to joyne with us, to see we shall have no wrong, and to take our parts? So had *Abraham.* Are wee mightier in force and power? So was *Abraham,* he went every way beyond *Lot.* Now then if we be the Children of *Abraham,* we must doe the workes of *Abraham.* Whatsoever priviledges we have to advance us above our Brethren, under colour whereof we shroud the corruption of our Nature, and the mallice of our hearts, let us lay all aside and cast them into the Dust, let us renounce age and honor; let vs cast from us birth and yeares; let us deny wealth and worship, to the end we may be little and lowly in our owne eyes. *Abraham* got

Iohn 8.39.

more

more true honor by yeelding, than we can doe by our proude lookes, lofty stomackes, and corrupt mindes. He that hath most godlineſſe will relent soonest: he that hath leaſt, is hardeſt drawne to yeeld, *Act.* 7.27.

Let us ſtrive who ſhall goe before another in mercy and forgiveneſſe, and put away all bitterneſſe of Spirit, and put on all humbleneſſe of minde. But (alaſſe) where is this meekeneſſe and long-ſuffering, while we raile and rage one againſt another? If the leaſt occaſion of contention and jarre be offered, how ready are we to embrace it, to nouriſh it, to proſecute it with all extremity? When we are a little mooved, are theſe the words of Brethren, I will not take this abuſe at his hands, I will never put up this injury, I will not be made ſuch a Noddy, I will ſue him at the Law, I will not leave him worth a Groat, I will make Dice of his bones, I will tread upon his Grave: and ſhall I yeeld unto him? I will never doe it.

O my brethren, is this to follow the ſteppes of faithfull *Abraham*, or to bee like him, who was ſo wiſe, ſo meeke, ſo great a lover of peace and concord? If we be aſhamed to tread in his pathes, take heed leaſt the God of *Abraham* bee aſhamed of us, both in this life, and in his Kingdome for ever. We boaſt our ſelves to be the Children of *Abraham*, wee account our ſelves to be true Chriſtians, and yet we will neither follow the example of *Abraham*, nor obey the Commandement of Chriſt. The Lord remitteth the debts that we are not able to pay, and will we require the utmoſt farthing? He forgiveth ten thouſand Talents, and will not we forbeare an hundred pence? It is the Maſter and Lord of all that is ſo mercifull, and ſhall the Servant be ſo cruell and hard-hearted to his Fellow-Servant? Let us take heed leaſt our mallice and unmercifulneſſe unto others, doe cry out for vengeance againſt us, and ſhut up the mercy and compaſſion of God toward us, rendering ſeaven fold into our bolomes, and barring us from any acceſſe to the Throne of his Grace. For if we forgive not men their treſpaſſes, our prayers ſhall be abhominable, our religious exerciſes ſhall be turned into ſinne, and our offences ſhall not be forgiven.

To conclude; let us conſider theſe three points. Firſt, that no Man can offend us, as we daily offend GOD, in thought, word, and deede. Secondly, that wee may fall, and perhaps have fallen already into the like offence that we blame and reproove in others. Thirdly, we would bee greatly greeved, not to be reſpected and releeved in the bitterneſſe of our hearts, therefore wee ſhould regard the ſorrow and ſupplication of others, craving mercy and commiſeration at our hands. If we ſuffer our Brethren to call to us, and we be deafe, ſtopping our eares againſt them, we greatly deceive our ſelves, if we thinke to finde the Lord other-wiſe minded toward us.

Three profitable Meditations.

[*Thou therefore receive him, that is, mine owne Bowels.*] He calleth *Oneſimus* his Bowels or Entrals, being nothing of Kinne to him in the Fleſh, in reſpect of his earneſt and feruent love that he beareth to him in Chriſt, beeing a true profeſſour of the Faith. Hee knew well the leud diſpoſition of Servants, for the moſt part in thoſe dayes, as the Maſters were cruell to them, ſo they were unfaithfull to their Maſters. It was found commonly true by common experience, which churliſh and covetous *Nabal* ſpake falſely of *David*. 1 *Sam.* 25.10. *Who is David? And who is the Sonne of Iſhai? There be many Servants now a dayes, that breake away every Man from his Maſter.* The like we ſee in the Servants of *Shemei*. 1 *King* 2.39. *who fled away from him to Gath.* It was therefore a rare thing; and conſequently more wounderfull to find a man of this quality ſo well qualified: and a man of ſo bad note, to be ſo notable, which made the Apoſtle ſo earneſt in ſpeaking for him, and in commending of him. For nothing could have beene ſaid more effectuall to pacifie the wrath, and to mollifie the heart of *Philemon*,

…would not be appeased at his request,
…the very bowels of *Paul*. Behold therefore
…heavenly vertues in the Apostle; to wit,
…by which was the greater, so that he
…Bowels, a base Bond-slave,
…to the end he might protect and de-
…Father. And doubtlesse, if the conver-
…were highly prized and worthily e-
…we would lovingly tender; and charitably em-
…hypocrisie converted unto God, espe-
…naturally men love all children, so especially their
…children whom they have begotten.

Doct. 4. Our loves to Saints, especially such as have beene instrumentall by us, ought to be more and more fervent. *Deut. 33. 10. Zech. 8. 8. Luke 1. 76. Heb. 8. 11. John 15. 12. 13. and 15. 14.*

We learne from hence, that the love which Christians ought to beare to all the Saints, especially to those whom they have beene meanes to convert, ought to be entire, deare, hearty, earnest, most faithfull, and most fervent. It is our duty to love all men, more especially the Saints, but most especially such as have become joined to the faith by us. The Lord himselfe testifieth his tender compassions vowed his Children, to provoke them to follow his example. The Prophets declare; *That he which toucheth them, toucheth the apple of his eye.* So *Zacharias* blessed the God of *Israel*, *who through his tender mercy gave light to them that sate in darkenesse and in the shaddow of death, and guided their feete into the way of peace.* This appeareth notably in Christ Jesus, *who was moved with compassion towards Brethren, that he might be mercifull; he will not break the bruised Reede, nor quench the smoaking Flaxe: These things (saith he) have I spoken unto you, that my joy might remaine in you; this is my Commandement, that ye love one another as I have loved you: greater love than this hath no man, when any man bestoweth his life for his friends.* This affection we finde in many places in the Apostle: *God is my record, how I long after you all, from the very bowels in Jesus Christ: we had consolation in you, in all our affliction and misery, through your Faith, for now are we alive, if you stand fast in the Lord.* The Evangelist *Luke* describing the Church of God gathered together after the ascention of Christ, saith; *All that believed were in one place, and had all things common, and they sold their possessions and goods, and parted them to all men, as every one had need.* This is a precept given in the Law, and no duty more often urged and touched in the Gospell. *Moses* saith, *Thou shalt not avenge, nor be mindfull of wrong against the Children of thy people, but shalt love thy Neighbour as thy selfe, I am the Lord.* The Apostle *Paul* among many precepts that he giveth, this is one of the chiefe and principall, *Let love be without dissimulation, abhorre that which is evill, and cleave unto that which is good: be affectioned to love one another with brotherly love.* All these testimonies of God the Father, of Christ Jesus our Lord, of the Apostle, of other Christians, and of the whole Church, doe sufficiently teach us, that howsoever all the Saints of God are to be loved, yet those especially that have beene converted by us.

Reason. 1. The reasons that may be rendred to uphold (as firme pillars to strengthen) this Doctrine, are many and infallible. For first, there is great labour imployed, long time spent, many meanes used, and continuall care bestowed to convert a Soule to God. It is no idle worke, it is not brought to passe without much adoe. A Woman having had an hard labour with her child, doth love it the more, and will use speech accordingly, saying; This was a very deere Child unto me, I must needs love it; yea, her love is so hearty and entire, that she forgetteth the paines and sorrow that she hath sustained. *Benjamin* among all the Sonnes of *Israel*, was most tenderly beloved, in whose byrth the Mother dyed, the fruit was saved, but the Tree withered and fell downe; he cost *Israel* therefore deare, even his best beloved

John 16. 21.

wife,

wife, and indeed his onely lawfull wife', whom *Laban* promiſed, and for whom he ſerved, ſo that he called him *Benjamin, the ſonne of his right hand.* If (ſaith he) that which is dearely bought, be deepely beloved, it is no marvell if it prevaile effectually in ſpirituall things, where the greateſt paines and labour is beſtowed. We ſee this in the *Galathians*, who had put the Apoſtle to much trouble and exceeding torment in their recovery to Chriſt, are by him called his *Little Children of whom he travailed in birth againe, untill Chriſt were formed in them; and he was in much feare and perplexity, leaſt he had beſtowed on them labour in vaine.* This appeareth in his behaviour toward the *Iſraelites*, to whom pertained the adoption, the glory, and the Covenants, *I ſay the truth in Chriſt, I lye not, my Conſcience bearing me witneſſe in the Holy-Ghoſt, that I have great heavineſſe and continuall ſorrow in mine heart, for I could wiſh my ſelfe to bee ſeparated from Chriſt, for my Brethren that are my Kinſmen according to the fleſh.* The like affection is bewrayed in *Moſes* toward Gods people, who had carried them in his boſome as a Nurſſe doth the ſucking Childe; when God was offended with them, and threatned to conſume them, he cryed unto the Lord, *Oh, this people have ſinned a great ſinne, and have made them Gods of Gold, therefore now if thou pardon their ſinne, thy mercy ſhall appeare: but if thou wilt not, I pray thee raſe me out of thy booke which thou haſt written.* Thus he ſhewed the bowels of his love toward that people, with whom he had taken ſo great paines, for whom he had ſo often prayed, and by whom he had been ſo often-times provoked.

Gen. 35.18.

Gal. 4.11.19.

Rom. 9.1 2. 3.

Exod. 32.31. 32.

Secondly, by teſtifying of our love, and ſhewing forth the fruites thereof, we gather great aſſurance that we are of the company of the faithfull, of the Communion of Saints, and of the ſociety of them that belong to the truth, when we love unfaignedly thoſe that are of the truth. The Apoſtle *Iohn* teacheth that our love to the brethren, is a fruit of true faith, *Hereby we know that we are of the truth, and ſhall before him aſſure our hearts.* And againe hee ſaith, *We know we are tranſlated from death unto life, becauſe we love the Brethren; he that loveth not his Brother, abideth in death.* Whereby he ſheweth, that we are aſſured that we belong to God, are his children by the fruits of love, which are certaine tokens of our election to eternall life.

Reaſon. 2.

1 Iohn 3.14. 19.

Thirdly, love is the livery of Chriſt, and as it were the badge and cognizance whereby we are knowne to be his Diſciples, and to be taught and directed by his ſpirit. This agreeth with the Doctrine of Chriſt, *A new Commandement give I unto you, that yee love one another: as I have loved you, that yee alſo love one another: by this ſhall all men know, that yee are my Diſciples, if yee have love one to another.* Chriſt Ieſus did inſtruct his Diſciples, eſpecially in love, and did as it were graft it and engrave it in their hearts, and thereby made Charity a note of Chriſtianity, ſeeing that where love doth not reſt, there Chriſt doth not dwell. If then, we would make it manifeſt, that wee have beene brought up in the Schoole of Chriſt, we muſt love one another.

Reaſon. 3.

Iohn. 13.34. 35.

Laſtly, it is the ſum of the whole Law, and a token and teſtimony that wee make conſcience to walke in the wayes and Commandements of God. Heereunto commeth the ſaying of the Apoſtle, *Owe nothing to any man, but to love one another: for he that loveth another, hath fulfilled the Law. For this; thou ſhalt not commit Adultery, Thou ſhalt not kill, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witneſſe, Thou ſhalt not covet, and if there be any other Commandement, it is briefely comprehended in this ſaying, even in this; Thou ſhalt love thy neighbor as thy ſelfe.* This is a ſpeciall praiſe, and ſingular commendation of love, that it is a ſhort ſumme and briefe abridgement of the whole Law, and of every Commandement contained in the Law. This truth is taught in ſundry other places, and repeated againe and againe, *All the Law is fulfilled in one word, which is this, Thou ſhalt love thy Neighbor as thy ſelfe.* And *Col.* 3. *Above all things put on love, which is the bond of perfectneſſe.* Likewiſe 1 *Tim.* 1. 5. *The end*

Reaſon. 4.

Rom. 13.8.9.

Gal. 5.14. Coloſ. 3.14. 1 Tim. 1.5.

…of a pure heart, and of a good Conscience,
…compasseth all duties: for Charity
…Charity enlarged. Love is as it were a ge-
…which is said to be whole, in the whole, and
…dispersed through the whole body, so
…through all and every vertue. Seeing then,
…the fruits of our labour, and that Love to the
…of our salvation, the bridge of our profession, and an Epi-
…tome or abridgment of the whole Law; it followeth that it ought to bee har-
…boured, and fervent, towards all the faithfull, especially such as have gone
…astray, and bin brought by us into the right way.

vers 1. This then being a vertue so necessary, that every one which belongeth to the Lord Jesus Christ, must yeeld their obedience, even to love the Brethren, and shew himselfe a true Christian, by shewing Charity to his neighbour; let us consider the nature and properties of this Love, that we may have right and true use of this Doctrine. For heere is occasion offered unto us, to search into the knowledge of this Vertue, which is almost banished from among men, or weeded and worne out of the world, or carried from hence into the wildernesse from the lounes of men, or departed up into heaven from whence it came, and to have quite and cleane abandoned the grosse earth, which is unworthy to entertaine so precious a Iewell any longer. First, therefore let us know what Brotherly love is. It is a worke of Gods Spirit, whereby a man is moved to affect his Brother for Gods sake, and to shew forth the fruits of his affection. I call it a worke of Gods Spirit, because it is not Naturally in us, it is not borne with us. Naturally, every one is a lover of himselfe, and withall is an hater of his neighbour, so that true love is the print of Gods finger, and a marke set upon us by his Spirit. Hence it is, that the Apostle setting downe the fruits of the Spirit, reckoneth up Love in the first place, as one of the principall. *The fruit of the Spirit is love, joy, peace, long-suffering, gentlenesse, goodnesse, &c.* So then, we want this grace, untill God worke it in us. We needs not seeke farre for selfe-love, for Love of the world, and the things that are in the world, for the Love of pleasures and carnall vanities, we have these neere unto us, even within us; but we can never love the godly for Gods sake, untill it be given us from above, of whom onely we must aske it, and from whence onely we can receive it. Againe, to be well affected toward our Brother, is to wish and seeke his good, to rejoyce at his prosperity, and to be grieved at his misery. True love is not idle, and it maketh us that we shall not be unfruitfull and unprofitable unto others. We must be ready to helpe them beare their burthen, and shew the bowels of compassion toward them. That love which doeth not manifest it selfe to the releefe and helpe of his neighbour, is no true Love, but beareth onely the shadow of it.

What Love is.

Gal.5.12. Ephes.6.23.

1 Iohn 3.18.

Moreover, it is added, that we must doe it for Gods cause, because God is principally and first to be loved with all our power, and for himselfe. Our neighbor is to beloved in God, and for God, because he is Gods creature, and beareth his Image. For love extended to man is a fruit of the Love of God. Hence it is, that the Apostle saith, *This Commandement have wee of him, that he that loveth God, should Love his brother also.* God cannot bee loved, and our Brother hated, because there is one and the same Law-maker, that commandeth both to love him and our neighbour also. Lastly, we must consider, who is our Brother, and what is our neighbour that we must Love, which are the parties to whom it is to be shewed. By [*brother*] we are not onely to understand the sonne of our Father, that is our owne blood and kindred; and by [*Neighbor*] we must take heed we doe not deceive our selves, restraining it to such as are joyned to us in friendship, or neere unto us in dwelling,

1 Iohn 4.21.

Who is our brother or neighbour.

ling, or ſuch as beare unto us good will, according to the doctrine of the Scribes and Phariſees, which ſaid, Thou ſhalt love thy Neighbour, and hate thine enemy; thereby teaching, that a Neighbour and an enemy are incompatible, and ſo oppoſite and contrary the one to the other, that they cannot agree to one and the ſame man: whereas we muſt extend the Word to all ſuch as are of the ſame Nature with us, even any of mankind. He is to be accounted as our neighbour that is a man as we are, and doth beare the Image of God as we doe, of what condition ſo ever he be, whether he dwell neere unto us, or farre from us; whether he be our owne Countrey-man, or a ſtranger; whether he be worthy or unworthy; whether he be a friend or an enemy; whether he be knowne or unknowne; becauſe we are to conſider him in God, not in himſelfe, as we noted before. This our Saviour teacheth in the parable of the Samaritan, anſwearing the Scribes queſtion, *Luke* 10. that we muſt ſhew the duties of love to him that wanteth our helpe and reliefe, though he were our enemy, and one that did hate us (as the Samaritans were unto the Iewes) whether he be godly or ungodly, we muſt extend the duties of love toward them. Thus did *David* deale toward *Saul* his enemy, that ſought his life to take it away: he ſpared him when he might have ſlaine him, and he cut off onely a peece of his coate, when he might as eaſily have cut off his head: which kindneſſe of his heaped up coales of fire upon his head, and ſo wrought with him, that he called him Sonne, and prayed God to recompence unto him that goodneſſe that he had ſhewed, and ceaſed from perſecuting of him at that time. The like example we have in *Eliſha*, who would not ſuffer the horſemen that were ſent to take him, to be ſmitten with the ſword, but commanded Bread and water to be ſet before them: ſo they did eate and drinke, they refreſhed themſelves, and returned to their Maſter. Let us follow theſe worthy preſidents, and account all men our neighbours; let us account our ſelves bound in duty to helpe them, and doe unto them, as we would have them and others deale toward us. Thus we ſee what love is, we have heard from whence it commeth, wherein it conſiſteth, and to whom it is to be ſhewed. It commeth from God, and is the worke of his Spirit; it conſiſteth in a fellow-feeling of their good and griefe, of their proſperity and adverſity, ſo that wee ſhould rejoyce with them, and mourne with them, according to the condition wherein they are; it is to be ſhewed to all ſuch as are of the ſame nature, and are covered with the ſame fleſh; that is, to all mankind.

Luke 10.29. 30.31. Rom.13.8. Eſay 58.7.

1 Sa 24.17.

2 King 6.22. 23.

Secondly, we are to conſider the property of this Love, how it is to bee performed. For, as we have ſeene the parties who are to be loved, even all; ſo we muſt marke the manner how they are to be loved; that is, fervently, and earneſtly. This is taught by the Apoſtle *Iohn*, *My little children, let us not love in word, neither in tongue onely, but in deed and in truth.* This alſo he pointed out a little before, *This is the Meſſage that yee heard from the beginning, that we ſhould Love one another, not as Caine who was of that wicked one, and ſlew his brother.* And the Apoſtle *Paul* ſaith, *Let Love be without diſſimulation.* Likewiſe in the Epiſtle to the *Galathians*, *It is a good thing to Love earneſtly alwayes in a good thing, and not onely when I am preſent with you.* Our Love therefore muſt not onely be true, but fervent, and that for theſe cauſes. We have the perfect example of Chriſt, *Who gave his life for his Sheepe, and ſuffered the ſhamefull death of the croſſe to redeeme them.* Againe, if occaſion require it, and our calling will beare it, we ought ſo to Love them, as we ſhould give our lives for the brethren; which duty we can never fulfill, except our Love be fervent. Laſtly, there are many meanes to quench Love, as wrongs, injuries, unkindneſſe, unthankefulneſſe, hatred, and emulation; all theſe corrupt affections, are as water to the fire. Seeing then, it is ſo quickely, and by ſo many meanes cooled and quenched, let us kindle it, and labour to continue it, that it may alwayes burne, and not decay. This fervent Love is a rare Iewell, which ſeemeth almoſt gone out of the world.

The property of Love.

1 Iohn 3.18. 11.12.

Rom.12.9. Galat.4.18.

Iohn 10.11.

1 Iohn 3.16.

Thirdly,

Thirdly, we must know the forme and manner how wee are to Love our brethren, to wit, even as our selves. By this rule our practise must be squared, and by this rule shall our love be judged. As we wish our owne good hartily, sincerely, and unfeignedly, so ought we to desire the good of our neighbour. This is the Law of Nature that teacheth us to doe to others, as we would have others doe to us. It is the Law of God that commandeth us to Love our neighbour as our selves. Our Love must be without hypocrisie and dissimulation from the very heart. This hearty Love is as it were the life and soule of the duty due to our brethren. Let us therefore love them with a sincere affection, and in unfaigned simplicity. This appeareth plainely in such as prayed for their persecutors and utter enemies, as *Stephen*, when they stoned him, kneeled downe and cryed out with a lowd voyce, *Lord lay not this sinne to their charge.* And our Saviour Christ when they crucified him, said, *Father forgive them, for they know not what they doe.* If we can practise and performe the like, wish their good as our owne, pray for them as for our selves, and desire their forgivenesse, as we would be forgiven of God, then is this true love to our true comfort found in us.

Acts 7.60. Luke 23.33. 34.

Vse. 2.

Secondly, seeing this is the Love that must be found in us towards the Saints, it serveth to meet with many enormities, and to reprove many sinnes that reigne in the world, and are as the fore-runners of the full and finall ruine thereof. Our love to others, is a cold love; frozen, without heat; dead, without life; barren, without fruit; such as our Savior speaketh of in the Gospell, *Because iniquity shall be encreased, the Love of many shall be cold.* But our Love is hot toward our selves, we have abundance of selfe-love, which overfloweth in us, and overcommeth true love. This is almost, or for the most part the onely love that remaineth in the world in these dayes, which is the corruption, nay the bane and poyson of true love. This is it which the Apostle prophesied of long agoe, *This know also, that in the last dayes shall come perillous times, for men shall be lovers of their owne selves, without naturall affection, no lovers at all of them which are good.* Where we see, that *Paul* prophesying of the last dayes, dayes of great perill, and much impiety, doth put selfe-love in the first place, as it were in the forefront, and make it the fountaine from whence the traine floweth, that followeth afterward. For he which loveth himselfe, will not regard what he doth to others, and arrogateth all things to himselfe; hee setteth up himselfe as the onely man of account, he magnifieth himselfe, he contemneth all others. Hence it is, that he is covetous, proud, treacherous, stubborne, heady, high minded, and heapeth or hoordeth up sinne upon sinne, till he fill up the measure. The world is pestered with these Monopolies, which are all for themselves; nothing for the common good of Church or Country. We have a common Proverbe rife in their mouthes, but more rife and ripe in the practise of the people, *Every one for himselfe, and God for us all.* The first branch sheweth what is in use, but the second part must be changed: for where every one is for himselfe, there the Devill is for all. Wherefore the former is the Devils Proverbe, and is no more to be used among Gods people. The Christian Proverbe must be, *Every one for his brother, and God for us all:* because Love seeketh not her owne, but the good of others.

March. 24. 12.

2 Tim. 3 d. 2.

1 Cor. 13. 5.

Secondly, as we see selfe-love checked and controlled, so they are condemned that place brotherly love in faire words, and gentle speeches (and yet many faile in these, and cannot afford them, as if every word of their mouth were worth Gold) whereas in such is no sound Religion, but a vizard onely of holinesse. True love must be shewed in the fruits, in sustaining, helping, pittying, and releeving those that crave our releefe, and are in necessity. The Apostle teacheth them to be altogether destitute of true faith, that shroud themselves under the profession of the Gospel, and yet are not able to make demonstration thereof by their workes. A good Tree bringeth forth good fruit. If

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the Tree bring forth either no fruit, or evill fruit, it is an evill tree. If we have onely good words, and either no workes at all, or evill workes, it is a plaine argument, we are not yet in the number of true beleevers, neither are endued with that faith which worketh by love. Hence it is, that the Apostle Iames saith, *If a Brother or a Sister be naked, and destitute of daily food, and one of you say to them, Depart in peace, warme your selves, and fill your bellies, notwithstanding ye give them not those things which are needfull to the body, what helpeth it? Even so the Faith, if it have no workes, is dead in it selfe.* If then, we content our selves to give the Almes of faire words, which are but empty shewes, it sheweth that we are barren tree full of leaves, but voyd of fruit, and it shall minister as little comfort to our hearts, as it doth releefe to their bodies. We are taught to visit Christ in his members, and apply our selves to doe them good, that in the last judgement we may find that mercy and compassion at the hands of Christ, which we have shewed to the members of his body. To give kind words, it not that fervent love which heere is commended unto us: but the cold devotion of a barren heart.

Gal. 5.6.

Iam. 2. 15. 16.

Thirdly, it reproveth such as give themselves to fraud and deceite, to cruelty and oppression, to subtilty and circumventing their brethren, to lying and using false Waights and Measures. For if this should be the rule of our love, that it ought to be fervent, we should examine our owne hearts whether we would have another man to deceive and oppresse us, by forgery and falshood. The Apostle reproveth all such wrongfull and injurious dealing, and as a Prophet of God denounceth severely certaine judgement upon such wickednesse, *Let no man oppresse or defraud his Brother in any matter: for the Lord is an avenger of all such things, as we also have told you before time, and testified.* It is a common and wicked Objection: May I not doe with mine owne as I list? who shall hinder me to use mine owne as I thinke good? This is the common argument of Harlots, Drunkards, and other beasts, which ought not to be in the mouths of Christians. Let them use it that are out of Christ, let us bee ashamed of such prophanenesse and ignorance. For indeed, thou hast nothing that is thine owne: thou art but a Steward, and the time shall come, when thou must give an account of thy Stewardship, because thou mayst be no longer Steward.

1 Thess 4.6.

Lastly, seeing all are to be loved, but especially such as have beene converted by us; it teacheth us to further their salvation, that have beene brought into the way by us; and never to forsake them, untill we have brought them to their journies end. For what a vaine thing were it, to find a man wandering out of his way; and going astray from the right path; and when we have brought him backe, to leave him without farther direction? Or what an unnaturall part were it for a Mother to bring forth her Child into the world, and then to take no more care of it, neither to wash it in water, nor to wrap it in swathling Clowts, nor to have any compassion upon it, but to cast it out into the open field. The love of *Moses* his Mother was greater toward him, who being borne, was hidden three moneths from the cruelty of the Egiptians, and being put among the Bul-rushes in the water, was watched by his Sister, to see how God would provide for his deliverance; even so, it standeth us upon, having beene made blessed meanes and Instruments of the good of others, to be assistants unto them, and to further their salvation, as God shall enable us.

Vse. 3.

Heb. 11. 23. Exod. 2. 3. 4.

It is the part of a good Worke-man, not to leave his worke unperfect. A good Physitian will not leave his patient, when he hath done but halfe his cure. An Husbandman will not give over when he hath halfe sowne, but will labour unto the end. He that dooth but halfe build an house, is but halfe a Carpenter. He that entreth into Christianity, and beginneth well, is but halfe a Christian, the greatest part of the worke remaineth behind. Let us all follow

low the example of God, who hath not begun the great worke of the Creation of the world, he left not his workemanship unfashioned and unfinished, but in six dayes fully accomplished it to the glory of his name. And as he did in the generation of his creatures, so he doth in their regeneration. *Those whom he loveth, he loveth unto the end.* This is it which the Apostle teacheth, *I am perswaded of this same thing, that he that hath begunne this good worke in you, will perfourme it unto the day of Iesus Christ.* As then God never leaveth him whom once he loveth, so should we have a care of those that we have moved to imbrace the truth, and watch over them for their good. The Minister must preach sound Doctrine in love, to the soules of men that he hath undertaken the charge of, for whom he is to give an account in the great day. We see the Apostles having taught the Gentiles, and planted a Church among them, did not cast off all care of them, nor thinke themselves to have discharged a sufficient duty toward them, but knowing the malice of Satan, the deceit of false Teachers, and the frailty of mans nature, *They returned backe to confirme them in the faith, and to settle them in that truth which they had received of them.* When *Peter* professed great love to Christ, he willed him to manifest it by feeding of his Sheepe and Lambes: the greater his diligence was in feeding the flocke of Christ, over which he was made a principall Watchman, the greater duty he performed to Christ himselfe. When *Agrippa* the King had heard the defence that *Paul* made for himselfe, and the confirmation of his calling, by the heavenly vision that appeared unto him, he said, *Almost thou perswadest me to become a Christian.* But did *Paul* leave him so? Or doth hee thinke it enough to make him almost a Christian? No, halfe a Christian is no Christian; and almost godly, is not godly. Therefore his desire was to take him by the hand, or rather by the heart, if he could have sounded into the depth and bottome of it, and to have led him from *Almost*, to *Altogether*. Hence it is that when he seeth him comming toward Christ, he casteth out his Net to catch him, if it were possible; saying unto him, *I would to God, that not onely thou, but also all that heare me to day, were both almost and altogether, such as I am, except these bonds.* Thus he ceaseth not continually to call upon the Churches, to encrease more and more, and to proceed from grace to grace. Againe, it belongeth to every Master of the family, to water that which himselfe or the Minister hath planted, and to be alwayes weeding out the bitter roots that spring up in his Garden. If he have brought any of his family to godlinesse, and to embrace the Gospell, let him make much of them, let his countenance be toward them, let him favour them above others, and admonish them to frequent the exercises of Religion, remembering that it is as great a Vertue to keepe, as to get; to preserve, as to find: to hold fast, as to take,

Moreover, as it is a generall duty belonging to all of us, to exhort one another, while it is called to day, and stirre up one another to good things; so that if by our example of life, or lighting of them a Candle to see their wayes, they shall come to the acknowledgement of the truth, we should love them dearely, and provoke them to goe farther forward in good workes, assuring them that such as continue to the end, shall be saved. This serveth severely to reprove those, who having beene zealous in the faith, and witnessed a good confession before many witnesses, and beene a meanes to open the eyes of others, to behold the glorious light of the Gospell, that before wandered in darkenesse, are now gone backe themselves, or seeme to stand at a stay, and have left their first love. To whom I can say no more, but wish them to turne back to consider what they have beene, and to remember what they are, knowing that it had beene better for them, never to have knowne the way of righteousnesse, than after they have acknowledged it, to turne away from the holy Commandement. Let all such therefore call to minde the exhortation of Christ, to the Angel of the Church of *Ephesus*, *Remember from whence thou*

1 John.4.18. Phil.1.6.

Acts 14.22.

Iohn.21.15.

Acts.26.28. 29.

Heb.3.7. and 10.24.

Reve.2 4.

2 Pet.2.21.

Reve.2 5.

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art fallen, and repent, and doe the firſt workes, or elſe I will come againſt thee ſhortly, and will remove thy Candleſticke out of his place, except thou amend. It is a great matter to ſhew the way to another, and to goe out of it himſelfe; to teach another, and not to teach himſelfe; to ſtirre up another to goe forward, and himſelfe to goe backeward; to kindle zeale in others, and himſelfe to grow cold and lukewarme, and therefore to give occaſion to others to thinke, that their former profeſſion, was but an heate of youth, ſeeing they decline in their old age. On the other ſide, ſuch as have been won to the Goſpell by others, ought entirely and fervently to love ſuch as have converted them, to ſhew themſelves every way thankefull unto them. The Apoſtle beſeecheth the *Theſſalonians, To acknowledge them that labour among them, and are over them in the Lord, and admoniſh them, that they have them in ſingular love for their workes ſake.* Who is it, if he were blinde and had his ſight reſtored unto him, would not ſpeake well of him by whom it was reſtored, and acknowledge himſelfe bound unto him all the dayes of his life? We are all naturally borne blinde, and have not one eye to ſee the ſaving health of godlineſſe: If then, we attaine the ſight of our ſelves, and to know our naturall blindneſſe, how ought wee to praiſe Gods mercy toward us, and to love thoſe by whom we have the eyes of our mindes enlightned? He is a very unkind and unthankfull perſon, who, having loſt his way in a great and a terrible wilderneſſe, where hee knoweth not which way to turne or returne, nor whither to goe or get out, meeteth with a certaine guide that is able and ready to conduct him, and to inſtruct him in his way, will never ſo much as open his mouth to give him thankes. Or having been cured and recovered from a dangerous and deſperate diſeaſe, that brought him to the doores of death, will never acknowledge the benefit and good turne that he hath received. So is it with thoſe that have wandred a long time in the vanities of this world, and in the pleaſures of the fleſh, as in a Wilderneſſe; it is the greateſt ingratitude not to acknowledge thoſe his beſt and ſureſt friends, that have ſhewed him the ſtrait gate, and the narrow way that leadeth unto life. And if our ſoules have been ſaved from death, to which we made haſte, and ranne with greedineſſe; if there be any comfort of love, or fellowſhip of the Spirit, or any compaſſion or mercy in us, we ought to ſhew it to thoſe that have beene as ſpirituall and ſpeciall Phyſitians unto us, to deliver us from death, and to reſtore us to life.

1 Theſſ. 5. 12, 13.

[*Whom I have ſent againe.*] Hitherto we have ſpoken of the firſt reaſon that concerneth the perſon of *Oneſimus*, who was unprofitable, but now is become very profitable. The ſecond ſort of Reaſons are touching *Paul* himſelfe, and touch either the preſent action of his ſending of him backe, or the common friendſhip that a long time had beene betweene *Paul* and *Philemon*. The firſt of theſe reaſons is in the 12. verſe, which may be thus concluded:

If I have ſent Oneſimus backe unto thee, then it
is thy duty to receive him:
But I have ſent him backe againe,
Therefore it is thy duty to receive him.

If there had not beene great cauſe that *Philemon* ſhould receive him, the Apoſtle would never have ſent him, eſpecially ſeeing he found his abode with him and his ſervice done unto him very profitable. Now we are to marke in this place, that *Paul* requireth not *Philemon* to make his ſervant free, and to diſcharge him of his bondage; and albeit *Paul* had great need to have uſed the miniſtration of *Oneſimus* in the extremity of his impriſonment, yet being another mans ſervant, and not his owne; belonging to his owne Maſter, and not

not to him; and knowing that he ought not to covet another mans servant, he would not detaine him, but sent him backe to *Philemon*, to whom he did appertaine, and from whom he departed. This is consonant to the truth and purity of the Gospell, this the Master might well require, and this duty the servant was bound to performe, even to returne and repaire againe from whence he came. Hereby we learne, that the Gospell of Christ doth not dissolve or abolish, but confirme and establish civill ordinances, distinct degrees, and politicke constitutions among men, as between Princes and Subjects, Parents and children, husband and wife, master and servants, superiors and inferiors.

Doct. 5. The Gospel doth not abolish or diminish civill ordinances and distinct degrees among men. Rom.13.1. Ephes.5.22. 25.& 6,1,2,5 9, Col.3.18., 19,20,21,22.

This appeareth in many places of the Word, where the severall and distinct duties of severall and distinct callings, are mentioned and required by the Apostle. Hereunto commeth that which he setteth downe, *Rom.* 13. *Let every soule be subject to the higher powers, for there is no power but of God, and the powers that be, are ordained of God.* Likewise writing to the *Ephesians*, hee chargeth *wives to submit themselves unto their husbands, as unto the Lord*: he willeth *husbands to love their wives, even as Christ loved the Church, and gave himselfe for it*: he requireth of *children to obey their Parents in the Lord, for this is right*: he commandeth *fathers not to provoke their children to wrath, least they be discouraged, but to bring them up in instruction and information of the Lord*: he prescribeth unto *servants, to be obedient unto them that are their masters, according to the flesh, with feare and trembling, in singlenesse of their hearts, as unto Christ*; and hee setteth down the duties of *masters, that they should deale justly with their servants, putting away threatning, knowing that even their master also is in heaven, with whom there is no respect of persons.* In like manner when he writeth to *Timothy*, he saith, *Let as many servants as are under the yoake, count their masters worthy of all honour, that the Name of God and his Doctrine be not evill spoken of.* And *Titus* 2. *Let servants be subject to their masters, and please them in all things, not answering againe; neither pickers, but that they shew all good faithfulnesse, that they may adorne the Doctrine of God our Saviour in all things: for that grace of God that bringeth salvation unto all men hath appeared.*

1 Tim.6.1. Titus 2,9, 10, and 3.1.

The like exhortations, and establishing of civill ordinances, we see in *Peter*, *Submit your selves unto all manner ordinance of man, for the Lords sake; whether it be unto the King, as unto the Superiour; or unto Governours, as unto them that are sent of him, for the punishment of evill doers, and for the praise of them that doe well.* So likewise he chargeth the wives to bee *subject to their husbands, that even they which obey not the Word, may without the Word be wonne by the conversation of the wives, while they behold their pure conversation which is with feare.* And the husbands he teacheth, *That they should dwell with them, as men of knowledge, giving honour unto the woman, as unto the weaker vessell, even as they which are heires together of the grace of life, that their prayers be not interrupted.* Christ our Saviour willeth us to *Give Cæsar the things that are Cæsars; and unto God, the things that are Gods.* The Apostle hath heaped together many such precepts unto the same purpose, 1 *Corinth.* 7. *Let the husband give unto the wife due benevolence; and likewise the wife unto the husband: defraude not one another, except it be with consent for a time: unto the married I command; not I, but the Lord, let not the wife depart from her Husband, and let not the Husband put away his wife: If any Brother have a wife that beleeveth not, if she be content to dwell with him, let him not forsake her; and the woman that hath an husband which beleeveth not, if hee bee content to dwell with her, let her not forsake him. Let every man abide in the same vocation, wherein hee was called: Brethren, let every man, wherein he was called, therein abide with God.* All these rules and commandements, serve to teach us this truth, that howsoever the Gospell doth make us all as brethren, and joyne us together in one body, yet it doth not abrogate and abolish the difference betweene

1 Pet.2.13, 14, and 3.1.2,7

Matth.22.21.

1 Cor.7.3,5, 10,11,12.13, 20,21,22.

betweene man and man, and bring in an Anarchy and confuſion, but ſetteth a diſtinction betweene Prince and ſubject, betweene maſter and ſervant, betweene high and low.

This Doctrine of the Goſpell will better appeare, if we marke the Reaſons. *Reaſon.* 1.
For firſt, God is not the author of confuſion and diſorder, but of peace and order. Looke upon all the creatures of God in heaven and earth, on high and beneath, and we ſhall be conſtrained to cry out with the Prophet, *O Lord how manifold are thy workes? In wiſedome haſt thou made them all, the earth is full of thy riches.* Pſal.104.24.
All tumult and ſedition, all diſorder and inſurrection commeth from the Devill, he is the author thereof. For he firſt brought in ſinne, and ſinne brought in diſorder. Hence it is, that the Apoſtle ſaith, *God is not the author of confuſion, but of peace, as we ſee in all the Churches of the Saints.* 1 Cor.14.33. 40 Col.2.5.
Hee commandeth that all things be done honeſtly, and in order; he commendeth the goodly order that is obſerved among the faithfull, and therefore he teacheth not any diſorders, nor alloweth them where they are.

Secondly, Chriſt came not into the world to aboliſh the Law, but to eſtabliſh it, as he teſtifieth, *Mat.5. Thinke not that I am come to deſtroy the Law or the Prophets; I am not come to deſtroy them, but to fulfill them: for truely, I ſay unto you, till heaven and earth periſh, one jot, or one title of the Law ſhall not eſcape, till all things be fulfilled.* *Reaſon.*2 Mat 5.17.18.
Now we know that the morall Law commandeth the honour of father and mother; that is, of all ſuperiors, who beare a part of his image. If then, the end of his comming were to ratifie the Law; then it followeth that the Law, making a difference betweene ſuperiors and inferiors, remaineth, and ſhall remaine in his full ſtrength, power, and vertue.

Thirdly, the Goſpell commandeth hearty obedience, as unto God, and therefore doth not diſſolve or diſanull true obedience; nay, it is a praiſe and ornament to the Goſpell, when all ſorts walke in the duties of their ſeverall Callings, and eſpecially ſuch as are under the obedience of others. Servants are the loweſt condition in the Church, and yet the Apoſtle teacheth, that by uprightneſſe of their life, and obedience to their maſter for conſcience ſake, they may adorne the Doctrine of God our Saviour in all things; and on the other ſide, by the evill life, ſtubborneſſe, and diſobedience of ſervants, that profeſſe the knowledge of the Goſpell, the Name of God and his Doctrine is blaſphemed and evill ſpoken of. Likewiſe, ſpeaking of beleeving Wives, that have unbeleeving Husbands, he putteth them in minde of ſubjection, to the end that by their holy converſation, they may win their husbands to embrace true Religion. To this purpoſe the Apoſtle *Paul* teacheth ſervants to be obedient to them that are their maſters, according to the fleſh, and chargeth them *that whatſoever they doe, they doe it heartily, as to the Lord, and not to men.* *Reaſon.*3. Titus 2.10. 1 Tim.6.1. Tit.2.5. Col.3.22,23.
Seeing therefore, that God is the author of order, not of confuſion: ſeeing Chriſt came not to aboliſh, but to eſtabliſh the Law; Laſtly, ſeeing the Goſpell teacheth ſubjection, and doth not releaſe or acquite any of their duty; it followeth, that the Goſpell doth not bring in parity and equality among all (the mother of all miſchiefe) but diſcerneth and diſtinguiſheth of the Callings of men; it doth not give liberty to pervert all order, it maketh not ſervants to be maſters, and maſters to be ſervants, but directeth every one to keepe his place, and to abide in his vocation.

Seeing this is the honour and commendation of the Goſpell, let us ſee what Vſes ariſe from the knowledge of this point. *Vſe.*1.
Firſt of all, we conclude from hence neceſſarily, that it hath alwayes been a lying deuiſe, and divelliſh ſlander to Chriſtian Religion, to be the author or favourer of carnall libertie; and to Chriſtian profeſſors, to be enemies to States and Common-wealthes, to Magiſtrates, Lawes, and civill Ordinances. This hath alwayes been the accuſation of ſlanderous tongues, to brand the Goſpell, as the breeder and bringer in of all uprores and conſpiracies: and yet there is no doctrine under the heaven,

that lesse deserveth to be thus defamed. For the Gospell was a friend to Princes, when Princes were enemies to the Gospell; it teacheth to be subject unto them, to pray to God for them, and to obey all their godly constitutions; and therefore it is the father of lies, and enemy of all truth, that hath sought to disgrace and discredit the holy truth of God, and such as in truth doe imbrace it. He seeth and perceiveth, that if the Gospell stand, his kingdome must fall; if the Gospell florish, his kingdome must decay. Hence it is, that the Church and people of God, have in all ages and times of the world, beene accused of rebellions, treasons, seditions, insurrections, and many other grievous impieties. Heereof the Scripture and experience afford plentifull examples. In the booke of *Ezra*, the enemies accuse the guiltlesse *Iewes* to be a rebellious people, and that they have of old been alwayes given to sedition. *Ahab* burdeneth *Elias*, that it was he which by his doctrine had troubled *Israel*. *Haman* suggesteth unto the King against the *Iewes*, that their lawes were divers from all people, and that they did not observe the Kings lawes, and therefore it was not for the Kings profit to suffer them. The Apostles are accused to be authors of sedition, troublers of Cities, raisers of tumults, causers of rebellion, breakers of lawes, and teachers of ordinances not lawfull to receive; they said of them, *These men that are Iewes trouble our Citie, and they preach ordinances which are not lawfull for us to receive, neither to observe, seeing we are Romans.* Where wee see, they cover their covetousnesse with a shadow and pretence of standing against innovation, but they discover the hollownesse and hypocrisie of their hearts, when they joyne troubling of the state and preaching of the Gospell together. Whereby it appeareth, that their troubling of the Citie was nothing else, but because they preached the Word, which the Divell and his instruments could not beare and abide. *Paul* is accused by *Tertullus*, to be a pestilent fellow, and mover of sedition among all the *Iewes* throughout the world, and that he taught all men every where against the Law of *Moses*. And no marvell, for thus they dealt with the Sonne of God, when he taught the truth without mixture of errour, and without respect of person, he was accounted and accused not onely to be a Sorcerer, a Samaritan, a Drunkard, a Glutton, a Deceiver, a Divell, *but an enemy to Cæsar, and a troubler of the publicke peace.* Now all these things being considered, let us remember what the Lord Iesus saith to us, *The servant is not greater than his master, if they have persecuted mee, they will also persecute you.* The heathen after Christs time, cryed out against the Christians, that they were the authors and causes of all publicke plagues and calamities that fell upon kingdomes and countries. If *Nilus* flowed not over the fields, if the heaven stayed, if the earth quaked, if famine encreased, if the pestilence continued, by and by the poore Christians, as the sheepe of Christ, were cast unto the Lyons. They charged them to make privy conspiracies, to devise secret counsels against the Common-wealth, to murther children, to feed themselves with mans flesh, and to practise all iniquity; they were so blinded, that they could not perceive that their idolatries brought Gods judgements. Thus we see how the Church hath lyen open to all false surmises and suggestions of sedition. But what can be imagined more unjust or untrue? If there be any peace in this world in any land, it is for the Gospels sake, and it commeth through the bountifulnesse of God for his peoples sake that call upon him. Nevertheless, as the *Gentiles* dealt with the *Iewes* and *Christians* from time to time; so doe the wicked in these dayes with the godly, they lay to their charge that they keepe no Lawes, that they disobey Princes, that they are seditious and tumultuous, and enemies to the State. If we see or heare the Saints of God thus handled, and evilly intreated, we must know that this is an old devise of the Divell practised against the Prophets, against Christ, against the Apostles, and against all true Christians, even from the beginning. And let this serve to comfort us, when we find such slanderous imputations and accu-

sations

Ezra 4.15. 1 King.18.17. Ester 3.6.

Acts 16.19. 20. and 24.5.

Luke 23.2.

Iohn 15.20.

Euseb. lib.5. cap.11. Tertul. in Apologet. Cyprian contra Demetrian.

ſations laid to our charge, conſidering that thus they have reviled and railed upon the ſervants of God, that have been before us in all times, and that wee have Chriſt Ieſus, the witneſſe of our innocency, who if not in this life, yet in the life to come, will reveale the things that are hidden in darkeneſſe, and bring to light the things that are covered. In the meane ſeaſon we muſt remember that they are pronounced bleſſed, that are reviled and perſecuted for righteouſneſſe ſake: and we muſt labour to convince them, not ſo much by words, as by deeds, anſwering the falſhood of their ſlanders, by the uprightneſſe of our lives, which ſhall be able to ſpeake for us, even when we hold our peace; and to defend our cauſe, when we are dumbe and open not our mouthes. Mat.5.11. *Demoſth. de corona.*

Secondly, we ſee that Chriſtian policy is not againſt Common-wealth policy, ſo that there is no State under heaven, whether entertaining the government of one, or of many, but may give entertainment to the Goſpell. For ſeeing it medleth not with matters of a civill nature, whether it be a free ſtate, or depending of others, it ſhall receive no impeachment or detriment in temporall affaires. Our Saviour teacheth, *That his kingdome is not of this world, but ſpirituall for the ſoule and conſcience.* When one came unto Chriſt, and intreated him to bid his brother divide the inheritance with him, he ſaid unto him, *Man, who made me a Iudge, or a divider over you?* When tribute was required by the Officers and receivers, he ſent *Peter* to pay it; declaring by his willing obedience, that civill policy is not taken away by the preaching of the Goſpel, nor the Regiment of Princes by the faith of Chriſt: and charging to *give to Ceſar the things that belong to Ceſar, Mat.22.21. Rom.13.7,* *Vſe 2.* Iohn 18.36. Luk.12.13,14 Mat.17 25. Rom.14.17.

This ſerveth to overthrow two ſorts of Heretickes, both of them (enemies to the Crowne and dignity of Princes) the Anabaptiſts, who take away Magiſtracy, and deſpiſe government, and the Papiſts, who follow apace after them; and if they make haſte (as they begin) they will ſoone overtake them. The Anabaptiſts, take away all dominion and power, deny Magiſtracy to be lawfull, take away the propriety of things, and will have all things common. Theſe are ſuch as the Apoſtle *Iude* propheſied of in his Epiſtle, which deſpiſe government, and ſpeake evill of them that are in authority. Their errour, or rather hereſie, they ground upon divers places of Scripture, which we will briefely anſwer. Against the Anabaptiſts. Iude 8.

Firſt, they object, that Chriſt ſaith, *Reſiſt not evill*, which is required of all Chriſtians: What uſe then is there of the Magiſtrate, who beareth the ſword, and reſiſteth evill? I anſwer, Chriſt in theſe words exhorteth us to Chriſtian patience, and reproveth private revenge, he doth not abrogate the office of the Magiſtrate, as appeareth by the words of Chriſt, if they be aright conſidered. For he doth not ſay, if any man ſhall ſtrike thy neighbour on the right cheeke, command him to turne the left alſo; neither doth he ſay if any man will ſue his neighbour at the Law, and take away his coat, charge and require him to deliver his cloake alſo; but whoſoever ſhall give thee a blow on the right cheeke, turne ỳ to him the left alſo; & if a man ſhall take away thy coat, let go thy cloake alſo. Wherefore it appeareth, that this concerneth private perſons, not publike Magiſtrates. Againe, *To reſiſt evill*, is not ſimply and in it ſelfe evill; but to doe evill is evill indeed. For if it were ſimply evill in it ſelfe, no houſholder among Chriſtians ſhould withſtand and reſiſt the evils of his houſe, but ſuffer them to doe what they liſt, and lay the bridle in their owne necke: No Schoolmaſter ſhall bridle the folly and licentiouſneſſe of youth, which the rod of correction doth drive away; no father ſhall be allowed to chaſtiſe and puniſh his children, but muſt let them alone to run into all evill. If theſe things be abſurd and unworthy the perſon and doctrine of Chriſt,; it followeth, that it is not ſimply and abſolutely forbidden, to reſiſt evill. For what is the Magiſtrate elſe in the Common-wealth, than as an houſholder among his family, as a Schoolemaſter among his Scholers, as a Father among his Children? Nay, if there bee *Obiect.* 1. Mat.5.39. *Anſw.*

need any where, of a Christian Magistrate, it is among faithfull Christians; that is, amongst those that doe not revenge themselves, but are patient before their oppressors, as the sheepe that is dumbe before the shearers. The children of this world are like brute beasts, who as they make no conscience of wrong, so they make no conscience of revenge.

Object.2. *Answ.* Secondly, they object that we are charged to stand fast in the liberty which Christ hath purchased for us, and whereby he hath set us free, *Gal.5.* I answer, this is to be understood of spirituall liberty, not civill; the liberty of conscience, not of obedience; of Christian liberty, not Anabaptisticall. For the liberty of Christ, is a freedome from the power of Satan, of sinne, of death, of hell, and of condemnation; it is not a freedome from the power of Princes, and an exempting of men from civill subjection.

Object.3. *Answ.* The third objection is, that Kings sonnes are free from tribute, and therefore from subjection, *Matth.17.26.* I answer, though all Christians be made the sonnes of God, yet Christ Iesus speaketh that of himselfe, who according to his Deity was the naturall Sonne of God, and according to his humanity and birth into the world, was of the linage of *David*, and heire to the Crowne and Kingdome, and consequently was freed from payment of tribute. But this serveth nothing to free men from Magistrates, and the duties we owe unto them.

Object.4. *Answ.* Fourthly, the Apostle saith, *Yee are bought with a price, be yee not the servants of men,* 1 *Cor.7.23.* But Magistracy maketh us the servants of men. I answer, this toucheth nothing the Calling of Magistrates, but teacheth that in matters of Religion wee should not depend upon the authority of men, or hang upon their sleeve, as the *Corinthians* did, who are reproved for addicting themselves, some to one teacher, some to another. This is to make men Lords of our faith. To conclude, we must know that the Magistrate is the Minister of God, and hath received from God, not an absolute power to doe what he list, but a limited power, to take vengeance of the wicked, to countenance the godly, that so we may live a peaceable and quiet life in all godlinesse and honesty. He is the Keeper of both the Tables of the Law, he executeth Iustice and Iudgement without respect of persons, hee abolisheth Idolatry, and maintaineth publicke tranquility; without whom, one of us could not live by another, but men would be as Wolves and wilde beasts one to another; so that the Anabaptists that would abolish this ordinance of God, are enemies to Religion, to godlinesse, to equity, to honesty, to peace and quietnesse.

Rom.13.1,2.

Against the Popes and Iesuites. Secondly, the Popes, Iesuites, and Papists, that hang upon the Pope, as upon their God, doe cut short the authority of Princes, that they may establish an absolute soveraignty and supremacy of Antichrist, the man of sinne, who tyrannizeth over mens consciences, and advanceth himselfe above all Kings, and Emperours, and Magistrates of the earth, that are called Gods, *Psal.82.* Hence it is, that the Priests and Iesuites, bring in an immunity and exemption of the Cleargy, from the authority of the civill Magistrate and secular powers, which is a kinde of rebellion, and this is claimed as a priviledge belonging unto them by the whole *Roman* Cleargy. Againe, the Iesuites are medlers in State-matters, in establishing and deposing of Princes, in troubling of Common-wealthes, in plotting and practising of Treasons, in murthering of Princes, and in setting all things in an uproare, that they may fish in troubled waters.

Psal.82.6.

Thirdly, the Pope usurpeth a power to free subjects from their allegeance and their oath of obedience, as appeareth by the Popes two Breeves that hee sent over, forbidding his Popish Catholikes to sweare homage and fidelity to the King, and to take the oath of alleageance.

Fourthly, their Teachers of Popish Divinity, publish and maintaine many Treasonable positions, tending to the dishonour of Princes, and to the over-

throw

throw of Kingdomes. It is well knowne to all the World what *Bellarmine* hath delivered in the Controverſies of Religion, that he hath publiſhed to bee read and viewed of all men; how baſely he hath ſpoken of Princes, and how boldly he hath diminiſhed their civill authority, that he might eſtabliſh the Popes Temporall Soverainty. He teacheth out of his Doctors chaire, or rather from his Orators Deske, that Princes are rather ſervants, than Lords; ſubject not onely to Popes and Cardinals, but to Biſhops and Prieſts: that Princes have their authority, not immediately from God, nor from the Law of God, but by the Law of Nations: that Princes may be depoſed and dethroned by their ſubjects, and other placed in their ſtead; that the Pope hath Temporall power indirectly: that obedience is due to the Pope for conſcience ſake, but to Princes for policy ſake. That the cauſe why Chriſtians in former time depoſed not *Nero* the Tyrant, and *Iulian* the *Apoſtata*, and *Valens* the *Arrian*, and ſuch like, was, becauſe they wanted Temporall power, and if they had not wanted ſtrength, they would not have wanted will to doe it: that if Princes goe about to turne away the people from their baſe-*Romane*, and Baſtard-Catholicke faith, they may and ought to be deprived of their dominions. Hereunto we might adde many like principles of their devilliſh Divinitie taught in their Schooles, and brought into the State, and practiſed by their Diſciples, out of *Sanders*, who was himſelfe an Arch-rebell, and periſhed in his rebellion that he had raiſed, being not onely a beholder of it, but an Actor in it.

Bellar de laic. lib. 3. cap. De pontif. lib. 1. c. 7. & lib. 5. cap. 8. & 7.

Sand. de viſib. Monarch. lib. 1. cap. 4.

Whereby we ſee, if we had no other matter, what we have to eſteeme of the *Roman* Religion, namely, that it is a counterfeit Religion, to be abhorred of all true Chriſtians, being the Nurſery of Treaſons, and the mother of all abhominations; which ſetteth up the Pope, as the great Idoll and Arch-rebell of the World, ſo that he uſurpeth a ſupremacy over all civill governments in the earth: whereas the true Chriſtian Religion is as contrary to this, as light to darkeneſſe, which teacheth to be ſubject to the higher powers for conſcience ſake; which teacheth to feare God, and to honour the King: which teacheth all degrees, as well Eccleſiaſticall as Civill, to ſtoope downe to this ordinance of God. Our Weapons are prayers, and teares; our meanes that we uſe are ſupplications to God and to Man. But theſe ſeducers put downe the honour of Kings and Princes, and teach them that depend upon them, to take up fire and ſword, and all other ſeditious practiſes which the God of this world teacheth the children of rebellion, ſo often as occaſion of advantage, and hope to prevaile ſerveth them.

Chryſoſt. hom. 23. in Rom. 13

Laſtly, ſeeing the Goſpell doth eſtabliſh, not aboliſh; ſtrengthen, not weaken; confirme, not diſanull the ordinances that God hath ſetled among men; we learne, that whoſoever is a good Chriſtian, and hath rightly embraced the Goſpell, is alſo a good obſerver of houſehold government, and of Common-wealth government, which ſtand with the Word of God, and the maintenance of peace and humane Society. I ſay then, that a faithfull and ſound Chriſtian, is a good ſubject, a good father, a good Maſter, a good wife, a good childe, a good ſervant, a good Common-wealths-man. The Church and Common-wealth are as loving Siſters, living, dwelling, growing, flouriſhing, proſpering, decaying, and falling together. We muſt all conſider our common and ſpeciall Calling; and know, that Chriſtian duties and perſonally duties, muſt not be divided the one from the other, but bee coupled and joyned in one man. It is not ſufficient for a man in common converſation to be a Chriſtian, but he muſt ſhew himſelfe to be ſo in his ſpeciall Calling. A Magiſtrate muſt not onely be a Chriſtian, but he muſt bee a Chriſtian Magiſtrate. A Father and Maſter muſt not onely be Chriſtians, but they muſt be Chriſtian Fathers, and Chriſtian Maſters. It is not enough for us to be Chriſtians abroad, we muſt not content our ſelves to be Chriſtians in the ſight of others, but we muſt manifeſt our ſelves to be ſo, in the adminiſtration

Vſe. 3.

miniſtration and government of our particular Families, and in the diſcharge of our ſeverall duties, toward wife, children, and ſervants. This reproveth many that live among us, who beare themſelves abroad as men forward in Religion, earneſt in their profeſſion, and ſuch as would be accounted to goe before many others: yet take a view of them what they are privately in their owne houſes, and what duties they performe toward their families, they have loſt the reputation at home that they had abroad, and ſhew themſelves to be more carefull to ſeeme religious, and to be thought great Chriſtians, than to be good Chriſtians indeed. On the other ſide, you ſhall meet with thoſe, that while they are at home, and in their owne houſes, gather their families together and obſerve good order among them, and have thoſe under their roofe, that ſubmit themſelves to ſuch diſcipline: yet when they come abroad among others, and converſe with their companions, are as looſe as the beſt, and can ſwagger with the forwardeſt. Theſe ſeeme Religious privately, but are irreligious publikely. The like we may ſay of all inferiors. It is not enough for the wife, the childe, the ſervant, the ſubject, to ſhew themſelves faithfull and religious openly in the Congregation, and other places of reſort, but they muſt ſhew themſelves right Chriſtians in their reverence, ſubjection, and obedience toward thoſe ſuperiors that are ſet over them.

Every one hath two Callings: generall, and perſonall.

Thus we ſee, that as every one hath two Callings; one generall, which is the calling of Chriſtianity, common to every member of the Church; the other, perſonall or particular, which is the diſcharge of ſpeciall duties, in regard of that diſtinction made betweene man and man: ſo both theſe Callings muſt be joyned together in our life, as the body and ſoule are in one man. If one of them be wanting, the other is miſſing. If they doe not meete together in one perſon, there is onely a ſhew of true Chriſtianity, but the ſubſtance is abſent. A good Chriſtian therefore cannot be an evill ſubject, an evill ſervant. If they have Chriſt Ieſus formed in them, it will make them obey for conſcience ſake. Nay, hereby wee ſee, that onely ſuch as feare God are good ſubjects, others cannot be. For the wicked and ungodly doe provoke God to anger; againſt the King, againſt the Kingdome, and to procure the deſtruction of them both by their ſinnes. This is it which *Salomon* teacheth in the *Proverbs*; *For the tranſgreſſion of the Land, there are many Princes thereof: but by a man of underſtanding and knowledge, a Realme likewiſe endureth long.* Thus the Lord tooke away good King *Ioſiah* from the children of *Iſrael*, becauſe the people were not worthy of him, and God was angry againſt *Iudah*, becauſe of their iniquities. This is the chiefe cauſe of the alterations of Kingdomes, and of the often mutation and changing of Kings and Princes. For how can it be, that ſuch as are Rebels againſt God, ſhould be friends to Princes?

Prou. 28. 2.

Wicked men are the greateſt breakers of Princes lawes.

True it is, it hath beene the ready way which the Divell hath uſed (as wee ſhewed before) to bring ſuch as are godly and feare God, into hatred and deteſtation, by his Inſtruments; to beare the World in hand that they are Enemies to Princes. Chriſt Ieſus, though he obeyed *Caeſar*, and taught obedience to *Caeſar*, and payed poll-money, yet hee was accuſed of treaſon, and charged to be an enemy to *Caeſar*, and condemned for it. So was *Paul* ſlandered, as a diſturber of the State and Common-wealth. But if we will rightly conſider this point, we ſhall find, that theſe men that have nothing in their mouthes but obedience, and harpe upon no ſtring ſo much as diſobedience, (as if they themſelves were wholly made of obedience) may juſtly be cenſured and convinced to breake three Lawes for their one, whom they falſely and fradulently accuſe. So that we may invert the accuſation, & turne it as a wheele upon their owne heads, and charge them juſtly with that, wherewith they unjuſtly overcharge others. When the zealous Prophet *Eliah* was blamed and reproved to be a troubler of *Iſrael*, he anſwered the crime objected unto him,

him, and rejected it backe, that it rebounded upon him that gave the charge: *I have not troubled Iſrael, but thou and thy fathers houſe, in that ye have forſaken the Commandements of the Lord, and followed Balaam.* Such then as breake the Commandements of God, and deſpiſe his Lawes, cannot for conſcience ſake be obedient to Princes: and they that have ben found unfaithfull to God, can never be judged faithfull to men. It is well knowne and ſeene how they tranſgreſſe the Kings Lawes, in their apparell, in their meat, in their words, in ſlandering, in fighting, in quarrelling, in carding, in bowling, in dicing, in drunkenneſſe, in ſitting at Ale-houſes, where the Magiſtrate and Miniſter are the common Table-talke, and an hundred ſuch like enormities. As for the godly, though they be branded with breach of obedience, and duty to Princes, they will be found the beſt, the greateſt, the chiefeſt; nay, the onely true friends that Princes have. For firſt, they pray to God earneſtly and heartily for their Prince, and the whole Land fareth the better for their prayers: for God heareth the prayers of ſuch onely as heare his voyce, and love his lawes, and feare his Name, when they call and cry unto him for their Prince. But he heareth not, he granteth not, he regardeth not the prayers of wicked men: for he that turneth away his care from hearing the Law, euen his prayers ſhall be abominable.

1 Kin 18.18.

Onely the godly are friends to Princes.

Hence it is that *Salomon* ſaith; *The Sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable unto him: he is farre off from the wicked, but he heareth the prayer of the righteous: the Sacrifice of the wicked is an abhomination, how much more when he bringeth it with a wicked minde.* So then, there can be no more utter enemies to Princes, than ſuch as are wicked againſt God, according to the ſaying of the Wiſeman in another place; *Take the droſſe from the ſilver, and there ſhall proceed a veſſell for the finer: take away the wicked from the King, and his throne ſhall be eſtabliſhed in righteouſneſſe.* All men therefore may ſee how abſurd and prepoſterous a thing it is, that ſuch as are no better than rebellious againſt God, ſhould be the friends of the Prince, and that ſuch as are godly ſhould be accounted enemies.

Pro.15.8.29. and 21.27.

Pro.25.4.5.

Againe, the godly are ready to ſubject themſelves according to Gods ordinance to Magiſtrates, their obedience is in the Lord. When lawfull things are commanded and required at their hands, they addreſſe themſelves to doe the things commanded: if unlawfull, they ſubmit themſelves in all things, they reſiſt not in any thing, but ſuffer according to the pleaſure of the Magiſtrate. If then they be ſubject with al feare, not onely to ſuch as are good and courteous, but alſo to the froward, knowing that this is thankworthy, when a man for conſcience ſake toward God endureth griefe, ſuffering wrongfully: How is it, that wicked men are not aſhamed to account them as traitors and rebels? If it ſhould fall out, that godly Princes command ſomething which is contrary unto Gods Word, we muſt obey God rather than men, but we muſt ſubmit our ſelves in well-doing unto Princes. It is a groſſe and unreaſonable thing to imagine, that a man in obeying God, doth diſobey his Prince. This appeareth in the example of the three children, mentioned in the propheſie of *Daniel*, when the King commanded them to fall downe before the golden Image that he had ſet up, they anſwered; *Wee are not carefull to anſwer thee in this matter: Behold, our God whom we ſerve, is able to deliver us from the hot fiery Furnace, and he will deliver us out of thy hand, O King: but if not, be it knowne to thee, O King, that we will not ſerve thy gods, nor worſhip the golden Image that thou haſt ſet up.* The like we ſee in *Daniel* himſelfe, when hee had beene throwne into the denne of the Lyons, hee ſaith to the King; *My God hath ſent his Angell, and hath ſhut the Lyons mouthes that they have not hurt me: for my Iuſtice was found out before him, and unto thee, O King, I have done no hurt.* Hee had indeed broken the Kings Edict, but he accounted it no diſobedience, ſeeing therein he obeyed God. Hence it is, that the Apoſtle ſaith, *Feare God, honour the King:* where hee ſheweth the order that is to be obſerved, the feare of God challengeth the firſt

Acts 4.19. And 5.29.

Dan.3.16,17. 18. and 6.22.

1 Pet.2.17.

first place, and goeth before the honour of the King. Let us therefore suffer the reproaches that are cast out against us, and learne alwayes to obey in things lawfull; but to submit our selves even in things unlawfull, by enduring the punishment that shall be inflicted upon us. Thus the servants of God, and faithfull Martyrs from time to time have done: they never rebelled, they never took Armes, they never made resistance, but alwayes prayed for Princes, when Princes were enemies unto them. And concerning the ungodly, whatsoever they pretend, they cannot be the Princes friends, because (as we have shewed) they care not to keepe their Lawes, and if they had a care of Princes Lawes, they would also have a regard of Gods Lawes.

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13 *Whom I would have retained with me, that in thy stead he might have ministred unto me in the bonds of the Gospell.*

14 *But without thy mind would I doe nothing, that thy benefit should not be as it were of necessity, but willingly.*

The order of the words in this division.

HItherto we have spoken of the reason that *Paul* urgeth to *Philemon* to receive his Servant, drawne from the action of his sending of him backe: Now followeth the preventing of Objections, taken either from *Paul* his retaining of him, *verse* 13, and 14, or from *Onesimus* his departing from his master, *verse* 15, and 16. The first objection is concerning the keeping and retaining of *Onesimus*, the objection is wanting, and may be thus supplyed. For *Philemon* might have said; I heare many words, how profitable he is to me, how deare to thee. I know no such profit in him, I can see no benefit that I am like to receive by him: of this I am well assured, I have sustained great losse by him. If then he be so necessary and profitable, and if hee be as deare unto thee, as the sonne that commeth out of the bowels of the father, why didst thou not retaine him still with thee? To this the Apostle maketh a double answer; first he granteth, and then hee revoketh that which he had granted. For hee confesseth, that his desire was to have detained him: which hee maketh plaine by a reason drawne from the end, that he might have continued [*To minister unto him in the bonds of the Gospell.*] In the next verse he joyneth a correcting of that which he had granted, to wit, that he would doe nothing in this matter without the assent and consent of *Philemon* his master: which revocation he amplifieth by an argument from the end, *That thy benefit should not bee as it were of necessitie*, which also is declared by the contrary, [*but willingly.*] In these words, howsoever they be naturally the preventing of an objection, is included also a certaine reason. For the Apostle in this Epistle useth more shew of Art, and force of perswading, and power of reasoning, and skill of creeping into the heart of *Philemon*, than hee useth ordinarily in other places: and therefore in removing objections hee argueth, and in arguing hee removeth objections. This appeareth evidently in this place. For he reasoneth and strengtheneth his request by this Argument:

Whom I desire for the good parts I see in him to retaine, that in thy place he might serve me in the bonds, or, cause of the Gospell: him thou oughtest to receive lovingly, and willingly.

But Onesimus for whom I intreat is such a one;

Therefore thou oughtest to receive him lovingly and willingly.

The meaning of the words.

This is to be considered of us, touching the order of the words: Now let us see what is to be knowne concerning the meaning of them. When hee saith, [*Whom I would have retained*] he sheweth againe what great account hee maketh

maketh of *Oneſimus*, being as it were the onely man whom he would have made choyſe of (if it had beene in his liberty) to have comforted him, and miniſtred unto him in the time of his affliction and impriſonment. Againe, when he ſaith; [*For thee*] or in thy ſtead, he inferreth, that *Philemon* himſelfe did owe unto him that duty, if he ſhould require it of him, and urge it from him. He mentioneth, *The bonds of the Goſpell*, meaning thereby, the afflictions which the Goſpell had brought him, wherein the Genitive caſe doth note the cauſe as we ſaw before, *verſe* 1. *and* 9. As if he ſhould ſay, the cauſe why I am priſoner and put in bands, is the preaching of the Goſpell. In the 14. *verſe* he ſaith, *Without thy mind I would doe nothing*, where, by the generall put for the ſpeciall, he meaneth without thy counſell and conſent I would not doe this thing; that is, retaine *Oneſimus* with me, I would doe nothing touching the keeping of him from thee, to whom as thy ſervant he doth properly belong.

Laſtly, hee addeth, *Leaſt it ſhould be of neceſſity*; that is, leaſt I ſhould extort and wring it from thee againſt thy will, and ſo ſeeme to compell thee hereunto, whereas thou ſhouldſt doe it cheerefully and willingly. This is the Method and meaning of this diviſion, according to which Order and Interpretation, the words are thus much in effect. If thou aske a reaſon why I kept not *Oneſimus* with me, ſeeing I make him ſo profitable, and worthy to be loved and liked; ſo comfortable, truſty, and ſerviceable: I anſwer, I could have beene content with all my heart to have done ſo, he is my ſonne, and I his Father: but with all, he is thy ſervant, and not mine; and thou art his maſter, and not I; and therefore I ought not, without thy leave, knowledge, and conſent to keepe him, for the Goſpell maintaineth, and not diſſolveth politicke order and houſhold government, which both are the ordinance of God. Beſides, a benefit and good turne ſhould come, with a cheerefull heart and a willing mind, and ought not to be gotten by conſtraint and compulſion, and therefore I would know thy will, before I kept him to my ſelfe.

Before we come to the particular handling of the Doctrines that ariſe from hence, ſome things briefely are to be noted, which I will briefely obſerve, without any long and large application. Firſt of all, the Apoſtle intimateth his deſire, to have retained *Oneſimus* with him, and that hee was loath to ſuffer him to depart from him: which declareth that the preſence of thoſe that are deare unto us in Chriſt, is welcome, pleaſant, comfortable, and much ſet by, and we greatly deſire to keepe them continually with us. For as love is the knot of conjunction that bindeth us together, though we be abſent and farre ſevered one from another: ſo it craveth and requireth the bodily preſence of thoſe whom we entirely love, which howſoever we cannot obtaine in this life, for as much as our earthly affaires will not ſuffer it, yet wee ſhall be ſure to enjoy it perpetually, and without end in the life to come, when wee ſhall have the greateſt joy and comfort one in another that can be wiſhed or deſired; ſuch as the eye hath not ſeene, nor the eare heard, neither hath it entred into the heart of man to conceive.

Diverſpoints to be obſerved,

Secondly, note with me the end why he deſired to retaine *Oneſimus* with him, that the ſervant might doe ſervice to him in the maſters ſtead. The end then, is, the miniſtery and attendance which *Paul* might of duty require of *Philemon* himſelfe. If then the maſter be bound to doe his ſervice, and wait upon the Apoſtle, much more the ſervant! Whereby we may note and marke, how great right and juriſdiction hee that hath gotten and gained a man to Chriſt, hath, over him whom he hath gained, ſo that he may challenge not onely one of his ſervants, but himſelfe to miniſter unto him, and to helpe him in temporall and tranſitory things. For hee that hath received ſpirituall bleſſings, cannot without great unthankefulneſſe deny corporall benefits,

nefits, ſo that it cannot be expreſſed how well he hath deſerved of that perſon, whom he hath won by the Word of God, *And delivered him by his Miniſtry from the power of darkeneſſe, and tranſlated him into the kingdome of his deare Sonne.*

Col.1.13.

Thirdly, we may obſerve, in the Apoſtles correcting of his former grant, that as he is commended that doth his duty that is required of him, freely and willingly, ſo he is worthy to be praiſed and commended, that doth not goe about to wring and wreſt a benefit againſt a mans will, though it be due debt and a bounden duty; but laboureth by all meanes, that it may be voluntary, and not upon neceſſity: for hereby it commeth to paſſe oftentimes, that he not onely getteth a benefit, but winneth his heart and good will that giveth it: and many times it falleth out, that the minde of the giver is more to be reſpected than the gift it ſelfe, as we ſee in the poore Widdow mentioned in the Goſpell; who caſting into the treaſury two mites, is ſaid to have given of her penury, more than all the rich men that beſtowed of their ſuperfluity. Thus much of the generall obſervations. Now let us come to the particular Doctrines.

Luke 21.2,3.

[*I would have retained him with me, that for thee hee might have miniſtred unto me in the bonds of the Goſpell.*] The Apoſtle in theſe words, doth claime both *Philemon* and *Oneſimus* to owe unto him, being in bondes, their ſervice and comfortable adminiſtration. Indeed he ſendeth his ſervant backe to him: yet he ſeemeth cloſely and ſecretly to inſinuate, that he would take it thankefully at his hands, and receive it as a gift moſt welcome unto him, if *Philemon* would returne him to him againe: and that he ſhould deſerve more praiſe, if of his owne accord and liberality he would have ſent backe his ſervant now reſtored unto him, of whoſe helpe and miniſtery he had ſo great need. The ſervants of Chriſt that ſuffer for his Name, are to be ſuccoured by what duties ſoever we can. For ſeeing the baniſhing of our perſons, the whippings of our bodies, the ſpoyling of our goods, the impairing of our good name, and many other reproaches and afflictions doe oftentimes accompany the preaching and profeſſion of the Goſpell; whoſoever ſhrinketh backe from ſuccouring them, and refuſeth to be partaker of them when God calleth him to beare witneſſe unto the truth, he renounceth the Goſpell, forſaketh his brethren, and ſeparateth himſelfe from Chriſt. The defence of the Goſpell is common to all, and every man muſt be an helper to the truth. Therefore the man that ſuffereth perſecution for Gods cauſe and the Goſpels, is not to be accounted as a private perſon, but as one that diſchargeth a publike duty of the whole Church, and therefore the care of him, generally lyeth upon the ſhoulders of all thoſe that profeſſe the faith. From whence we learne, that helpe, ſuccour, and ſervice, is a true debt from all that truely are religious, to them that ſuffer for the Goſpell and for righteouſneſſe ſake. We ſee how *Paul* requireth it of *Philemon* and *Oneſimus*, that they ſhould in his bonds miniſter unto him, and helpe him in his diſtreſſe. The vertue here required, is that fruit of love, by which a man becommeth a ſervant to every one for their good, within the compaſſe of his calling. So then, every Chriſtian is bound to ſerve the common good of the Church, and of them that have need therein, by his gifts, by his goods, by his wiſedome, by his authority, and by what other meanes ſoever God hath inabled him. This is commanded by the Apoſtle, *Gal.6. While we have time, let us doe good unto all men, but ſpecially to them that are of the houſhold of faith.* So the ſame Apoſtle ſetteth out love by his effect, *Love ſeeketh not her owne things but the good of others, it ſuffereth all things, it endureth all things.* The Church of the *Hebrewes* is commended for the notable fruits of their love ſhewed unto the Saints, that thereby they might be encouraged to goe forward, and to hold out unto the end, *For God is not unrighteous, that he ſhould forget your worke and labour of love, which yee ſhewed*

Doct.1. Every Chriſtian is bound to ſerve the common good of the Church, by what means ſoever God hath enabled him.

Gal.6.10.

1 Cor.13.5.

Heb.6.10.

ſhewed toward his Name, in that ye have miniſtred unto the Saints, and yet Miniſter. This we reade to have beene the practiſe of the Primitive Church in time of extreame miſery, and the hard weapon of neceſſity preſſing ſore upon them; *Great grace was upon them all, neither was there any among them that lacked, for as many as were Poſſeſſers of Lands or Houſes, ſold them, and brought the price of the things that were ſold, and laid it downe at the Apoſtles feet, and it was diſtributed unto every Man according as he had neede.* The examples of the godly are worthy to be conſidered, who have ſhined in the world by this vertue, as by a light in darke places. *Obadiah* miniſtred to the Prophets in the time of Famine, and in the dayes of perſecution; *He did not onely hide them from the rage of the enemy, but ſupplyed their neceſſity.* *Nehemiah* imployed himſelfe for the good of Ieruſalem, by his authority, power, wealth, and credit that he had with the King. This was in *Paul*, as he teſtifieth of himſelfe, *Though I be free from all men, yet have I made my ſelfe Servant unto all Men, that I may winne the moe:* So that he was ready to offer up himſelfe upon the Altar of their Faith. Likewiſe he requireth of the Widdowes imployed in the Church-ſervice, to attend upon the ſicke, that they ſhould be of this good report, *As to have lodged Strangers, to have waſhed the Saints feet, to have Miniſtred to them that are in neceſſity.* So the Church of *Thyatira* is commended by Chriſt for the performance of this duty, *I know thy workes, and thy Love, and ſervice, and faith, and thy patience, and thy workes, and that they are more at the laſt than at the firſt.* This is ſo generall a duty, that the Apoſtle *Paul* expreſſeth it among the common fruits of Faith. *Rom. 12. Be affectioned to love one another with brotherly love, in giving honor goe one before another; Not ſlothfull to doe ſervice, fervent in Spirit, ſerving the Lord.* No man is exempted from this duty be he never ſo high, it is no diſparagement, but a great advancement, even of the honour and glory of Princes, as the Prophet teacheth; *Kings ſhall be thy nurſing Fathers, and Queenes ſhall be thy Nurſes, they ſhall worſhip thee with their faces toward the earth, and licke up the duſt of thy feete.* That is, they ſhall reverence and ſerve Chriſt and his Church, and they ſhall account it no diſhonour unto them to doe any good to the Saints. All theſe Teſtimonies ſerve as ſo many proofes to witneſſe this truth, that we muſt account this our condition, that we are all as Servants, to doe ſervice to our Brethren, and to imploy our ſelves and beſt endevours, to doe them good according to their wants.

Acts 4.33.34 35.

1 King. 18. Neh. 1 and. 5.

1 Cor. 9.19.

1 Tim. 5.10.

Reve. 2.19.

Rom. 12.10. 11.

Eſay. 49.23.

Reaſon. 1. The reaſons follow, which will cauſe this Doctrine to ſinke deeper into us, and make the truth appeare without all gaine-ſaying. Firſt, whatſoever gifts are beſtowed upon us, to this end they are beſtowed, to profit withall, to helpe one another, and to edifie that body whereof we are members. Wee are all Fellow-members of one body, and therefore are bound to releeve and refreſh our Brethren. Every member ſerveth one another, and are for the whole. Nature it ſelfe in other things, teacheth us this duty. The Sun as the eye of the World, ſhineth not for it ſelfe, it yeelded not heate for it ſelfe, but for others. The clouds which are as the bottels of heaven, doe not droppe downe raine for themſelves, but for others. The earth, which is as the Mother of theſe inferiour things, bringeth forth Hearbs, and Graſſe, and Fruit, and Corne, for the uſe of man, and not for it owne benefit. This compariſon drawne from the members of the body, ſerving one another, and every one caring for the whole, is often urged by the Apoſtle: He teacheth, that *As we have many Members in one Body, and all Members have not one office: ſo we being many, are one Body in Chriſt, and every one, one anothers Members.* And in another place; *There are many Members, yet but one Body: the Members ſhould have a care one of another, leaſt there ſhould bee any diviſion in the Body: Therefore if one Member ſuffer, all ſuffer with it: if one Member bee had in honour, all the Members rejoyce with it.* If then one of the Members of our

Rom. 12.4 5. and 1 Cor. 12 20.25 26.

naturall body be ready to doe service to the other, and to the whole, it should be our care to doe the like that are of the Mysticall body of Christ Iesus, from whom as from the head we receive all influence of spirituall grace necessary to salvation.

Reason.2.

Secondly, it is our duty to follow the example of our Lord and Maister Christ Iesus, he came to serve, not to be served: to minister, not to be ministred unto: to redeeme, not to rule. This our Saviour preached to his Disciples, when they began to thinke of Lordship, and to disdaine one another,

Mar.10.43, 44.

Whosoever will be great among you, shall be your Servant: and whosoever will bee chiefe of you, shall be the Servant of all, for even the Sonne of man came, not to bee served, but to serve; and to give his life for the ransome of many. Where hee sheweth, that the way to true honor is to serve, so that the greater service we doe to the Brethren, the greater honor we shall receive at the hands of God. The greater our service is, the greater shall be our reward, when every one shall receive according unto his worke. This we see farther strengthned unto us in the example of Christ, who humbled himselfe to wash his disciples feete, and to wipe them with a Towell being washed, and said unto them;

Iohn 13.4. 12,13,14,15.

Know yee what I have done unto you? Yee call me Master and Lord, and yee say well, for so am I: if I then your Lord and Master have washed your feete, yee ought also to wash one anothers feete: for I have given you an example, that yee should doe, even as I have done to you, the Servant is not greater than his Master, nor the Ambassadour greater than hee that sent him. Wee are taught to set Christ the most absolute example before our eyes, to learne humblenesse of minde, and the duty of service one to another: we must consider him in his glory, and in his humility. First, in his glory as our King, as our head, as our Lord, and as our Master: then in his humility, abased and humbled in our Flesh unto death, even to the death of the Crosse. When wee have done this, then we are thus to reason with our selves: hath Christ in his great glory cast downe himselfe for my sake: and ought not I, if I were the highest upon earth, stoope downe to my equals? Ought not I, that am his Subject, his body, his Disciple, his Servant, to serve the necessities of my Fellow-servants? Thus the Apostle commending Love to the Saints, and meekenesse of mind, leadeth us to Christ;

Phil.2.4,5,6.

Looke not every man on his owne things, but every Man also on the things of other Men: let the same mind bee in you that was even in Christ Iesus, who being in the forme of GOD, thought it no robbery to be equall with GOD, hee made himselfe of no reputation, hee tooke on him the forme of a Servant, hee humbled himselfe, and became obedient unto the death. If then we looke unto Christ Iesus, the Author and Finisher of our Salvation, we have him as a perfect example without blemish, and as a pure Glasse without staine to looke upon, who in the greatest glory hath shewed the greatest abasement, in the greatest honor, he hath set before us the greatest humility.

Reason.3.

Thirdly, true Religion consisteth in ministring to the Saints, in helping and succouring of the poore, in imploying himselfe to the good of others, as a Candle that spendeth and wasteth it selfe to give light to them that are in the house. It consisteth not in bare knowledge, but in practise; not in an idle Faith, but in the fruits of love. This the Prophet *Esay* sheweth and setsdowne,

Esay 58.10. Iam.1.27.

If thou poure out thy Soule to the hungry, and refresh the troubled soule, then shall thy light spring out in the darkenesse, and thy darkenesse shall be as the noone day; And the Lord shall guide thee continually, he shall satisfie thy Soule in drought, he shall make fat thy bones, so that thou shalt be like a watered Garden, and like a Spring of Water, whose Waters faile not: Meaning, that they which releeve the poore, and comfort such as are comfortlesse, their light shall never bee put out, but shine for ever, God will be their comfort in the day of trouble, and he will recompence aboundantly their good workes. Seeing then, the

gifts

gifts that we have, are given to every man to profit his Fellow-members withall, ſeeing we are to tread in the ſteps of our bleſſed Saviour Ieſus Chriſt, and ſeeing the truth of Religion ſtandeth in the fruits of love; we may conclude neceſſarily the former Doctrine, that we ought to account it no diſgrace unto us, to abaſe our ſelves to doe ſervice; and to miniſter to the wants and neceſſities of the Saints. 1 Cor.12.7.

Let us now proceede to handle the Vſes, and edifie our ſelves thereby in our moſt holy Faith, and in all Chriſtian obedience. *Vſe* 1. First, this ſerveth to reprove thoſe that have forgotten all true ſervice to the faithfull. Many there are that have no feeling of the troubles and turmoyles that fall upon the deare Servants of God. Their eyes are cloſed, and their hearts are hardned; they have no bowels of compaſſion to Miniſter unto them, they have no hands open to releeve them. The rich of our Churches, who have this Worlds goods given unto them, are either in their unſatiable deſires (as Hell or the Grave) poore, wrongfully getting; miſerably keeping, unconſcionably ſcraping, and unjuſtly pulling from others, without meane or meaſure; or elſe they ſpend their wealth and conſume their ſubſtance; ſome in Haukes and Hounds; others, in ſumptuous apparrell; others, in exceſſiue Feaſtings; others, in worſe uſes, which I will not name, all being unneceſſary and fruitleſſe things, unprofitable for the Church or Common-wealth, ſo that little can be ſpared for the poore Saints, and that which is ſpared, is as hardly drawne from them, as a peece of fleſh out of their ſides. Theſe men never thinke of doing ſervice to others, but of ſerving their owne turnes and commodities: which ought not ſo to be among them that profeſſe Chriſt Ieſus, who ſerved not himſelfe, nor ſought his owne benefit, nor minded his owne gaine and glory, nor lifted up himſelfe above others, nor deſired to get earthly riches, nor went about to empoveriſh others: but being rich, he became poore; being Heire of all things, he had not whereon to lay his head; being Lord of all, he became Servant unto all. Hence it is that the Apoſtle ſaith, *We have not an High-prieſt which cannot be touched with the feeling of our infirmities, but was in all things tempted in like ſort, yet without ſinne.* And a little before in the ſame Epiſtle; *In all things it behoved him to be made like unto his Brethren, that he might be mercifull and a faithfull High-prieſt in things concerning God, that he might make reconciliation for the ſinnes of the people: for in that he ſuffered and was tempted, he is able to ſuccour them that are tempted.* Whereby it appeareth, that Chriſt Ieſus hath a lively feeling of our infirmities, and an inward touch of our wants; he is not ſlightly affected with our infirmities, but as the head is when the members are pained. And if we be true members of his body, we will remember, and cannot forget them that are in bonds, *But be greived as if wee were bound with them: And them that are in affliction, as though we were alſo afflicted in the body.* This compaſſion toward thoſe that are in miſery, is an aſſured pledge, and a comfortable Teſtimony to us, that we are engrafted into Chriſt, and united to all true Chriſtians, that we have a Communion with him as with our head, and that we have a communion with the faithfull, as with his members. But if we bee without feeling of the afflictions of *Ioſeph*; that is, of the troubles of the Church, we are without Chriſt, without Faith, without Love, without compaſſion: and conſequently, without peace and conſolation in our hearts For what peace can he have that is out of Chriſt, who is the Author of peace? Without whom, all things are but trouble and vexation of Spirit. Or what conſolation can we have that we are his members, when we have no ſenſe or ſight of the troubles and infirmities that are incident to our Fellow-members?

2 Cor.8.9. Matth.8.20, Heb.4.15, and 2.17.18. Heb.13.3. Amos 6.6.

Secondly, it reproveth ſuch, as in the pride and haughtineſſe of their hearts doe ſcorne to doe ſervice to the poore Saints, and think it a great diſgrace

to them, to caſt their eyes upon ſuch contemptible creatures. But wouldeſt thou have Chriſt looke upon thee, and have a reſpect unto thee? Then diſdaine not thou to looke upon his members, which are unto thee in place of Chriſt, ſo often as they ſuffer in his cauſe. In what a miſerable caſe ſhall they be in at the laſt day, to whom Chriſt Ieſus the Lord of life, ſhall ſay; *Depart from me, I know yee not?* Now, if we in this life, turne away our faces from the faithfull, and are aſhamed of them in the day of their calamity, and ſay to them, *Depart from me, I know you not:* let us take heed that hee be not aſhamed of us before his Father, and before the elect Angels. The higheſt that are upon the earth, muſt not refuſe to ſhew all fruits of love even toward the meaneſt for Chriſts ſake, but be ready to acknowledge that they have received their Callings and Dignities, not to ift up their hearts above their brethren, but to be as Fathers, as Shepheards, as Nurſſes, to nouriſh and cheriſh ſuch as want their helpe. This is it which good *Mordecai* did teach *Eſter*, when the Church was as it were in travell, and in great danger, *Thinke not with thy ſelfe, that thou ſhalt eſcape more than all the Iewes, for if thou holdeſt thy peace at this time, comfort and deliverance ſhall appeare to the Iewes out of another place, but thou and thy Fathers houſe ſhall perriſh; who knoweth whether thou art come to the Kingdome for ſuch a time?* Where he putteth her in mind, that the cauſe of her advancement was to be a Nurſing Mother unto the Church, and that it was the end which God aymed at, in calling of her to that place of dignity. And as the greateſt are not to ſcorne the ſmalleſt, nor the higheſt bee aſhamed of the loweſt, nor the richeſt trample under their feete, the pooreſt: ſo on the other ſide, the meaneſt and loweſt, muſt not envy others that are above them, but know that they likewiſe are bound to doe ſervice to them, according to the utmoſt of their power and endevour. Who was meaner in place and condition than *Oneſimus*? yet the Apoſtle teſtifyeth of him in this place, that *He had miniſtred unto him in the bonds of the Goſpell.* So there is no man ſo poore, ſo low, ſo ſmall in his owne eyes, and in the eyes of others, but he may doe ſome good to others, and thereby gaine glory unto God, and to his Goſpell.

Eſth. 4. 13, 14.

If then, we thinke that the poverty of our condition, or the meanneſſe of our place, or the baſeneſſe of our perſon, ſhall excuſe us, or exempt us from ſerving Chriſt and his Church, and that it skilleth not, though we live as idle Drones, and unprofitable burthens to the earth that beareth us; we deceive our ſelves, and bereave our ſelves of much comfort, that we might receive, by bearing our ſelves painefully and profitably in our Callings. The Apoſtle inſtructing all perſons in the Church, to behave themſelves without contempt and envy, proveth it notably by a compariſon drawne from the members of the body, *There are many Members, yet but one body: and the eye cannot ſay unto the hand, I have no need of thee; nor the head againe to the feete, I have no need of you; yea, much rather thoſe Members of the body, which ſeeme to bee more feeble, are neceſſary.* The Rich cannot want the poore, and therefore may not contemne them; and the poore cannot want the rich, and therefore may not backbite them, and envy at them. For as God hath tempered the body together, that one member ſhould ſtand in need of the helpe of another: ſo is it in the things of this life, one liveth by another, and therefore, one muſt have a care of another, and ſeeke the good one of another.

1 Cor. 12. 20, 21, 12.

Thirdly, heere are reproved all mercileſſe men, that ſhut up their pitty and compaſſion from the poore, and therefore have not the Love of GOD dwelling in them, nor the Love of Children remaining in them. For whoſoever loveth GOD, will for his ſake love his Brother alſo. The Apoſtle *Iohn* handleth this Argument at large, in his firſt Epiſtle, and the fourth Chapter, where he ſaith, *Beloved, let us love one another, for love commeth*

1 Iohn 4. 7, 8, 20, 21.

meth of God, and every one that loveth is borne of God, and knoweth God: he that loveth not, knoweth not God, for God is love. If any man ſay, I love God, and hate his brother, he is a lyar; for how can he that loveth not his Brother whom he hath ſeene, love God whom he hath not ſeene? And this Commandement have we of him, that he which loveth God, ſhould love his Brother alſo. To this purpoſe the Apoſtle *Iames* ſaith, *There ſhall be condemnation mercileſſe, to him that ſheweth not mercy, and mercy rejoyceth againſt judgement.* If then, we looke for mercy, let us ſhew mercy. There is no poore Begger that craveth an Almes at thy doore, there is no man ſtandeth in ſo great need of thy helpe, that liveth with thee, as thou wanteſt the mercy and favor of God to comfort thee, to cloathe thee, to feede thee, to ſuccor thee, to heare thee, to helpe thee, when thou cryeſt unto him. We are all as naked and needy Beggers that knocke at his gate, and we are wholly nouriſhed by his hand. We are all as poore ſuters, ſuing for his grace and favour, and we cannot live if we be denyed, and take the repulſe of him. We receive mercy, under condition to ſhew mercy againe. If wee be unmercifull, wee make our ſelves unworthy to receive any mercy from God. Iames 2.13.

Secondly, ſeeing we are ſervants to all, to helpe them by all the meanes we can, by comfort or counſell; by word or dead; by our wealth or authority; or whatſoever God ſhall inable us: from hence ariſeth a great comfort unto a mans conſcience, and an aſſurance of his peace and acceptation with God, to pray unto him with comfort for his graces, not doubting to obtaine them, if we have bin ſerviceable and comfortable unto others, eſpecially to the ſervants of God, that are as deare to him as the Apple of his eye. It is a meanes of excellent joy and peace to a man, to conſider that he hath employed all the good things he hath to the uſe of Gods houſe, and his houſhould ſervants: for when any common danger ſhall fall, or he find anguiſh and affliction of Conſcience for ſinne, he may bee aſſured of comfort, ſeeing God hath wrought this ſincerity, and ſet it as a ſeale of his mercy in his heart. *Obadiah* having beene in the practiſe of this duty a diligent ſervant, and performed moſt notable ſervice when *Iezabell* ſought the deſtruction of the Prophets, he hid an hundred of them, by fifty and fifty in a Cave, and gave them Bread to eate, ſhewing himſelfe liberall-handed, and tender-hearted, with the hazard of his owne credit, favour, and life: When he met *Eliah*, that willed him to goe to his Lord, and told him, he would ſhew himſelfe unto him, although *Obadiah* at the firſt feared and diſtruſted, and thought the ſpirit of God would carry him away to ſome other place, and then *Ahab* would kill him, he began at the length to comfort himſelfe with the meditation of his ſervice that he had done to the Saints: *Doeſt thou not know that I feare God? and haſt thou not heard of the fruits of it, that I tooke in the heate of this perſecution, and in the bitterneſſe of this long judgement, and in the extreamity of this famine, an hundred of the Lords Prophets, and how I hid them, and fed them ſecretly in two Caves of the earth? If thou account of this my ſervice, and haſt judged me faithfull to the Lord, let this move thee, not to give me over into the hands of thine and mine enemy.* *Vſe.2.* 1 Kings 18. 12.13.

The like we ſee in *Nehemiah*, an excellent Prince, he did ſo employ himſelfe and his ſervice to the good of the Church, that he regarded not his owne profit, but ſpent of his owne Goods and ſubſtance, becauſe the neceſſity of the people was exceeding great, ſo that he entertained them at his owne coſt and charges: From whence, he gathereth unto himſelfe this comfort (as *Obadiah* had done before, who proveth, that he feared the Lord, and aſſured his Conſcience thereof, becauſe hee had preſerved and nouriſhed the true Prophets of God,) *Nehemiah* (I ſay) gathereth this comfort, by ſuccoring the poore ſervants of God in diſtreſſe, that God, not for the deſart of the worke, but the grace of his owne mercy (who crowneth Nehe.5.19.

August. epist. 105.

not our merits, but his owne gifts) would not forget them, so that he saith; *Remember me, O my God, according to all that I have done for this people.* Now as the remembrance of our service ministred to the Saints, shall Minister comfort to us; so the contrary practise must of necessity gall a mans conscience, and the horror thereof accuse him day and night for not doing any good service to the Church of God, when he shall remember how long he hath lived in the world, and yet beene barren of all good workes, and never done any good to the people of God. Nay, it were well with many, if they had onely done no good, if they had onely beene barren and brought forth no good fruit, and if they had onely done no hurt to the Church. For their daily practises cry out against them, and the teares of the faithfull which they have shed; what said I, their teares? Nay their blood which they have poured out as Water, doth witnesse evidently against them, that they have brought forth plentifull fruits, of hatred, of enmity, of mallice, of outragiousnesse against the Church. Their owne consciences accuse them, and Gods people have felt them, and in the end fearefull judgements shall overtake them. No enemy of the Church that set himselfe against *Sion*, hath ever prospered: O that they had hearts to consider these things, but now are they hidden from them. God hath given them breath and life to doe good to his Church, and he hath lifted up their head above others in wealth and authority to serve him: but they are going out of the world, before they know wherefore they came into the world. And when they must leave the World and depart out of it, wherein they have beene but Tennants at will, they remember with anguish and terror of conscience, that they have done nothing lesse than that for which they were sent into it, but have imployed their goods, their strength, their wit, their wisedome, their life, their dignity, and all to oppresse and vex the Church; yea, to root it (if it were possible) out of the earth. It were good they could in time remember their fore-fathers, *Pharaoh*, *Senacharib*, *Ahab*, *Iezabell*, *Iudas*, *Herod*, and such like Persecutors and Enemies, that breathed out threatnings against the Church: and as they resemble them in their life, let them take heed they follow them not in their death, and after their death. But let us that practise better things know, that God doubtlesse will remember them in kindnesse, that remember the afflicted Saints, and cast such off with shame and dishonor, that doe despise and despight them. We have a worthy example hereof in *Ebed-melech*, recorded by the Prophet *Ieremy*, who because he intreated for the Prophet, and suffered him not to lye in the Dungeon, and to dye for hunger, through the false suggestions of his malicious enemies, God shewed mercy unto him, and delivered him from the plague that fell upon the City, so that he had his life given him for a prey.

Ier. 38.9. and 39.16. 17.18.

How the minister is to comfort himselfe in serving the Church.

This serveth as an instruction, both to the Minister and people. If the Minister have laboured in the duties of his calling, and in the service of the Church, and in the execution of his calling, and in the feeding of the flocke committed unto him, he hath wherein to comfort himselfe, he may be assured of his love unto Christ, and consequently of Christs love toward him. We must remember what Christ said to *Peter*; *Lovest thou me? Feed my Sheepe, feed my Lambes.* So the Apostle mentioning his great paines and troubles, and dangers, to preach the Gospell, that he seemed to some as a man either distracted of his wits, or puffed up with ambition and vaine-glory, he assigneth this as the true cause; *The love of Christ constraineth us.* If then we consider what love the Lord hath shewed toward us, or behold how deare his Church is unto him, and with how great a price he hath redeemed it: we cannot but in the Meditation thereof be thrust forward (if we love him, or regard him) to performe the duties of our Ministration, although they be mighty painefull, in feeding, in weeding, in planting, in strengthning, and in comforting, according as daily occasion shall be offered unto us. But if wee be

Iohn. 21.16. 17.

2 Cor. 5.13. 14.

entred

entred into this calling, and doe nothing therein but pleaſe men, and ſerve our ſelves, and our owne luſts being entred, what comfort can we find, or what reward doe we looke for at his hands, that hath choſen us to be Shepheards and Watchmen? We muſt not be like unto the Prophets mentioned in the Prophet *Micah*, *The Prieſts of Sion teach for hire, and the prophets thereof propheſie for Money.* If then we have greater reſpect to the fleece, than to the Sheepe; or to the wages, than to the worke; we ſerve our ſelves, and not the Lord Chriſt, and he will accept no ſuch ſervice at our hands. For wee ſerve our owne bellies, but not the Church; we fill our purſes, we feed not the people: *Woe be unto ſuch Shepheards, ſhould not the Shepheards feed the flocke?* What will our gaine and glory profit us at the laſt day, when they muſt leave us, and we muſt leave them? We ſhall receive more ſound comfort and peace, when we ſhall depart this world, and remember what account we are to give of our paines taken in our calling, in our labours undertaken in the Miniſtery, than in the heaping up of many livings, and the getting of much riches, or in purchaſing of houſe and lands. If we have gained but one ſoule to God, he ſhall ſtand vp for us, when all the mucke of this earth ſhall fall downe. He ſhall be our joy and our crowne, when all other delights ſhall give us the farewell. Neither doth this Doctrine and duty ſerve onely for the comfort of the Miniſter, but for the comfort of the people that have endevoured in their callings to ſerve the Church, and laboured unfainedly to ſeeke the well-fare thereof. They that have had a ſweet feeling of the love of God, are carefull to love him againe: and they that love him in ſingleneſſe of heart, will be enforced and conſtrained to love his children, and to doe all ſervice they can unto them. They will thinke no dutie too much, they will thinke all they have done, all they can doe to the Church, to be too little. Hence it is, that Chriſt Ieſus commending the Church of *Thyatira*, for ſuch good workes as were found therein, beginneth with *Love and Service*: Firſt, he mentioneth their Love, then he addeth their Service, to ſhew that as our Love muſt appeare by our fruits of Service, ſo all our Service muſt proceede from Love to thoſe whom we ſerve. If a man imploy himſelfe never ſo dilligently, and take never ſo great paines, and travaile with all his power, for the peace and good of the Church, yet if it proceed not from a ſincere love toward them, but either from a love of gaine, or a deſire of glory, or a fame of praiſe, he ſhall receive no reward at the hands of God. This ſervice, as at all times we muſt be ready to made it appeare, ſo eſpecially we muſt ſhew it in the neceſſities of the Church. When it lyeth under the heat of perſecution, or feeleth the Arrow of famine, or beareth the affliction of poverty, and groaneth under the waight of theſe burdens, we muſt remember that we owe our ſervice to them as a duty, and that we are the ſervants of the Church. This ſhall be our crowne and comfort in the laſt day, when all earthly comforts ſhall faile us and forſake us.

Mich.3.11.

Ezek.34.8.

How the people are to comfort themſelves in ſerving the Church.

Reve.2.19.

Thirdly, ſeeing God requireth of all true Chriſtians, of what condition ſoever they be, according to the meanes afforded unto them, to uſe their gifts, their power, their poſſeſſions, and whatſoever benefits they have received, to uſe them (I ſay) to the comfort and ſervice of Gods Saints, it kindleth the affections of Gods people to bleſſe and praiſe God for them, to ſpeake well of them, to pray unto God for them, and to obtaine greater bleſſings for them, than they have beſtowed. Thus they that doe good to the Church, doe good to themſelves; they that give much unto them, doe receive more themſelves, and ſuch as have beene helpfull and ſerviceable to Gods people, ſhall find them as their remembrancers to God, who will not forget the labour of their love, and the duty of their ſervice. This ought to be a notable encouragement unto us, not to deale niggardly toward the Saints, nor to withhold from them the fruits of our love, ſeeing nothing ſhall be loſt, that is beſtowed upon them, but we ſhall receive an hundred fold into our boſome,

Uſe 3.

grace

grace for grace, love for love, blessing for blessing, mercy for mercy. For this comfort and consolation will arise to them that doe good to Gods people, they shall have favour with God, they shall gaine a good report with the world, and they shall purchase the sweet savour of a good name, as of a precious ointment among the Saints, and shall stirre them up to intreate Gods manifold mercies for them. *Iehoiada* that good High-Priest, was so honored of the people alive and dead, for suppressing the tyranny of *Athalia*, for setting up the kingdome of *Ioash*, and for restoring the true religion of God, that he was accounted a common Father of the Country, and they gave him the buriall of a King, for they buried him in the City of *David* with the Kings, because he had done good in *Israel*, and toward God and his house. So the Apostle *Paul* declaring that *Onesiphorus* had done him great service, prayeth unto God for him, *The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chaine: but when he was at Rome, he sought me out diligently, and found me, The Lord grant unto him, that he may find mercy with the Lord at that day.* Whereby we may gather, that the benefits bestowed upon the Saints, shall not perish, although they themselves cannot requite them; for though they want ability to pay them, yet they want not hearts to pray for them; yea, the Lord will not onely have pitty of them that take pitty of his people, but he will shew mercy to their housholds; because when *Paul* praiseth the bountifulnesse and zeale of *Onesiphorus*, he wisheth well for his sake to his whole family. The blessing of God shall not rest onely upon the head of the just, but it shall descend into his whole house, such is the love of God toward those that be his. If the consideration of this great promise, and rich recompence of reward, doe not pricke us forward to exercise the workes of love, and fruits of compassion, we are more than blockish and brutish. On the other side, such as have beene, not helpefull, but hurtfull; not industrious; but injurious; not serviceable, but unprofitable to Gods people; when God shall visit them either with publicke calamities, or private judgements, their owne Consciences shall gall them, and gnaw upon them, when they remember their owne workes, which shall provoke men to speake evill of them, cause them to pray against them, and constraine them to call upon God to worke their confusion. This we see in *Paul* the Apostle, in the latter end of the same Epistle, *Alexander the Copper-smith hath done me much evill, the Lord reward him according to his workes.* Thus doth the Prophet *David* deale oftentimes in the Psalmes, *Thinke upon thy congregation which thou hast possessed of old, and on the rod of thine inheritance, which thou hast redeemed, and on this Mount Syon, wherein thou hast dwelt: lift up thy strokes, that thou mayst for ever destroy every enemy that doth evill to the Sanctuary.* Thus we see the people of God have from time to time prayed against the malicious enemies of the Church, that sought the ruine and destruction thereof. Their prayers are of great force, and enter into the eares of the Lord of hostes, whether it be to obtaine mercies upon the friends of the Church, or to draw downe vengeance upon the adversaries thereof, that oppresse it with cruelty, and blaspheme the name of God, which is holy throughout all ages and generations. There is no greater honor that we should desire or delight in, than to be called the friends of God, and the servants of the Church. If we be the servants of God, we must also account our selves the servants of the Church. The Prophet *David* did esteeme the faithfull that were in Ierusalem, as his Brethren. So on the contrary side, there cannot a greater dishonor and reproach befall us, than to be reputed the enemies of God and his people. For if we set our selves against his people, that are his portion and inheritance, he will no otherwise deale with us, than with his enemies. If God come against us as his enemies, we shall not be able to prevaile, we cannot stand before him, but shall be as stubble in the fire, and as chaffe before the wind.

2 Chron.24.15.16.

2 Tim.1.16. 17.18.

2 King.4.10. 16.

2 Tim.4.14.

Psal.74.2.3.

Lastly,

Vſe. 4.

Laſtly, ſeeing God requireth ſervice to his Church at our hands to doe all good to them by all good meanes, it is our duty to enquire and learne the eſtate of the diſtreſſed Church, that we may know and bee informed where, and when, and how it is afflicted. How many are there that never thinke upon the people of God to doe them good, but forget their affliction and oppreſſion. The Butler of *Pharaoh* did not remember *Ioſeph*, but forgate him and the kindneſſe he ſhewed toward him when they were priſoners together, who had ſaid unto him, *Have me in remembrance with thee when thou art in good caſe, and ſhew mercy I pray thee unto me, and make mention of me to Pharaoh, that thou mayſt bring me out of this houſe.* So when *Zachariah* the ſonne of *Iehojada* (whom we mentioned before) was, for preaching the truth, and denouncing the judgements of God from his mouth, oppreſſed with envy, and overborne by the might of the Rulers, the King would not deliver him out of their hands, but commanded him to be ſtoned with ſtones, and remembred not the kindneſſe that his father had done to him, but ſlew his ſon. This is the common courſe and current of the world, we will not ſee the afflictions of the poore Saints, but turne away our eyes from them; or if wee cannot chooſe but ſee them, we quickly forget them, as if we had never either beheld them, or knowne of them. This is one miſery of the faithfull, that men doe not regard them when they are in miſery. The Lord hath determined, that there ſhall be alwayes ſome objects offered unto us, and ſet before us to exerciſe the fruits of our Faith and Love. He hath ſaid, that the poore we ſhall alwayes have with us, and ſuch as ſtand in need of our helpe and comfort. It is an eaſie thing to boaſt of Faith and Love; but if we will be aſſured, that we have true Faith indeed, we muſt ſhew it by our workes, which are the fruits whereby it is knowne. We muſt not turne away our faces from the faithfull, as the Prieſt and Levite did in the Goſpel, but be ready to helpe, as God giveth ability, and offereth opportunity. Nay, it is not enough for us to ſuccor ſuch religious Saints, as we ſee want ſuccor, but we muſt learne and labour to know the ſtate of the Church and aske of others how it fareth with the godly poore among us. The children of God have gone before us in the doing of this duty. It is noted of *Abraham* the Father of the faithfull, that hee waited not till the ſtrangers craved entertainment at his hands, but he ran to meete them from the Tent doore, and prayed them to take ſome refreſhing at his hands, whereby he received Angels into his houſe at unawares. If wee beleeve him to be the Father of the faithfull (as the Scripture calleth him) and that we would be accounted as his children, we muſt be carefull to doe the workes of *Abraham*. They are not children that tread not in his ſteps, and follow not his example.

Gen.40.14, 23.

2 Chro 24. 21,22.

Gen.18.&19. Heb.13.2.

The like we might ſay of *Lot*, who ſate at the gate of *Sodom*, and roſe up to meete the men, and prayed them to turne into their ſervants houſe, and to lodge with him all night. The holy man *Iob* juſtifieth his innocency, and cleareth himſelfe from Hypocriſie, *That he ſuffered not the ſtranger to lodge in the ſtreet, but opened his dores unto him that went by the way.* *Nehemiah* was carefull to know the ſtate of the Church, and asked his brethren that came from Ieruſalem, concerning the Iewes that were delivered, which were of the reſidue of the captivity, by whom he heard, that they lived in great affliction, and in reproach, that the Citty was broken downe, and the gates thereof burnt with fire. So the Shunamite having prepared a Chamber for *Eliſha* to lodge him, and ſet therein a bed, and a Table, a Stoole, and a Candleſticke, conſtrained him to come into her houſe to eate bread. We ſee how *Lazarus* and his two Siſters, *Martha* and *Mary*, received the Lord Ieſus to houſe, and miniſtred unto him. They fed him, and he fed them; they gave him the meate that periſheth, but he gave them the bread of life, and the meate that endureth for ever.

Iob 31.32.

Nehem.1.2.

Luke 10.38, Iohn 12.2.

Likewiſe

Likewise the Evangelist *Luke* noteth in the Acts of the Apostles, that when the heart of *Lydia* was opened to attend to the things that *Paul* delivered;
Acts 16.15. she besought them saying, *If yee have judged me to be faithfull to the Lord, come into my house, and abide there, and she constrained them.* These are worthy examples of faithfull men and women, that teach us by their owne practise, what manner of service is due to the Saints, not onely to helpe those whose misery we know, but to enquire of them whose state we doe not know. This indeed is pure and perfect love, when we doe to our brethren, as we desire they
Prov.27.23. should deale toward us. The Wiseman would have every one to be diligent to know the state of his flocke, much more it is required of us, to enquire the state of Gods flocke, which is his Church, that he hath redeemed with his precious blood. It is not therefore enough for us to say, we knew not their wants, seeing all those are wilfully ignorant, that have the meanes to come unto knowledge, and yet will not use the meanes. We may oftentimes know the necessities of the Saints, but we will not enquire of them, because we will not know them. This shall not excuse us in the sight of God; but accuse the more, because our ignorance is affected ignorance, inasmuch as wee might know, and yet we doe not desire to know.

Verse 14. [*But without thy mind would I doe nothing, that thy benefit should not be as it were of necessity, but willingly.*] We have seene already the reason why *Paul* was desirous to have retained *Onesimus* with him, to wit, that hee might have ministred unto him, and served him in his afflictions that did befall him for the Gospels sake. Now he declareth the reason, why without the knowledge and consent of *Philemon*, he would not detaine him, to the end, that the duty or good turne which he might that way receive at his hands, might be done freely, willingly, and chearefully, not by constraint and compulsion. Heereby we learne, that all Christian duties done to God or man, must be done with a free, willing, chearefull, and hearty affection. This is it which the Lord requireth. *Deut. 6. Heare, O Israel, the Lord our God is Lord onely. And thou shalt love the Lord thy God, with all thine heart, and with all thy soule, and with all thy might.* So the Prophet *David* prayeth, *O Lord I beseech thee, accept the free offerings of my mouth, and teach me thy judgments.* No other Sacrifices please God, but such as are free and voluntary: all things must be done in love with a ready minde. The Apostle teacheth, that *He that distributeth, must doe it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with chearefulnesse.* This also was figured out unto us in the shadowes and Ceremonies of the Law, when the people were commanded to
Leviti.1.3. offer a male without blemish, presenting him of his owne voluntary will, at the doore of the Tabernacle of the congregation before the Lord, declaring thereby, that our serving of him must not be grudgingly, but we must performe it frankly and freely, and with a willing mind. The Apostle mooving the *Corinthians* to bountifulnesse toward the poore Saints at *Jerusalem*,
2 Cor.9.19. Acts 13.21. teacheth them that they must offer a free will offering: *I sent the brother whose praise is in the Gospell, (which seemeth to be Barnabas) who is also chosen of the Churches, to be a fellow in our journey, concerning this grace which is ministred by us unto the glory of the same Lord, and declaration of your prompt mind.* All these words of Scripture, are witnesses of this truth, beyond all exception, that God never liketh of constrained service, but will have men to doe their duties to him voluntarily, as is fit to be performed of the creature toward his Creator, and of the Child toward his Father.

Doct.2. All Christian duties done to God or man, must be done willingly and chearefully. Deut.6.5. Matt.22.37. Psal.119.108. Rom.12.8.

Reason. 1. Let us see how the reasons will make this better to appeare unto us, that we may have strong proofe to put the matter out of all doubt. First, God loveth a chearefull giver, a chearefull servant, a chearefull service. It is the heart and the inward affections that he accepteth and regardeth, which is the principall

cipall part of a man, and the fountaine from whence all outward actions proceed. He will have the heart, or elſe he will have nothing of us. This is the reaſon urged by the Apoſtle to the *Corinthians*, *As every man wiſheth in his heart, ſo let him give, not grudgingly, or of neceſſity, for God loveth a chearefull giver.* Now, that which the Apoſtle ſpeaketh of charity and of almes, may as truely be ſpoken of every duty that God requireth of us. When we pray we muſt call upon God chearefully, for he loveth a chearefull prayer. When we give thankes to his name for bleſſings received, we muſt thanke him chearefully, for he loveth a chearefull giver of thankes: and albeit theſe be notable parts of Gods worſhip and excellent duties commanded of him, and required of us; yet without this chearefullneſſe, they are as a dead thing, and not regarded. 2 Cor.9 2.

Secondly, our obedience unto God, muſt be anſwerable to the obedience of Chriſt, that he performed to his Father for us; for he hath therein given us an example, and taught us how to obey. The manner of his obedience was willing, and done of his owne accord, not extorted and wreſted from him, for then it could not have beene accepted of God, nor meritorious for us, nor praiſed in him. Hence it is, that the Apoſtle ſaith, *Then ſaid he, Loe I come to doe thy will, O God, he taketh away the firſt, that he may eſtabliſh the ſecond: By the which will we are ſanctified, even by the offering of the body of Ieſus Chriſt once made.* Thus Chriſt himſelfe ſpeaketh in the Goſpell, *Therefore doth my Father love me, becauſe I lay downe my life, that I might take it againe: No man taketh it from me, but I lay it downe my ſelfe, I have power to lay it downe, and have power to take it againe.* Where he ſheweth, that the cauſe wherefore he ſuffered, was not becauſe *Caiphas* convented him, or the witneſſes accuſed him, or *Pilate* condemned him, or the Iewes executed him, but becauſe it pleaſed his Father and himſelfe to make himſelfe an offering for ſinne. For except hee had dyed willingly, all his adverſaries had bin too weake to worke any thing againſt him, as appeareth evidently in the Garden, when he caſt them all downe to the ground with a word of his mouth. Heere is ſet downe a patterne for us to follow: we muſt performe the like obedience that he did, as his was voluntary, and willing, ſo ought ours likewiſe to be, that it may be acceptable in the ſight of God. *Reaſon.* 2. Heb.10.9.10. Iohn 10.17, 18. Iohn 18.6.

Thirdly, the things that are not done in Faith and love, are ſinne. For without faith it is unpoſſible to pleaſe God. And the Apoſtle ſaith, Though I had the gifts of propheſie, and knew all ſecrets, and all knowledge, yea if I had all faith, ſo that I could remove mountaines, and had not love, I were nothing; and though I feede the poore with all my goods, and though I give my body that I be burned, and have not love, it profiteth nothing. So then we ſee, that no duty is acceptable without Faith and Love. But nothing done unwillingly, uncomfortably, or hypocritically can bee done in Faith and Love. And therefore ſuch duties as are thus performed, have no life nor vertue in them, to give them any grace or acceptation with God. *Reaſon.* 3. Heb.11.6. 1 Cor.13.2,3

Laſtly, God knoweth our hearts, and ſeeth how we bring our gifts, and offer our offerings. He looketh not upon the outward worke, but regardeth the intent of the heart. When *Caine* brought unto God an oblation of the fruits of the ground, he had no regard to him nor to his offering, becauſe hee ſaw the hollowneſſe and hypocriſie of his heart. This is the reaſon that *David* uſeth to perſwade *Salomon* his ſonne, to have a care to learne and to practiſe the will of God, 1 *Chro.*28.8. *And thou Salomon my ſonne, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of thoughts; if thou ſeeke him he will be found of thee, but if thou forſake him, he will caſt thee off for ever.* *Reaſon.* 4. Gen.4.5.

Where we ſee, the Father carefull for the future good of his ſonne, moveth him

him to endevour and ſtrive to know God by learning what he willeth, and to ſerve him uprightly and willingly, by practiſing as he enableth, becauſe our thoughts are not hidden from the all-ſeeing eye of God, and becauſe he offereth himſelfe to them that ſeeke him, but forſaketh them that refuſe him, when he is offered. We may eaſily deceive the eye of man, that looketh onely to the perſon, and beholdeth onely the outward worke; but it is unpoſſible to deceive the ſearcher of hearts. If then we gather all theſe reaſons into a ſhort ſum, and ſet them as in a Table before our eyes, if we conſider that God loveth a chearefull ſervice, that Chriſt performed a willing obedience, that faith and love giveth acceptance to the worke; and laſtly, that God giveth recompence according to the heart, which he knoweth; we ſee that the ſtrength of them will beare the full waight of this concluſion, that the duties of our Religion muſt not be performed conſtrainedly, but freely; not grudgingly, but chearefully; not unwillingly, but readily; not of neceſſity, but voluntarily.

Vſe. 1. Now we are to make Vſe of this Doctrine. Firſt, ſeeing no man muſt performe any holy duty to God or man upon compulſion, or againſt his will, but with all his mind and might, we learne that every action or duty is accounted of by God, not according to the greatneſſe of the worker, or outward ſhew of the worke, but according to the will and affection of the doer; it is the manner of doing that God more accepteth, than the action or deede it ſelfe. A Child in his obedience to his Father, is eſteemed for his reverent, loving, obedient, and dutifull heart, and not for the greatneſſe or worthineſſe of his worke. For what can he doe, when he hath endevoured to the utmoſt, to pleaſure his Father? So is it with us, when we have done all that we can, we muſt confeſſe we have bin unprofitable ſervants, and therefore God more reſpecteth the intention, than the action; the Worke-man, than the worke; the affection, than the effect. *Mary* is commended of Chriſt, *becauſe ſhe loved much.* Luke.7.47. and 21.3.4. The poore widdow that caſt into the treaſury one mite, is praiſed by Chriſt above the reſt, that offered of their ſubſtance and ſuperfluity. He *that giveth a cup of cold water, in the name of a Diſciple to a Diſciple, ſhall not looſe his reward.* Matth.10.42. What is the beſtowing of a Mite? Or what is a cup of cold water? Are they of themſelves, and in themſelves conſidered any thing worth? Or can they deſerve to be accepted? No, in no wiſe: but God accepteth the manner, more than the matter; how they are done, more than what is done: This is it which the Apoſtle expreſſeth, 2 *Cor.*8.12. *If there be firſt a willing mind, it is accepted according to that a man hath, and not according to that a man hath not.* This layeth before us the abundant kindneſſe of God, who albeit he be a ſpirit every way perfect, yet he accepteth our lame and defective ſervice. Our duties ſhall be all acceptable in his ſight, though they be performed in great weakeneſſe, and mingled with many imperfections (which were ſufficient to cauſe them to be rejected and refuſed) if we be carefull to doe them in the truth and uprightneſſe of our hearts, and with chearefull and ready minds. All things muſt be done in love, and this muſt be conſidered in all the workes of our hands. This miniſtreth a double comfort; Firſt, unto ſuch as are of poore and low degree, to conſider that God regardeth the heart more than the hand, and our willingneſſe more than our worke. Hence it is, that even ſervants whoſe condition is loweſt in the family, and which meddle not in great matters, or in waighty affaires, or in excellent workes, yet are charged with this affection, and in ſincerity to behave themſelves in thoſe inferior duties, *Servants, be obedient unto them that are your Maſters, according to the fleſh in all things, not with eye-ſervice, as men-pleaſers, but in ſingleneſſe of heart fearing God: and whatſoever ye doe, doe it heartily, as to the Lord, and not to men.* Col 3.22.23. Ephel.6.5.

Where he ſheweth, that ſervants muſt doe their duties, not as ſerving for the penny, or ayming at the filling of their belly, or contenting themſelves to pleaſe

pleaſe their maſters eye, but even as ſerving God, looking for a recompence from him, knowing that he hath placed him in that eſtate, and requireth thoſe things in truth and ſincerity to be performed as unto him. For the Lord doth not ſee as man ſeeth, he doth not looke to the outward action, but hee beholdeth with what heart all things are done, and therefore meaſureth according to every mans deed, whether he be high or low, rich or poore, Lord or Servant. The beſt heart hath the beſt recompence; the worſt heart hath the worſt wages. There is a great difference betweene worke and worke; ſome are great, ſome little; ſome beautifull, ſome baſe; ſome high, ſome meane, ſome low; but whatſoever I doe, if I doe it chearfully, as ſerving my maſter Chriſt that looketh upon me, albeit my calling be never ſo ſimple; as to waſh diſhes, to wipe ſhooes, to ſcoure the ſpit, to ſweepe the houſe, I pleaſe God therein as well as he that manageth a kingdome, that miniſtreth juſtice, that preacheth the Goſpel. True it is the worke is greater to rule the affairs of State, than to remaine in the kitchen, yet he ſhall be better accepted of God, that performeth theſe ſmall thing hartily, than he that doth the greateſt workes grudgingly, either drawne by importunity, or compeld by neceſſitie. Thus it doth fall out, that a poore ſervant, carrying this marke and teſtimony with him, is more acceptable to the Lord, than he that hath done greater things to the judgement of the eye, to the ſhew of the world and to the ſight of men. Secondly, this ſerveth as a ſingular comfort to every one of us, that groane under the burden of ſinne, that feele the weakneſſe of our faith, and are diſmayed at the ſmalneſſe of our ſanctification. We know how buſie Satan is to watch his advantage of our infirmities & imperfections, and to perſwade us that we have no faith at all, that we are without repentance, without grace and without regeneration, becauſe we feele great defects, and many wants in our beſt workes, and our beſt giftes. But this muſt comfort us, that God accepteth of that meaſure that he hath given us, even according to that which we have, not according to that which we have not. A weake faith, ſhall be as avayleable to apprehend Chriſt as a ſtrong faith. If wee have a deſire and an hungering after grace, *He will fulfill the deſires of them that feare him, he alſo will heare their cry and ſave them.* God hath aſſured us, that as he hath begun his good worke in us, ſo he will finiſh his worke, and in his good time bring it to perfection. When we finde any dulneſſe and untowardneſſe in our ſelves, if we hate and diſlike them, and labour to profite and grow forward in ſanctification, God accepteth our willingneſſe and readineſſe, though our ſtrength be not anſwerable to our deſire, or the outward worke anſwerable to our heart. For God is faithfull and will not ſuffer us to be tempted above the ſtrength that he ſhall give us; and the Lord Ieſus is a mercifull Highprieſt, who will not breake the bruiſed reed, nor quench the ſmoking flax. Let us all therefore looke that a willing and ready mind be found in us. Againe this muſt bee conſidered in all things: If we come to heare the word, and to exerciſe the duties of Gods worſhip, if we doe it for faſhion ſake, for feare of the law, for the prayſe of men, or for cuſtome, they are nothing worth; they ought to be performed in obedience to God, in love of his ordinance, in delight of his worſhip, in ſingleneſſe of heart, and in an earneſt affection to the meanes of our ſalvation. The like wee might ſay of giving of almes and liberality toward the poore, if they be not beſtowed with promptneſſe of minde, with compaſſion of heart, and with feeling of the wants of thoſe that crave our helpe, they are nothing at all reſpected of God, nor they that diſtribute them rewarded of him.

Pſal. 145. 15. and 10. 17.

Vſe 2.

Secondly, ſeeing onely that duty which is done freely and not by compulſion, deſerveth due commendation; this reproveth all thoſe things that are done upon wrong grounds, and evill foundations. It is not enough to doe a good thing, but we muſt doe it well; It is not ſufficient to doe thoſe things that are godly, but we muſt doe them in a godly manner. Let every one heerein carefully examine his ſoule, and try his owne heart, whether he doe the duties of

his calling unwillingly, uncomfortably, and upon neceſſity, for feare of danger, for avoyding of ſhame, for keeping of his credit, for prayſe of the world, or ſuch like cauſes, which are all falſe motives; or whether he doe them hartily and chearefully as in the ſight of God, before whom all things are naked and open. This is to be conſidered as well of the Miniſter himſelfe, as of the people that heare him, and are partakers of his labours. The calling of the Miniſter is an high and honourable calling, he is the Steward of God, and a watchman over the people, for whoſe ſoules hee muſt give an account in that great day of the Lord. It is not enough for us to labour among them (though wee ſhould worke, and wearie, and toyle our ſelves never ſo much) but wee muſt doe it diligently and chearefully, as ſerving Chriſt the ſhepheard of the ſheepe. If the chiefe end that we reſpect be to maintaine our ſelves, to live eaſily, and to increaſe in riches, we have our reward. Or if we preach unto them, becauſe the law doth enforce us, and enjoyne us unto it, and becauſe otherwiſe the people would cry ſhame upon us: if reaping their temporall things, wee doe not give them Spirituall, or if wee ſo intangle our ſelves in the affayres of this life, that we cannot intend the duties of our calling, wee cannot poſſibly pleaſe him that hath choſen us, to be as Souldiers to fight his battels, and hath appointed us to be as ſhepheards to watch his flocke. It ſtandeth us upon, to be ſo touched with a care of our duties, as that if there were no law to compell us, and urge us to be painefull therein, yet the zeale of Gods glory, and love of his people ſhould conſtraine us. Hence it is, that the Apoſtle *Paul* ſpeaking of his owne practiſe ſaith, *Though I preach the Goſpel, I have nothing to rejoyce of: for a neceſſity is layd upon mee, and woe is unto mee, if I preach not the Goſpel: if I doe it willingly, I have a reward; but if I doe it againſt my will, notwithſtanding, the diſpenſation is committed unto me.* Whereby we ſee, he ſheweth, that ſuch a neceſſity of divine calling, did preſſe ſore upon him, that hee muſt preach or periſh. For, if hee held his peace, and did not doe his duty, the curſe of God would lye heavy upon his ſhoulders, and bring ſuch intollerable torments upon him, as ſhould make him cry out, woe, woe, alas, alas, what a wretch am I? yet notwithſtanding this neceſſitie, hee muſt have a willing minde, and doe his duty gladly. A good worke done willingly, is made much better by the willing doing.

The Miniſter muſt preach willingly, and of a ready minde.

2 Tim. 2. 4.

1 Cor. 9. 16. 17.

Againe, there is nothing ſo eaſie, but it becommeth difficult and unpleaſant, hard and tedious, which a man doth by compulſion. No man therefore hath done his duty, or diſcharged his calling, that worketh againſt his will. *Ionah* the Prophet went to *Ninivie* againſt his will, he could have wiſhed that his preaching had taken no effect, ſo that hee was chaſtned of God. When *Moſes* was called to goe to *Pharaoh*, to charge him to let the people goe, that they might ſerve the Lord in the wilderneſſe, hee provoked God to anger, becauſe he delayed the matter, and excuſed himſelfe, and framed objections, and ſhewed himſelfe backward to enter on the worke. Hence it is that *Peter* ſpaketh to all the Miniſters of the Goſpel, *Feed the flocke of God that dependeth upon you, caring for it not by conſtraint, but willingly; not for filthy lucre, but of a ready mind, &c. that when the chiefe ſhepheard ſhall appeare, ye may receive an incorruptible crown of glory.* That which is not done willingly, is not performed conſcionably, and where there is not found readineſſe of mind, there cannot bee looked for any recompence of the worke. The Prophets of God being inwardly touched with a feeling of Gods effectuall calling, have obeyed immediatly, and ranne whither he ſent them to preach. The Prophet *Eſay* ſpeaking of himſelfe ſaith, *I heard the voyce of the Lord ſaying, whom ſhall I ſend? Or who ſhall goe for us? Then I ſayd, Heere am I, ſend me.* When Chriſt Ieſus called *Simon* and *Andrew* his brother, and ſayd unto them, *Follow me, and I will make you Fiſhers of men, they forſooke their Nets ſtraight way, and followed him.* The like we ſee in *Paul*, when he was converted and called by a voyce from heaven, *he was not diſobedient to*

Terent. Adelph act 4. ſcen. 6.

Ion. 1. 2. and 4. 2 and 2. 1.

Exod. 4. 1. 10. 13. 14.

1 Pet. 5. 24.

Eſay 6. 8.

Marke 1. 18.

Acts 26. 19. Gal. 1. 15, 18.

to

the heavenly voyce and viſion, hee communicated not with fleſh and blood, but prepared himſelfe to the worke; whereunto he was ſeparated from his mothers wombe. This practiſe ought to be in all of us, that are entred into this calling, wee muſt labour chearefully, willingly, and gladly, that the worke may proſper and goe forward under our hands. The end of our labour ſhould bee the ſalvation of mens ſoules; the drift of our ſowing, to ſee a plentifull harveſt; and the purpoſe of our preaching, to make ready a people prepared for the Lord. Secondly, ſuch as are hearers among the people, are from hence alſo to learne their duty, to doe thoſe things that are required of them; not dully, but diligently; not heavily: but heartily as to the Lord. Many ſeeme deſirous to have the Goſpell, but they would have it of free coſt, and therefore repine at the coſts and charges it bringeth with it. If we give maintenance to the Miniſterie, not for conſcience, but of neceſſity; not for love to the Goſpell, but by compulſion of Law; not as a free-will offering to God for the recompence of his kingdome among us, but as a taxation which we cannot reſiſt and retaine with us, or detaine from them, accounting the Goſpell not a benefit wherein we delight, but a burthen which we would ſhake and ſhift off if wee might; it is our ſinne, and no acceptable ſervice unto God. For God in this reſpect loveth a chearefull giver. Theſe men are wholly carnall, and regard not the ſalvation of their ſoules. If they have an horſe-keeper that dreſſeth their horſes, or a Shepheard that watcheth their Sheepe, or an Heardman that looketh to their Swine, or a Cobler that mendeth their ſhooes, they are more willing to conſider him for his paines, and to recompenſe his labours, than to miniſter to the neceſſities of the Miniſter. They thinke that is well gotten that is gotten from him, and that ill ſpent and imployed, that is beſtowed upon him. Againe, as we are to give them a liberall maintenance chearefully, ſo when we come to the exerciſes of our religion, we muſt come unto them willingly, not unwillingly; joyfully, not tediouſly. For as he is accurſed *that doth the worke of the Lord negligently*, ſo is he alſo accurſed, that commeth into the houſe of the Lord grudgingly and greivouſly, not as one delighting in the worke, but as one diſcouraged with the wearineſſe, whether it be of the way or of the word. He is an evill ſervant that doth not his maſters buſines committed unto him unpleaſantly and untowardly; he is an unfaithfull ſubject that obeyeth the Lawes of his Prince by compulſion; hee is a diſobedient child that performeth his Fathers will againſt his will, and honoureth him without his heart. So is he an evill and unfaithfull hearer, that treadeth in the Lords courts unwillingly, and rejoyceth not when the time commeth to performe his duty unto him. It is noted of the people of God, that they travailing to the place of Gods worſhip, paſſed through many dangers, and endured much heate, and ſuffered much wants in the wilderneſſe, for the pleaſure that they tooke in his ſervice. The profit they reaped, did ſwallow up the tediouſneſſe of the paines; and the love to his courts, did mitigate the greatneſſe of the labour. This made them ſay, *A day in thy Courts is better than a thouſand other where: I had rather bee a doore-keeper in the houſe of my God, than to dwell in the tabernacles of wickednеſſe.* Where is this zeale to be found among us? who ſheweth this forwardneſſe to Gods ſervice? Or whom can a man ſingle out to ſay of him, that no want or weather doth hinder him from the exerciſes of godlineſſe? We are growne unto that loathing of the heavenly *Manna*, that albeit it fall in the middeſt of our Campe, and round about our habitations, yet wee will not ſteppe out of the doores to ſee it, nor open our mouthes to taſte it, nor ſtretch out our handes to gather it: either the blaſts of winde doe trouble us, or the feare of raine doth hinder us, or the heate of Summer doth burne us, or the cold of Winter doth pinch us, or a Lyon in the way doth ſtay us, and every trifle ſtoppeth our journey. If our heart were in the houſe of God, it would quickely move our feete to carry us thither. But where the heart is not, every member is heavie, and hardly drawne

The people are to do their duties willingly.

Ier.40,10.

Pſal.84.6,10.

drawne to doe their duty. The Divels doe the will of God by constraint, and against their wils, it must be otherwise with us. Where the heart is, there is our delight. The Prophet describing the flourishing estate of the Church, sayth, *The Lord shall send the rod of thy power out of Syon, bee thou Ruler in the middest of thine enemies: thy people shall come willingly at the time of assembling thine Armie in holy beauty, the youth of thy wombe shall be as the morning Dew.* Where he sheweth, that the people of God were wont to come to the hearing of the word, to the partaking of the Sacrifices, to the receiving of the Sacraments, and to the exercises of Religion, they assembled and gathered themselves together freely and of their owne accord, to present themselves before the Lord. This duty is required of us, we must come willingly to Christ, to heare him speake unto us. It is one vertue to come into the house of God, but to come chearefully and comfortably as to a feast, is a double vertue, and that which giveth life unto our comming. If we come unwillingly, and be drawne to our duty on the Lords day, either by shame of the world, or by feare of law: we come as dead men that are without working of the spirit, or desire of profit, or feeling of comfort, or encrease of faith, or begetting of obedience. If the danger of law did not more compell them, than the conscience of their duty or the love of religion allure them, many among us would sildome or never keepe the Lords Sabbaths, nor attend unto his ordinances: they come to them as willingly as the Beare goeth to the stake, and as chearefully as the male factor passeth to the place of execution. Hence it is, that some come to this place once a month, others once a quarter, others onely upon high dayes and solemne feasts, more I thinke to shew themselves than to labour to save their soules. Such was the zeale of our brethren to the Gospell in the dayes of persecution, that they went more willingly to the fire and flame, than these men in the dayes of peace come to the hearing of the word, and to the house of prayer. They were more chearefull in suffering of death, than these are in seeking the meanes of life. Hence it is, that some linger so long before they come, and are afraid they shall be there too soone. Others, when they are present, give little attention, and not at all regard to profit themselves. Others, are ready to depart and be gone before the assembly is dismissed, and thinke they have learned enough. These are they that thinke they are at liberty to doe what they list, and to goe and come when they list. They make no conscience to begin and end the exercises of religion together, and so profit accordingly, having little more knowledge than brute beasts.

psal. 110.2.3.

Thirdly, this confuteth the common adversaries, which ascribe all to the worke done, and regard nothing at all either the mind of the doer, or the manner of doing, as their blind distinction, *de congruo & condigno* teacheth. They hold that the bare presence at the sacrifice of the Masse, without any good intention of the mind, is meritorious in the sight of God. This is their *opus operatum*, the which is indeed the cutthroat of all true religion. For admit once into the worship of God an outward resting in the worke done, who will regard the reformation of the heart? But it fitteth well enough the new *Roman* religion, which consisteth wholy in externall observations, in delighting the eye, in pleasing the eare and the other senses: but requireth nothing aright, which may not be done by a Reprobat. *God is a spirit, & they that worship him, must worship him in spirit & truth*, saith our saviour: so that whatsoever religion resteth and teacheth men to rest in ceremoniall and carnall observations, is a false religion invented by the divell. This also is the errour of the ignorant people, that will not be accounted Papists, and yet are as ignorant as they in their practises, and as superstitious in their devotions, and as corrupt in their opinions. They never looke to their hearts to purge them, nor to their affections, to order them aright, when they come to the service of God. If they can say, oh we have heard the word, we have bin at the Church, we have prayed to God, they thinke all is well, and that

Vse. 3.

Iohn 4.24.

God

God can receive no more at their hands. They dreame the whole ſervice of God to ſtand in outward things onely, as though they were the things wherein the Lord delighteth, and not rather the truth and uprightneſſe of the heart. This is it for which the Prophet *Eſay* reproveth the people in his time, and compareth them to the Princes of *Sodom* and to the people of *Gomorra*, notwithſtanding a zealous obſervation of the outward ordinances that they practiſed, and God commanded: *What have I to doe with the multitude of your Sacrifices? I am full of your burnt offerings, and the fat of Rams, I deſire not the blood of Bullockes, Goates and Lambs: when you come to appeare before mee, who required this at your hands? Bring no oblations in vaine: Incenſe is an abhomination unto me; I cannot ſuffer your New-Moones, nor Sabbaths, nor ſolemne aſſemblies, I am weary to beare them, becauſe your workes are evill. But waſh you make you cleane, take away the evill of your workes from before mine eyes, ceaſe to doe evill, learne to doe well.* All theſe were but as outward Ceremonies without ſubſtance, which the Prophet Ieremy, calleth *Lying words that cannot profit.* Outward obſervations of religion will deceive us, if we reſt upon them, and put our truſt in them. If we performe a worſhip to God without the heart, we diſhonor God, we deceive our owne ſoules, and wee increaſe our condemnation. *We draw neere to God with our mouthes, and honour him with our lips, but our heart is farre from him, and therefore we worſhip him in vaine, who is not delighted with outward ſhewes, and with idle ſhadowes, but requireth the ſingleneſſe of the ſoule, and the willingneſſe of the minde.* He looketh upon the heart when wee come before him. We ſee how carefull, men and women commonly are, when they come to the place of Gods worſhip, to have all things in the outward man decent and cleanly; they looke upon themſelves, that their faces be waſhed, their Garments bruſhed, their linnen white, that no ſpot, no blemiſh, no want, no wrinckle may appeare in them; but if wee goe no farther, we are but hypocrites and diſſemblers in the ſight of God; all our glorious ſhewes are no better than abhominations before him. So then, as the wiſeman teacheth, it ſtandeth us upon to give to God our hearts, which is the beſt preſent we can offer unto him. We are taught in the Lords Prayer, to pray unto God, that we may doe his will upon the earth, as the Angels doe which are in heaven. They performe the will of God readily, and without any grudging; they obey his Commandements (whenſoever he ſendeth and employeth them) faithfully and chearefully. No one of them ſlacketh in his function, but is diligent in his execution of that which is given him in charge. Thus it ought to be with all of us, we muſt delight in Gods worſhip, and encourage others to delight therein. We muſt make the houſe of God a paradiſe, or place of pleaſure, we muſt make his word our meate and drinke, and our continuall hearing, muſt be a dayly refreſhing unto our ſoules.

Eſay 1.11.12. 13.

Ier. 7. 8.

Eſay. 29. 13. Mat. 15.7. 8.

Pro. 23.26.

Mat. 6. 10.

Laſtly, ſeeing all Chriſtian duties muſt bee performed of us willingly, wee are hereby guided and directed in our obedience, that wee are not to hinder the neceſſary duties of Chriſtianity belonging unto us, by objecting fleſhly reaſons, as it were laying ſtumbling blockes in our owne wayes; to keepe us backe from a willing, free, and chearefull going forward in the workes of our calling, and in the parts of Gods worſhip. We ſee, when many are called to a new courſe of life, and told of the neceſſitie of labouring to get knowledge, and hearing the Word of God, they can object for themſelves, I ſhall looſe my time, neglect my buſineſſe, hinder my eſtate, make my ſelfe a laughing ſtocke unto others: I ſhall miſſe ſuch a bargaine, I ſhall omit ſuch a journey, I ſhall want ſuch a merry meeting of Good-fellowes, of Friends, and of Neighbours. Theſe are like to thoſe Gueſts mentioned in the Goſpell, who being bid to the banket, made their excuſes, and would not come: they made light of it, and went their wayes, one unto his Farme, and another about his Merchandiſe. Our Saviour teacheth, that when the word of

Vſe. 4.

Mat. 22. 5. 6. Luk. 14. 16. 17.

Matth.13.22. God is preached unto us, the cares of this world, the deceitfulneſſe of riches, and the luſts of other things, choake the word, and it is made unfruitfull. The world is a deceitfull baite, and the glory thereof dazels our eyes, that we cannot diſcerne the vanity thereof.

Againe, when the duties of love and charity, ought to bee extended toward thoſe that want releeſe and the fruites of mercie, they are ready to object, I ſhall weaken by giving to others the meanes of my maintenance, I ſhall diſable my ſelfe, I ſhall hinder my familie and Children (whom I muſt provide for, or elſe I ſhould be worſe than an Infidell) and thereby give cauſe to my adverſaries, to rejoyce and triumph over me. Thus every one is wiſe in his owne eyes, and carnall reaſon is apt enough to miniſter fleſhly objections. to ſlake our zeale, and to hinder our courſe of obedience. But let us ſtop our eares againſt the ſongs of theſe enchanters, which ſeeme to bewitch, not our bodies but our ſoules: Theſe are nothing elſe but words, full of diſtruſt and doubting, proceeding from infidelity. Let us learne to reſt upon Gods providence, by wel-dooing, and looke for his bleſſing. This is it which the Apoſtle remembreth, where he laboureth to move the Corinthians to releeve the diſtreſſes of the Saints, *Give not grudgingly, or of neceſſitie, and God is able*

2 Cor.9.7.8. *to make all graces to abound toward you, that ye alwayes having all ſufficiencie in all things, may abound in every good worke. As it is written, he hath ſparſed abroad and hath given to the poore: his benevolence remaineth for ever.* Such as lived in

Acts 4, &c 5.21 the Church, in the dayes of the Apoſtles, when there were many poore, many extreamely poore, were moved to be liberall, yea very liberall and bountifull unto them: ſo that they that had poſſeſſions ſolde them and diſtributed them, as every one had neede. Many of them no doubt had wives and Children, and were burthened with charge and family of their owne, yet they accounted nothing peculiarly their owne, but they had all things common, they had them not onely for themſelves, but for their brethren. To conclude therefore, wee muſt beware wee be not led aſide by the ſubtlety of Satan, and the corrupt imaginations of our owne Nature, to be hindered thereby, from practiſing ſuch duties as are required at our hands. Hee that will not follow the calling of God, untill the fleſh miniſter no objection againſt it, ſhall never have the commendation of obedience. We ſhall never goe about any good duty, but we ſhall finde ſomewhat ſtand in the way to croſſe it, either our pleaſure, or profit, or ſomewhat elſe will round us in the eare, to make us forſake it, or delay it, or condemne it. When the word of God reproveth any ſinne in us that ſeemeth ſweete unto the fleſh, we ſhall meete with a thouſand tentations, to perſwade with us to continue in it with greedineſſe, and to follow after it with all eagerneſſe. Wherefore ſo ſoone as wee know the will of our heavenly Father, let us prepare our ſelves to doe it, and to delight in it, and ſtep over the rockes of offence, that ſtand before us to make us fall; that ſo God may be delighted with us, and take pleaſure in our obedience proceeding from the heart.

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15 *It may be, that he therefore departed for a ſeaſon, that thou ſhouldſt receive him for ever.*

16 *Not now as a Servant, but above a Servant, even as a Brother beloved, eſpecially to me: how much more then unto thee, both in the fleſh and in the Lord?*

The order of the words.

IN the words going before; we have already handled the removing of the firſt objection which ariſeth from *Pauls* ſending of *Oneſimus* backe againe to his Maſter. The next Objection is touching his departure from his Maſter, mentioned in theſe two Verſes, wherin hee both anſwereth the Objection,

Objection, maketh a new reaſon, and ſeeketh to extenuate the diſpleaſure that *Philemon* had conceived againſt him. The Apoſtle anſwereth herein in this place, that Objection which might bee made and moved from the former matter of this ſuite. Hee hath intreated *Philemon* (as wee have heard) to receive *Oneſimus*, hee might hereunto have ſayd; But why ſhould I receive him? Shall I entertaine a Runna-gate Servant, a baſe Varlet, that hath waſted and purloyned my goods, and ſought to undoe mee? If hee were well with me, why did he depart from me? If not well, why will he returne to me againe? He that is once evill, is alwayes preſumed to bee evill. This is the Objection: whereunto the Apoſtle maketh a double anſwere, as hee did before: firſt, by way of granting and yeelding to *Philemon*: ſecondly, by a kind of correcting his former grant. The granting is, I confeſſe and acknowledge willingly, that hee departed from thee, and would not tarrie with thee. The correcting is, though he did depart, it was not for ever, it was but a very ſhort time, as thou ſeeſt. So then, the anſwere is from the adjoynt of time, he went from thee for for a little ſeaſon, which is not barely ſet downe, but with an illuſtration added unto it from the end, [*That thou ſhouldſt receive him for ever:*] which alſo is enlarged by a compariſon from the greater; *Not ſo much as a Servant, but as more than a Servant.* The latter part of this enlargement, being the ſecond part of the compariſon, is declared by the ſpeciall [*A beloved Brother*] more than a Servant, for a Brother carryeth with it a better reſpect, and a farther regard than the name of a Servant. This alſo is enlarged by a compariſon from the greater to the leſſe, *Eſpecially to me*, which compariſon, alſo is amplified by another from the greater, *How much more to thee*, which likewiſe is farther ſtrengthned by a diviſion or diſtribution of the Subject, ſhewing wherein he was more bound to *Philemon* than to *Paul* himſelfe; *Both in the fleſh and in the ſpirit.*

Anſw.

Thus we have ſeene the reſolution of theſe Verſes, and the order which is propounded in them. Now let us ſee what are the points that require interpretation. Firſt, he ſaith; [*He departed*] he uſeth a kinde of diminution, called μειωσις or a qualification of his fact and fault committed againſt his Maſter. For he uſeth a more gentle and friendly word to leſſen the offence, that it might not appeare to *Philemon* ſo great as it was, calling his running away, a departure from his maſter. Now the Apoſtle ſaith; *It may bee that hee departed*, or peradventure he departed. The word, uſed in this place, is alſo found, *Rom.* 5. 8. where he ſaith; *Doubtleſſe one will ſcarce dye for a righteous man, but yet for a good man it may bee that one dare dye.* Properly it ſignifieth quickely or ſpeedily, or haſtily: but that ſignification cannot fitly agree to theſe places, and therefore it muſt be turned and tranſlated [*It may bee he departed*] Where the Apoſtle doth not ſpeake of this ſecret worke of God preciſely and peremptorily, but with an exception or limitation, warily and reverently, leaſt offence ſhould bee taken, and encouragement given thereby to the committing of evill. For if he had ſayd ſimply and abſolutely, hee departed for this end, and he fled away that hee might bee converted: other Servants might have beene emboldned in wickedneſſe, and have pretended the ſame cauſe, and have runne away from their maſters: who, being asked the cauſe why they tooke them to their heeles, would readily anſwere; It was that I might be converted to the Faith, as *Oneſimus* was: he ran away from his maſter, and was ſaved; I ranne away alſo that I might be ſaved. So then, the Apoſtle by this word, notethout the ſpeciall providence and meere goodneſſe of God, ordering and governing this Fact, which is not to bee drawne into a generall practiſe. In the next place hee addeth [*For a ſeaſon:*] the word ſignifieth for an houre, that is; for a ſmall time, even ſo much as *Oneſimus* was travailing from *Coloſſe* to *Rome*, from his maſter to *Paul*, by whom being converted, hee was immediately ſent backe, which was no long time,

The meaning of the words.

Rom. 5.8.
τάχα

time, but a very little while, even as it were an houre, in comparison both of the time that he before had beene with him, and of the time hee was like to stay with him hereafter. Wherein also he seeketh farther to lessen his fault and offence by the circumstance of the time, as if he should say; If hee had beene from thee any long time, or that thou hadst missed him many yeares, thy wrath might be harder to be appeased; but he hath beene from thee a small time, it is but as it were one houre, and therefore have patience toward him, especially considering by his absence, thou shalt gaine this, that hee shall never depart from thee hereafter, but remaine faithfull and profitable unto thee many yeares. Thou mayest well beare the lacke of him one houre, seeing thou shalt thereby get the advantage of many monthes and yeares. Therefore he addeth, *That thou shouldest receive him for ever*; that is, all the dayes of his life, unto his death. Thus the phrase is taken in sundrie places of the Old Testament; when circumcision is called an everlasting Covenant: the Passe-over is commanded to bee kept holy by an ordinance for ever: whereby hee meaneth a long time, even unto the comming of Christ in the flesh. So if a servant would not goe away from his Master, because he loved him, and was well with him, the Master should take an Aule and pierce his eare through against the doore, and hee shall bee his servant *for ever*, that is, to the yeare of Iubile. So in this place the Apostle saith; *Philemons* Servant should remaine with him *for ever*; that is, a long time, even so long as hee should live upon the face of the earth. Lastly, when *Paul* saith, hee must bee beloved [*in the flesh, and in the Lord*] he meaneth, both in things appertaining to this life, and the life to come. In the flesh, in regard of his service which he shall performe to his master, in matters belonging to this Mortall life: In the Lord, in respect of the common faith in Christ. This is the meaning of the words in this division: wherein (as we noted before) howsoever the Apostle doth purposely answere an objection, yet in this answere also he propoundeth two new reasons, to move *Philemon* to receive his servant. One is in the 15 verse, taken from the secret worke of Gods providence, which may be thus concluded.

Gen. 17. 7. Exod. 12. 14.

Deut. 15. 17.

If the providence of God have governed his departure, that by occasion thereof he is changed, for his good, and for thine, that he might be saved, and thou better served: then receive him again unto thee:

But the providence of God hath guided his departure, &c.

Therefore receive him.

The second reason is contained in the 16 verse, because *Onesimus* of a Servant, is made a Brother to *Paul*, much more to *Philemon*; and therefore to be loved exceedingly, being bound by a double band; to wit, in the flesh, and in the Faith. In the flesh, as a Servant: In the Faith, as a Christian: whereas *Paul* had onely one cause to love him; namely, the common faith. This reason may be thus framed;

If Onesimus of a bad Servant be made a good Servant; yea, more than a Servant, even a Brother much to be loved, then receive him.

But Onesimus is become more than a Servant, &c.

Therefore receive him.

Thus we see how the Apostle intermingleth Reasons with Objections, and Objections with Reasons. So then according to the former order and Interpretation of the words, the summe of them is thus much in effect: But thou wilt

will ſay unto me; He ranne away from me. I graunt indeede, and cannot deny, but that his purpoſe was wicked, and I acknowledge the cauſe that mooved him to leave thee, and to forſake thy houſe to be very leud; to wit, the feare of puniſhment for his offences: but looke, looke I ſay unto the end, purpoſe, and counſell of God, in his departure from thee, which appeareth to be farre from the drift and intent of *Oneſimus*; to wit, by his flight to bring him to *Rome*, by bringing of him to *Rome*, to direct him to me in priſon; by directing of him to me, to convert him to Chriſt; and by converting of him to Chriſt, to change him from a bad and leud, to a faithfull and profitable ſervant. What ſayd I, a ſervant; nay a degree higher, even a Brother. Conſider therefore (I pray thee) how many wayes thou art to reſpect this my ſonne *Oneſimus*, and to accept of him. For in that hee is now joyned to thee in the common fellowſhip of the Faith, through the great mercies of God in Chriſt, thou art bound to regard him henceforth, not as an ordinarie Servant, but as a deare brother in Chriſt, equall with thy ſelfe in the Covenant of grace, and the inheritance of eternall life: withall, remember how many wayes he is joyned to thee, rather than to me. Hee is for the common faiths ſake deare, I confeſſe, to me, and tenderly beloved: But hee is bound to thee by two bands; firſt, in reſpect of the fleſh, in that he is of thy charge and family, he is thy ſervant, and an helper of thee in the meanes of thy outward maintenance, and withall, in the Lord Ieſus (our common Maſter) hee is thy Brother and fellow-heire of the ſame promiſes, being together with thee a member of his body. Now the more wayes we are bound to any, the more we ſhould regard them: he is deare indeede to me, but he is neerer to thee than me; and therefore he ought to be more dearer to thee, in regard of this conjunction betweene you.

Divers points to be obſerved

From theſe verſes diverſe worthy conſiderations doe ariſe, which are not unprofitable to be obſerved of us. Firſt, marke that the Apoſtle entitleth the ſhamefull running away of *Oneſimus*, the ſervant of *Philemon*, by the Name of a departure. If wee will ſpeake properly, a departing is one thing, a running away is another thing. For albeit, every one that runneth away departeth: yet every one that departeth, runneth not away from his Maſter, becauſe he may depart by conſent, either having leave and licence, or that the time of his ſervice is expired. So a little before, verſe 11. hee called him [*Vnprofitable*] whereas he might lawfully have given him an harder Title. This was not done in regard of the offence, becauſe it was ſmall; but in regard of his repentance, becauſe it was great. So hee ſpeaketh afterward, verſ. 18. *If he have hurt thee, or if he owed thee any thing*; whereas he might have ſayde, he had robbed him, and ſtolne his goods from him: declaring that we ſhould deale friendly and favourably with thoſe that are truely converted to God, we are not to augment and aggravate a Penitents offences, but to bee gentle and mercifull toward him, as often as we make mention of him. Such as have repented, are by all meanes to be favored, we cannot be of too milde a ſpirit toward them.

Secondly in the Apoſtles anſwere to *Philemons* objection, we may marke; that we are bound to forgive and forget the injuries and offences done unto us, when once God hath forgiven and covered the ſinnes committed againſt him; and received the ſinner that repenteth to mercy: when God maketh all things turne to our good that love him, and thereby recompenceth by a double benefit, the loſſe and damage that we have ſuſtained.

Thirdly we may obſerve, that Chriſtian Religion doth more ſtrongly bind all perſons to their particular callings, and maketh the knot greater than it was. For that which hee ſpeaketh heere of a Chriſtian Servant, even a Brother, is true of all callings in the family and Common-wealth. For as a faithfull Servant is more than a bare Servant: ſo a Chriſtian King is more than

than a King; a Christian Master, is more than a Master; a Christian Father, is more than a Father; a Christian Husband, is more than an Husband: so on the other side, a Christian Wife, is more than a Wife; a Christian Subject, is more than a Subject, and so of all the rest. Great is the Dignitie and preheminence of our Christian calling, which (as the Apostle speaketh) is a translating of us from darknesse, into the Kingdome of Christ Iesus, so that it is a royall prerogative which they want that are unbelevers.

Col. 1. 13.

Fourthly, the Apostle, notwithstanding the great account he maketh of this Servant, doth not deny subjection to his Master, nor exempt him from the condition of a Servant, but he addeth, [*More than a Servant.*] He saith not, he is no more a Servant, but he is more than a Servant: so that our christian calling doth not abolish policy, and politique Constitutions, and Domesticall government; but rather doth strengthen and sanctifie them. He that is called to the truth being a Servant, must not be discouraged and discontented, but rejoyce in this, that he is the Lords Free-man.

1 Cor. 7. 20.

Fiftly, when he stileth him [*A Brother*] he doth after a sort signifie hee is equall unto him. For albeit, in the Common-wealth and private Family, it be necessarie that some should bee Superiours, and other Inferiors; and that this disparity and in-equality among men, bee the ordinance of God: yet in the Kingdome of God and in Christ Iesus, there is no distinction, *There is neither Iew nor Gracian: there is neither Bond-man, nor Free-man, there is neyther Male, nor Female: for wee are all one in Christ Iesus.* When God will punish sinne and the breach of his Law, hee doth it without respect of persons. Such as are in greatest Dignity and highest place of authority upon the earth, are subject to sickenesses, to diseases, to death; so that (as the Prophet saith) *Ye Princes shall fall like others.* That which God layde in the beginning upon mankind; *In the sweat of thy face thou shalt eate thy Bread, until thou turne to the earth:* And to the woman he sayd; *I will greatly increase thy sorrowes and thy conceptions, so that in anguish thou shalt bring forth Children:* What Man, or what Woman, can free themselves from this burthen, or deliver themselves from this punishment? Wee see the high, subject unto them as well as the low, the rich as well as the poore, the Prince as well as the people. So on the other side, when God will bestow the graces of the Spirit that accompany salvation, he distributeth them according to his pleasure, and respecteth not the outward person, he maketh no difference betweene Bond and Free; betweene Master and servant, but giveth where it pleaseth him, as the wind bloweth where it listeth: which serveth to teach patience and contentation to those that live in lower places. God looketh upon them, when he passeth many times by those that are greater in the world; yea, he filleth them when he sendeth the other empty away.

Gal. 3. 28. Col. 3. 11.

Psal 82. 7.

Gen. 3. 19. 16.

Luke 1. 53.

Sixtly, we may observe, that he joyneth love with Christian Brotherhood, and calleth *Dilectum* [*A beloved Brother*] not onely a servant, not onely a brother, but a brother deare and beloved; signifying thereby, that where a Christian calling is found, there Charity and Love is as a due debt required: so that if any man be converted, to become a true Christian indeede, and thereby is made our Brother (who before was a Christian onely in name and naked profession) even for this cause wee are bound to embrace him with the greater love. Every man in his order is to be loved, even he that is no Christian, if it be Turke or Infidell: but whosoever is a right Christian; not onely in title, but in truth, must more specially be loved of us, and bee deare unto us, who is neerely joyned unto us as a member of the same body with us, and is to be esteemed of us, not so much another man from us, as one and the same man with us. He that is out of Christ, is another from us, hee is divers to us, and yet is to be loved as a man, as one that beareth the Image of God.

Eph. 2. 15.

Lastly, observe, that the more causes there are of love and conjunction one

one with another, the dearer and deeper ought our love to be. There are many degrees of uniting us together, now the more there are, the more degrees ſhould there bee of love betweene us. The conjunction betweene the Maſter and the ſervant in the private ſociety, ought to bee a cauſe of mutuall love: but when to this naturall reſpect there is added a ſpirituall fellowſhip and communion in Chriſt, whereby the Servant becommeth more than a Servant, even a Brother with his Maſter; this requireth a farther degree of love in them one toward the other. Thus wee ſee ſundry obſervations, and all very profitable, offered to our conſiderations out of theſe words: wee cannot ſtand upon them all, and therefore we will onely ſelect ſome of the principall and cheefeſt of them.

Verſ. 15. [*It may bee that he therefore departed for a ſeaſon, that thou ſhouldſt receive him for ever.*] In theſe words we ſee, how he goeth about to mitigate the wrath and diſpleaſure of *Philemon*, by teaching him to conſider; that thoſe things which were done perverſly and corruptly, are by the direction and determination of God turned to another end. For a joyfull end and good iſſue in evils, is as it were a remedy offered unto us by the hand of God, to blot out offences. *Paul* therefore admoniſheth *Philemon*, that he ought not now to bee ſo greatly offended at the flight and running away of his Servant, becauſe it fell out to bee the cauſe of good, not to bee repented of. So then hee warneth, that this departure of *Oneſimus* from his Maſter, is not to bee wayed and pondered by his purpoſe and meaning, but by the end and event which was moſt wholeſome and profitable. For by this meanes hee was brought to the Apoſtle, and by hearing of him, was inſtructed in the way of ſalvation, to the end that afterward hee might bee made more diligent and faithfull to his Maſter. Whereby wee ſee, that when hee ſaith [*Therefore he departed for a ſeaſon, that thou ſhouldſt receive him for ever*:] It is not to be referred to the purpoſe and intent of *Oneſimus* flying away, who had no ſuch thought or determination ever to come backe to his Maſter againe, much leſſe to come backe better or a beleever; but it hath relation to the providence of God, diſpoſing of his fault and flight to a good and gracious end. Hereby wee learne for our inſtruction, that all things (even ſinne it ſelfe) are by the high providence of God turned to the good of the elect. Such is the infinite wiſedome and power of God, that he bringeth evill to a good end.

Doct. 3. All things, even ſin it ſelfe, are turned by the providence of God, to the good of the elect.

Wee ſee in this place how the Apoſtle maketh the providence of God to turne the ſinne of *Oneſimus* to good, and to the benefit of himſelfe and many others. For by running from his Maſter, hee came to *Rome*: by comming to *Rome*, he lighted upon *Paul*: by falling into his company, hee heard the Goſpell preached: and by hearing the word, he was converted, which had not fallen out if he had not departed: ſo that his ſtealing and running away, turned by the goodneſſe of God to his great benefit. So the ſinne of *Adam* turned to the greater gaine and glory of the elect. To this purpoſe wee may profitably conſider the vile and villainous act of *Iacobs* Sonnes againſt their Brother *Ioſeph*, who conſidered that it was done by the marvailous providence of God, that being ſold for a Bond-ſlave, he might bee advanced to that honour and Dignitie, whereby he might nouriſh both his Father and Brethren in the yeares of Famine, therefore he ſayd unto them when he made himſelfe knowne: *Be not ſad, neither grieved with your ſelves, that ye ſold mee hither: for God did ſend me before you for your preſervation.* The like wee might ſay of the crucifying of the Lord of Life, hee was delivered into the hands of ſinners through the treaſon of *Iudas*, and other wicked and curſed inſtruments; for *Iudas* betrayed him, the *Iewes* accuſed him, and *Pilate* judged him, whereof the Apoſtles ſay, *Acts* 4. *Doubtleſſe againſt thine owne Sonne Ieſus whom thou haſt annointed, both Herod, and Pontius Pilate, with the Gentiles,*

Gen. 45. 5. Act. 7. 13.

Act. 4. 27. 28.

and

enemies people of Israel, and had conspired themselves together, to doe whatsoever thine hand and thy counsell had determined before to be done. So then, albeit they wickedly intended not [illegible] their hatred, and testifie their envie in the death of Christ, [illegible] another matter out of their malice, and made his endlesse mercy [illegible] appeare in his worke of Redemption. God would have him dye, *Caiaphas* would have him dye, *Pilate* would have him die, *Judas* and the Jewes would have him dye; but God for our Redemption, they for other ends; as *Judas* for covetousnesse; the Priests of envie, and *Pilate* to please the people. The historie of *Iob* is a plaine and direct proofe of this that now wee have in hand; hee was robbed of his goods, deprived of his Servants and Children, through the rage and covetousnesse of his Enemies, and by the crueltie of Sathan: the enemies intended herein to satisfie their owne covetousnesse; the Divell purposed to bring the servant of God to despaire: neither of them aymed at any good to *Iob*: but God that over-ruleth and over-sweyeth all, had another end, to try his patience, to make knowne his faith, to try his obedience, and to give the divell the foyle and overthrow. Thus then we see, that all things (whatsoever they be) are ordered and disposed by the providence of God, to the good of those that belong unto him; even then when they doe not intend it nor meane it so, as *Esay* 10. 7.

Iob 1. and 2.

Reason. 1. The reasons of this Doctrine are apparant, to settle our hearts and consciences therein. The first is, the infinite wisedome and unsearchable power of God, who, as the Apostle teacheth, bringeth light out of darkenesse, and worketh by contrary meanes, such as men count foolishnesse, as to save men by the foolish preaching of the Gospell, that is, which is esteemed among the wise men of the World no better than foolishnesse. When Christ would make a blind man see, and restore his sight unto him; *He spat on the ground, and made Clay of the spittle, and annointed the eyes of the Blinde with the Clay.* A naturall man would chinke this had beene a way and meanes (judging by humane reason) rather to make a man that seeth to be blind, than a man that is blind to see. Christ was able to have healed him with a word, or to have given unto him new eyes: but he chose rather to use these weake meanes, that in themselves had no power or strength in them.

2 Cor. 4. 6.

1 Cor. 1. 21.

John 9. 6. 7.

Thus was *Naaman* the Syrian cleansed of his foule Leprosie, whereas hee imagined the Prophet would come forth unto him, lay his hands upon him, and call upon God for him, it pleased God to worke by another meanes, and to cleanse him by washing seven times in *Iordan*. Wee see this in nothing plainer, than in the glorious worke of our Redemption. The Lord Iesus, *By death, overcame death; by humbling of himselfe beneath all, he was exalted above all: by making himselfe poore, hee made many rich: By suffering himselfe to bee condemned, he hath brought us to be justified and saved.* Thus hee also dealeth with his owne Children: he bringeth men to heaven by hell; hee leadeth to immortality by corruption; he guideth them through fire and water to set them in a wealthy place. He worketh not by ordinary wayes, but by extraordinary, so often as it pleaseth him. When he would comfort, he terrifieth; when he would raise up, he casteth downe; when hee would revive hee mortifieth; when he would exalt, he bringeth low; when he would make a man rich, hee maketh him poore.

2 Kings 5. 13. Heb. 2. 13. Phil. 3. 9.

1 Sam. 2. 6. 7. 8.

This is which *Hannah* setteth downe in her Song of thanks-giving; *The Lord maketh poore, and maketh rich; bringeth low, and exalteth; the Lord killeth, and maketh alive; bringeth downe to the Grave, and raiseth up.* This also the Prophet *Esay* signifieth; *The Lord shall stand as in Mount Perazim, he shall be wroth as in the Valley of Gibeon, that hee may doe his worke, his strange worke: and bring to passe his Act, his strange Act.* This is one of the workes of the strange workes: one of the acts, of the strange acts of God, when hee

Esay 28. 21.

turneth

turneth evill into good, and ordereth the wicked actions of men to the glory of his Name, and the good of his Children.

Secondly, it is the pleaſure of God to confound the wiſedome of Man, that cannot attaine to great matters, but by great meanes. For *God hath choſen the fooliſh things of the World to confound the wiſe, and GOD hath choſen the weake things of the World, to confound the mighty things, And vile things of the World, and things which are deſpiſed hath God choſen, and things which are not, to bring to nought things that are, that no fleſh ſhould reioyce in his preſence.* God diſpoſeth of all things as pleaſeth him, and oftentimes croſſeth the deviſes of men. They intend one thing, but God bringeth to paſſe another: they purpoſe one end, but he will have another come forth, to teach mans wiſedome to be but fooliſhneſſe. *Reaſon.* 2. 1 Cor. 1. 27.

Thirdly, he expreſſeth his wonderfull love, making all things that fall out in the world to ſerue his Church. True it is, the Church of God is beſet with many enemyes, that as wilde Boares ſeeke to roote it out of the Earth, as the Devil which is the Captaine of this Army, under whoſe Banners are gathered together the wicked world, the fleſh, hell, death, ſin; all which multitude as a great hoaſt muſter together, to worke the utter overthrow thereof: yet God that ſitteth in heaven, maketh all their endevours and enterpriſes further the ſalvation of his Church. This the Apoſtle teacheth: *We know that all things worke together for the beſt unto them that love God, even to them that are called of his purpoſe.* He bleſſeth their troubles and afflictions, and worketh in them patience vnder the croſſe, humility in ſuffering, and experience of his mercies, and maketh them confeſſe, that it was good for them that they have beene afflicted. Wee ſee this evidently in the example of *Iobs* troubles and torments that he endured, there were many work-men ſet on worke to waſt his goods, to deſtroy his Children, to kill his Servants, to afflict his Body, to torment his Soule, all ayming at this to bring him to deſpaire, and all theſe Wheeles were ſet to move by the Devill: but the Lord out of their ſinnes wrought his great good; *Making tryall of his Faith to bring forth patience; and patience, experience; and experience, hope; and hope maketh not aſhamed.* So then, ſeeing God is able to worke, and doth worke, both above, and contrary to means that men imagine, ſeeing he confoundeth the wiſedome that is in man, and maketh manifeſt the abundance of his love to his people, in turning all things that fall out to ther good, and making them ſerve them: we conclude, that Gods providence diſpoſeth and ordereth all actions, whether they be good or evill, for the benefit of ſuch as feare him, he will make all things that come to paſſe, to ſerve them that ſerve him. *Reaſon.* 3. Rom. 8. 28. Iames 1. 3. 4. Rom. 5. 3. 4.

This doctrnie of Gods providence is a firme pillar of our faith, and a fundamentall point of our Religion, and therefore it is throughly to be cleered, and the queſtions to be anſwered that may be raiſed againſt it. Firſt, it may be objected, that if God governe all things by his providence, it skilleth not what we doe, whether we doe good or evill, ſeeing his will muſt come to paſſe and we cannot change it. It ſeemeth no matter whether we heare the word, or pray, or labour to doe well, inaſmuch as his will muſt be accompliſhed. *Object.* 1.

I anſwere, that this is a falſe and wicked concluſion, which is founded upon our owne deviſe, but doth not follow upon his providence. For albeit, he order all thinges, yet he hath appointed us to uſe the meanes. It is a great error and ignorance to ſeparate the decree of God, and the endevour of man which he would have coupled together. *Rebecca* the wife of *Iſaac*, had heard it from the mouth of God that could not lie, that her two ſons ſhould make two Nations, and the elder ſhould ſerve the yonger: whereby ſhe knew that *Eſau* could not kill *Iacob*, howſoever he threatned, and whatſoever he intended, yet did ſhe not tempt God, nor preſume carelesly upon his providence, but ſhe uſed the ordinary meanes to ſave and preſerve the life of *Iacob*, and *Anſw.* Gen. 25. 23. Mal. 1. 2. 3. Rom. 9. 12. 13.

sent him to her Kindred out of his Brothers reach, which she did not in distrust, but in faith. The like we see in *Paule* when he was in the Ship, and the Angell of God had told him there should be no losse of any mans life, but all should come safe (though with much danger) to the dry land; yet he saith unto them, *Except these abide in the ship ye cannot be safe.* Christ our Saviour prayeth to his Father to glorifie him, and yet he was sure and certaine of it before, to teach us, that as we beleeve Gods providence, so we must use, and not refuse the meanes that he hath ordained. But of this we have spoken elsewhere more at large, and therefore will passe it over.

Acts 27. 31. Iohn 17. 5.

Num. 20. 13.

Obiect. 2. If all things come to passe by the unchangeable decree of God, then nothing is done freely and voluntarily: and so the liberty of the Creatures will is taken away.

Answ. I answere, a thing may be done by the unchangeable counsell and necessary decree of God, and yet changeably, and contingently, and freely, in respect of diverse causes by which it is produced: so that Gods unchangeable purpose and mans free will may stand together. Wee see this in the History of Christes Passion; the Souldiers brake the bones of the Theeves that were crucified with him, but his bones were not broken. How came this to passe? In their owne nature they might have beene broken, as well as not broken, as well as the Theeves were: and if we consider the Souldiers, in respect of the Nature of their will, they might have chosen the one or the other. But in regard of Gods will and purpose, it is necessary they should not bee broken, that the Type might be fulfilled, and that the Scripture might bee accomplished, which saith, *A bone of him shall not be broken.*

Iohn 19. 36.

Obiect. 3. If God rule all by his providence, how is it that there is so great confusion and disorder under the Sunne? How is it, that evill men prosper and flourish, and the godly are driven to the wall, and to the worst? How is it, that there are so many Murthers, Blood-sheds, Cruelties, and Riots.

Answ. I answere, the faithfull are afflicted in this World for their good; *That they should not be condemned with the World*, as the Prophet confesseth it in his owne experience. On the other side, the ungodly receive Gods blessings for their farther condemnation, and to make them in-excusable before the judgement of God, as we reade, *Mal.* 2. 2.

1 Cor. 11. 32. Psal. 119. 71.

Moreover, there is no disorder in the world in respect of God, albeit there be confusion in respect of Men. For there is order in the greatest disorder that hapneth among us. Hence it is that the Wise man saith, *God hath made all things beautifull in his time.* Even those things that seeme most foule and deformed in our eyes, yet are faire and beautifull, being sent as just and due punishments from God, as the execution of his wrath and vengeance, for the wickednesse and unthankefulnesse of the World, and for the tryall of the Faith, patience, and obedience of his Servants. When peace maketh us secure, and securitie bringeth a forgetfulnesse of GOD, an abuse of his blessings, and a breaking out into all excesse; are not the Sword, the Pestilence, and Famine, justly sent upon us of GOD? When wee see men thrive by oppression, and get their goods with Covetousnesse, unjust dealing, deceit, and unmercifulnesse to the poore; is it not a just revenge from Gods owne hand, that an unthrift should arise, and ryotously waste the goods that have beene naughtily and wrongfully gotten? Marke a little (I beseech you) the example of *David*, the deare Childe of God, so often commended in Scripture. He committed Adultery with the Wife, and caused her Husband to be slaine by the Sword of the *Ammonites*, wherein hee sinned grievously, and provoked the Lord exceedingly. For hee is threatned by the Prophet, and the threatning is performed. *Nathan* is sent unto him to shew him his sinne, to denounce the chastisement of God, and so to bring him unto repentance; hee said: *The Sword shall not depart from thy House; Behold I will raise up evill against thee out of thine owne House, and will take thy Wives before*

Eccle. 3. 11.

2 Sam. 12. 10, 11.

before thine eyes, and give them to thy Neighbour, and he ſhall lie with thy Wives in the ſight of the Sunne, &c. This was the puniſhment that was threatned, which was moſt juſt in reſpect of God that did decree it, in reſpect of *Nathan* that did denounce it, and in reſpect of *David* that did deſerve it. See how he kindled a fire in his owne family, and how it was brought to paſſe in the houſe of *David*. Firſt, *Ammon* his Sonne defileth his ſiſter *Tamar*: then *Abſalom* another of his Sonnes, in revenge of that Inceſt, ſlayeth his owne Brother, and afterward rebelleth againſt his Father, gathereth a power of men, and driveth his Father out of *Ieruſalem*; and when he commeth thither, by the counſell of *Achitophell*, he cauſeth a Tent to be ſpread in the ſight of all the people, went in and lay with her Fathers Wives. Here are ſundry devilliſh and wicked practices, Inceſt, Murther, Rebellion, Treaſon, all abominable enormities: and yet God ſaith; *He did all theſe things.* Theſe ſinnes were moſt foule and filthy to looke upon, as they were the inventions of the Devill, the perſwaſions and practiſes of evill men: but as they are puniſhments ſent of God upon *David* for his offences, they were beautifull in their time, they were the righteous ſentence of a juſt Iudge, who cannot deale unjuſtly in judgement. Thus much of anſwering theſe few Objections: Now let us proceede to conclude ſome Vſes out of this truth.

2 Sam 12.14. and 16.22.

2 Sam. 12.12.

Vſe. 1. The Vſes that will ariſe from hence are many, but wee will onely touch the principall. This Doctrine ſerveth for reproofe, for comfort and for obedience. For it ſerveth to reproove and convince ſundry perſons, that either know not, or knowing, doe abuſe this providence of God, whereby hee taketh care of all things that are in the World, and directeth them to a right end. And firſt of all, we ſet againſt it, and oppoſe unto it the dreames and dotages of Atheiſts, Epicures, Libertines, and ſuch like Wretches, who either deny wholly there is a God, or make him ſit as idle in heaven, as themſelves are upon the earth: ſo that, albeit hee know and ſee all things, yet he worketh or ordereth not the ſpeciall actions of men that fall out. Theſe are they that pull God out of his Kingdome, and ſet up Chance and Fortune as an Idoll, and make it their God. We muſt all learne and confeſſe, that the Lord, that is the Creator of Heaven and Earth, is alſo the Ruler and Governor of all (even the leaſt) Creatures. The whole world, from the higheſt heaven to the center of the earth is ſubject to his providence. Hee worketh all things according to the counſell of his owne will: hee giveth life and breath, he preſerveth them: ſo that nothing commeth to paſſe without his appointment. Whether they be things with life or without life; with reaſon, or without reaſon; generall, or particular; evill, or good; Angels, or Men; neceſſary, or not neceſſary; all are ruled by his decree. So then, Chance and Fortune are words of the *Gentiles*, and are blindly uſed by ſuch as are called *Chriſtians*, whereas nothing can be done without his will and working, who is omnipotent. What ſeemeth more caſuall than the Lot [illegible]? *The Lot is caſt into the lap, but the whole diſpoſition is of the Lord, Prov.* 16. This is it which our Saviour teacheth: *Are not two Sparrowes ſold for a farthing, and one of them ſhall not fall on the ground without your Father? Yea, and the haires of your heads are numbred.* So that we ſee, Chance and Providence cannot ſtand together, but the one overturneth the other. Secondly, it reproveth ſuch as from hence take encouragement to commit ſinne, to breake out into ſundry outrages, or to live ſecurely, becauſe God can turne it to our good, and maketh it ſerve to ſet forth his mercy. This is that preſumption and ſin of rebellion touched by the Apoſtle, *Why doe we not evill that good may come thereof, whoſe damnation is juſt.* So in another place; *What ſhall we ſay then? Shall wee continue ſtill in ſinne, that Grace may abound? How ſhall we that are dead in ſinne, live yet therein?* We confeſſe indeed, that God is the Soveraigne cauſe of all events that are brought to paſſe, and whatſoever the enemies of the Church intend and enterpriſe,

Acts 17. 28.

Matth. 10.29. 30. and 6.26.

Rom. 3. 8. Rom. 6. 1, 2.

whether the sonnes of Men, or the Devill and his Angels, he stayeth and hindreth, or represseth and disappointeth, and alwayes disposeth it to the good and salvation of his children. Nevertheless, this doth not excuse or free the Instruments that he useth from fault. They doe the will of God blindly and ignorantly, but they doe crosse his will openly and purposely: so that his providence doth not exempt the wicked from their evill doing. *David* knew well enough, and confesseth as much, that *Shemei* was sent of God most justly to curse him, and to raile upon him, when he fled from the face of his sonne *Absolom:* yet in his last speech to the King his Sonne, he doth not defend him or excuse him, *But giveth charge and commandement to be revenged of him, and not to account him innocent.* If then evill instruments cease not to bee guilty before men, much more faulty shall they bee before the judgement Seate of the Almighty, and much lesse shall they escape punishment for transgressing the Law of God. For howsoever wicked men be well moved by God to execute his worke by them, who may use any of his creatures according to his owne power and pleasure; yet in as much as they (being moved of God) doe perversely and crookedly, and wickedly move themselves, to will and worke evill, so that themselves are the workers and causers of their owne evill works; whereby it commeth to passe, both that they grievously offend God, and afterward are severely punished of him. Wherefore such as resist God, and rebell against his law, and strive against his will, cannot say they have done his will, inasmuch as they had no purpose to keep his ordinances, and therefore make themselves subject to all his judgements. Lastly, this reproveth the Church of *Rome*, that among many slanders cast out against us, are not ashamed to lay to our charge that wee maintaine that God is the author of sin. We hold, we teach, privatly, publikely, by word, by writing, in Schooles, in Churches, that God is not the author of sin, but the devil & mans owne corrupt will: & whosoever teacheth and preacheth otherwise, if it were an Angell from heaven, we hold him accursed. Hence it is that the Prophet saith, *Thou art not a God that loveth wickednesse, neither shall evill dwell with thee.* So the Prophet *Habakuke*, *Thou art of pure eyes, and canst not see evill: thou canst not behold wickednesse.* Likewise *Zephany* saith; *The just Lord is in the midst thereof, he will doe none iniquity.* In like manner the Prophet *Zachary* saith; *Let none of you imagine evill in your hearts against his neighbour, and love no false oathes: for all these are the things that I hate, saith the Lord.* Thus we heare that he loveth righteousnesse, and hateth wickednesse, so that hee is the author of all good, of no evill. If we would heare this farther opened, the Apostle *Iames* is a witnesse of it; *Let no Man say when he is tempted, I am tempted of God, for God cannot be tempted with evill, neither tempteth hee any man: but every man is tempted, when hee is drawne away by his owne concupiscence, and is enticed.* This is the conscionable Doctrine of pietie, and the contrary we renounce and abhorre as open blasphemy. This also is the opinion of all our Teachers that ever were among us, as were easie to shew by infinite Testimonies out of their writings, if it were necessary: Nay, which is more, we teach no more than the Schoole-men of their owne side, the Men of their owne Religion, the Doctors of their owne profession. First, I will declare what we hold touching Gods providence ordering all things, even sinne it selfe, which is out of order: and then confirme the same out of Popish Writers, thereby to stop their mouthes, and to answer the false imputations that are laid upon us, that if they will not see what we hold, yet they may understand themselves; or if they will needs condemne us, let them condemne their owne Prophets. That which wee teach of Gods actions concerning sinne, may bee reduced and referred to these three heads. First, he is the Universall cause of all things, he sustaineth mankinde, that in him he liveth, and mooveth, and hath his being; yea, he upholdeth the beeing and mooving of all his actions, good and bad; insomuch that no Man could

2 King. 2. 8, 9.

Psal. 5. 4.
Hab. 1. 13.

Zeph. 3. 7.
Zech. 8. 17.

Iam. 1. 13. 14.

Calv. instit. lib. 1. cap. 18.

God worketh in sin three wayes.

could move hand or foote to an Action, no nor have beeing himſelfe, if God ſuſtained and ſupported not: ſo that the act is of God, as alſo the actions of all Creatures.

Now, if they will not bee ignorant, but take knowledge of their owne doctrine, many among them affirme full as much, that God is immediatly the firſt cauſe of all things, produced by the ſecond cauſes: but of things evill, he is the mediate cauſe, in that hee produceth and preſerveth the Creature that is the immediate cauſe of evill. So likewiſe another ſaith; A Sinner when he ſinneth, doth againſt the law and will of God in one ſenſe; and in another, not againſt them. Hee doth indeed againſt his ſignified will, and againſt his precepts and prohibitions, &c. but againſt the will of his good pleaſure hee doth not, nor againſt the effectuall ordination of God. In this manner and meaning write many others, that no ſinne falleth out beſide the will and intention of God.

Occham. qu. 5. lit. K.

Bartol. Med. in 1. 2. qu. 93. art. 6. pag. 496

Bann. 1. part. qu. 49. art. 2.

Secondly, wee teach that God being free to beſtow where hee will, to reſtraine where hee will, and being bound to none, doth with-hold his Grace, and withall his ſpirit, and leave the wicked to themſelves: whereupon it followeth, that their minds are blinded, their hearts are hardned, and they cannot chooſe but ſinne. But how, may ſome man ſay, doth God harden? I anſwere, not by inſpiring evill into men, not by creating any ſinne or corruption in their will, which was not there before (as he doth grace in their heart) but by denying them the power of his grace which might mollifie them, and by offering them ſundry objects, which they convert into occaſions of ſinne, and by delivering them over as a juſt Iudge to the tentations of Sathan; whereby they are overcome, and have neither power nor will to ſtay themſelves. For when God departeth, how can it bee but Sathan ſhould come in place? This is not ſtrange Doctrine among the Papiſts themſelves. One ſaith; that GOD is a debtor to no man, and therefore hee is bound neither to cauſe that Act, nor the contrary, nor yet not to cauſe it: but the will of the Creature by Gods Law is bound not to cauſe the act; and ſo conſequently ſinneth by doing it.

Occham. 3. qu. 12. lit. y y.

Laſtly, wee teach that God doth both order or ordinate the ſinne that is committed, which is nothing elſe but a directing of it as it pleaſeth him, that it goe not beyond his will, neither otherwiſe than ſeemeth good in his wiſedome. Sometimes hee reſtraineth it that it ſhall not paſſe nor proceed farther than he appointeth, who giveth bounds unto the Sea. Sometimes he turneth it to another end than the perſon intended that practiſed it. Both theſe wee ſee evidently in *Iobs* tentations. The Devill deſired nothing more than to deſtroy body and ſoule, but God reſtrained his rage, and appointed how farre he ſhould goe, and what hee ſhould not doe, and wrought *Iobs* greater good by his greateſt malice. Sometimes alſo hee maketh way for ſinne to paſſe, that thereby hee may puniſh one ſinne with another. And doth not the Church of *Rome* teach as much? Yes, fully as much. *Bellarmine* in the fourth Tome of his Controverſies, ſaith as much, that God not onely permitteth the wicked to doe many evils, neither doth hee onely forſake the godly, that they may be conſtrained to ſuffer the things done againſt them by the wicked; but hee alſo overſeeth their evill wills, and ruleth and governeth them, hee boweth and bendeth them by working inviſibly in them. Thus wee ſee that if our Adverſaries looke well into their wordes, and know their owne voyces, they ſhall not neede to exclaime and cry out againſt us, that wee make God the Authour of ſinne, ſeeing the ſame ſpeeches in the ſame cauſe are uſed by themſelves. We freely confeſſe, that God willeth nothing that is formally ſinne, as he willeth that which is good; but hee hateth it, and forbiddeth it abſolutely; within us by the light of his holy Spirit, and without us by the light of his holy word.

Bellar. de amiſſ. grat. lib. 2. cap. 13.

Eſay 30. 21. Rom. 2. 15. Dent. 27. 26.

The first entrance of finne into the World, was by the voluntarie action of mans will corrupting it selfe, God inspiring or infusing no evill into it. To conclude, let us know, that as we all agree that every Act is of God, so wee must make a difference betweene the action, & the evill that is in the action. The action it selfe is of God, but the defect or disorder of the action, is from the Instrument, which being corrupt, can it selfe bring foorth nothing but that which is corrupt. If a man spurne forward a lame Horse that halteth downe right, in that he mooveth and goeth it commeth from the Rider, but in that he halteth, it is from the Horse himselfe. If a man cut with an evill Knife, hee is the cause of the cutting, but not of evill cutting, but the badnesse of the Knife is the cause. Or as a cunning Musition, that plaieth upon an Instrument that jarreth and is out of tune, the sound is from him that playeth, who observeth due proportion of time, and a right order of striking, but in that it jarreth, it is in the Instrument it selfe. The like we must hold of Gods providence over wicked men and Angels, and all their actions, hee putteth no wickednesse into them, but he ordereth and governeth that which hee findeth in them, and bendeth it by his infinite wisedome and power to a farre other end than the evill Instrument intended. The whole cause of sin is truely and properly in Satan, and in our selves.

Vse. 2.

Secondly, this Doctrine serveth greatly to comfort vs, both in prosperity and adversity, and that for the time to come wee should repose our whole hope in God. For seeing all things come to passe by the providence of God, so that not so much as sinne it selfe is committed without his will, it is a great comfort many waies to Gods Church and chosen Children. Wee know that hee can moderate, and will moderate the rage of the Devill, and the malice of wicked men, that they shall not hurt or hinder their Salvation. For the Devill is the Lords Servant or slave, to worke his will, albeit hee doe it unwillingly and by compulsion. The Prophet *David* saith, *The Lord is at my right hand, therefore I shall not slide.* And when his Souldiers were purposed to stone him to death, hee was in great sorrow and heavinesse, *But he comforted himselfe in the Lord his GOD.* If then we cast vp our eyes, and behold the providence of God evermore watching over vs, wee shall not doubt of the love and goodnesse of God, nor of deliverance to come from his hand; albeit wee see no ordinary meanes, but all things goe a contrarie way. This made the holy Man *Iob* say; *Though the Lord would kill mee, yet will I trust in him.* And the Prophet, *Though thou cast me into the place of Dragons, and into the shaddow of death, yet will I feare none evill.* The church being in great perplexity and danger in the daies of *Mordecay*, hee was not without comfort, hee lived not without hope, hee ceased not to use lawfull meanes for the delivery of it, hee was not at his wits end, nor despaired of an happy issue, because his heart was grounded and established in the Doctrine of Gods providence, as appeareth by his words to *Ester*: *Thinke not with thy selfe that thou shalt escape in the Kings House, more than all the Iewes, for if thou holdst thy peace at this time, comfort and deliverance shall appeare to the Iewes out of another place, but thou and thy Fathers House shall perish: and who knoweth whether thou art come to the Kingdome for such a time?*

Psal. 16, 8.

1 Sam. 30, 5.

Iob 13, 15. Psal. 23, 4. & 44, 19.

Est. 4, 13, 14.

Againe, this providence of God in every thing, teacheth contentation of minde in every estate; yea, in adversity when wee lie vnder the Crosse, so that all things goe against vs; forasmuch as Gods providence hath appointed us our lot and portion. When wee live in peace, and have abundance of outward meanes to maintaine vs; as plenty, riches, health, pleasure, friends, liberty, and such like, we must remember from whom they come, and so be put in mind to be thankefull for them, because they come not to us by chance, but by Gods providence: so that wee must not barely looke upon them, nor wholely rest upon them, but behold his goodnesse and blessing in them. For

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if we conſider aright that all proſperity commeth from him; as Meate, Drinke, eaſe, peace, and all plenty; who is not pricked forward, and ſtirred up unto Thankeſgiving towards ſo loving and bountifull a Father? Hence it is, that the Apoſtle ſaith, *In all things give thankes, for this is the will of God in Chriſt Ieſus.* 1 Theſ.5,18. The Prophet Eſay, complaineth of the unthankefulneſſe of the Iewes towards God, *I have nourriſhed and brought up Children, but they have rebelled againſt mee: the Oxe knoweth his Owner, and the Aſſe his Maiſters Cribbe, but Iſraell hath not knowne mee, my people hath not obeyed mee.* Eſa.1,4,5,6,7 The Prophet *David* dealt otherwiſe, and behaved himſelfe with greater dutie, teaching us all what to doe, when hee ſaith, *What ſhall I render unto the Lord for all his benefits toward me? I will take up the cup of ſalvation, and praiſe the name of the Lord.* Pſal.116,12. But when theſe outward things, whereby life is maintained do faile us, we muſt not faile to remember, whence famine, warre, peſtilence, ſickneſſe, trouble, and affliction come, that there is no evill in the City which the Lord hath not done, Amos 3. 6.

Moreover, let us depend upon him for the time to come, aſſuring our ſelves that he will not leave us, nor forſake us. He giveth us every day experience of his mercies, ſo that by remembrance of benefits received from him, wee cannot doubt of his favour toward us. Laſtly, this ſhould bee a very ſtrong reaſon unto us, not to bee unmeaſurably diſmayed, nor exceſſively offended, when offences and great evils breake out among us, as oftentimes it falleth out; whereby many are ready to ſhrinke backe, and others are much diſquieted to ſee the Church of God ſo troubled. Wee are not to thinke it ſtrange, or to forſake the faith through theſe ſcandals: for God would not ſuffer any evill to come to paſſe, unleſſe out of that euill hee were able to bring good; and out of that ſinne to bring forth righteouſneſſe, to the glory of his great name, and for the ſalvation of his deere Church. Hee would never have left *Adam* unto himſelfe, if he had not determined out of his fall, to gaine praiſe to himſelfe, and to provide better for his people. It is neceſſary that offences come, but woe to that man by whome they come: Let us not therefore fret our ſelves becauſe of the wicked men, neither be envious for the evill doers, for they ſhall ſoone bee cut downe like graſſe, and ſhall wither as the greene hearbe. And wee muſt reſt, and bee reſolved aſſuredly, that God doth not allow or favour their ſinne, nor purpoſeth to free them from the guilt and puniſhment of ſin, howſoever hee turneth their wicked purpoſe to a good end. For ſinne is the tranſgreſſion of his Law. But God never ſwarveth nor ſtrayeth from the ſtrait rule of his owne will, neither putteth wickednes into man; but as the earth affoording ſap and moiſture as well to the evill trees, as the good, cannot be reproved, becauſe the cauſe why the evill trees bring forth evill fruit is of themſelves and their owne nature; or as the Sunne that rayſeth evill ſmels, and noyſome ſavours from unſavoury puddles, cannot juſtly bee found fault withall, becauſe the reaſon thereof is not in the Sun beames, but in thoſe corrupt places; even ſo, when God diſpoſeth to good endes the ſins of men that proceed from the inſtigation of the Devill, and abide in the ungodly themſelves, he cannot bee called the cauſe or author of ſinne, although by his providence he moveth all things, yea, even the ungodly, that are not able to move or remove themſelves. 1 Iohn 3,4. Iohn 8,44.

Uſe 3. Laſtly, ſeeing Gods providence extendeth to every thing that is, and diſpoſeth it according to his owne pleaſure, it directeth us in our obedience, and putteth us in mind of a Chriſtian duty: namely, to bee patient in all adverſity. If we conſider that nothing can befal us, but that which is ſent by the fatherly will and counſell of God, who hath alwaies juſt cauſes to exerciſe his children with chaſtiſements, either to try them, or to humble them: we ſhall learne to ſubmit our ſelves to him, to hold our peace becauſe he hath done it, and to keepe ſilence, that we offend not againſt him. This will keepe us that we doe Pſal.39,9.

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not rage against second causes, that wee doe not mutter and murmure against God, that we seeke not revenge against our enemies. We are ready in sicknes to complaine, in poverty to repine, in injuries and oppressions to retaile and returne like for like, and in all troubles to be impatient, and to use unlawfull meanes to deliver our selves, not attending the Lords leasure; and the reason is, because the providence of God is not learned of us, wee cannot depend upon him, we know not that he hath all things in his power to employ them to his glory, and to use them to our good. Wee heard before that *Ioseph* was sold by his owne brethren, and made a servant and a slave to the *Egyptians*. If he had only cald to mind the unkind and unjust dealing of his unnaturall brethren, could he have retained a brotherly affection toward them? Could he forgive the wrong offered unto him? Could he have represed his rage, and staid himselfe from revenge and recompence, to give them according to their deedes and deserts toward him? But when he lifted up his mind to the Lord, and saw how God had disposed their treachery to another purpose than they meant or imagined, he forgave them their offences, he inclined to mercy, and of his owne accord did comfort his Brethren, saying; *But now bee not sad, neither grieved with your selves that you sold me hither, for God did send me before you, to save you alive in this land, and to preserve you by a great deliverance: Now then, you sent me not hither, but God himselfe, who made me a Father unto Pharaoh, and Lord of all his house, and Ruler throughout all the Land of Egypt.* So the holy man *Iob*, if he had rested in the robberies of the *Caldeans* and *Sabeans*, by whom he was hurt and annoyed, had by and by beene kindled with wrath, and set on fire to worke revenge; but because hee ascended higher, and acknowledged the work of a superior hand, he possessed his soul with patience, and comforted himselfe with this notable saying, left unto us for our imitation; *The Lord hath given, and the Lord hath taken away, as it pleaseth the Lord, so is it come to passe.* The like we might say of *David*, when *Shemi* cursed him, as he fled to save his life, *And Abishai the sonne of Zerviah said unto the King, Why should this dead Dogge curse the Lord my King? Let me goe now I pray thee, and take away his head.* He answered againe, *What have I to doe with you ye sons of Zerviah? For he curseth, even because the Lord hath bidden him curse David; Who dare then say, wherefore hast thou done so? Behold, my sonne which came out of mine owne bowels, seeketh my life, then how much more now may this Benjamite doe it? Suffer him to curse, for the Lord hath bidden him.* He knew that Gods providence would turne this to the best, and therefore he was ready to forgive the wrong which this wicked man measured unto him. Thus doth the Apostle *Peter* speake comfortably to the people that gave their consent to the killing and crucifying of Christ whom God raised from the dead; *Now Brethren, I know that through ignorance yee did it, as did also your Governors; but those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.* Such therefore as are malicious, to desire revenge and cannot be intreated to moderate their anger, never understood the Doctrine of Gods providence. Wee have indeed many excellent reasons, and notable Meditations to moove us to put up wronges that are done us, and to roote out of our hearts the weede of revenge; and instead thereof, to set the soveraigne plant of patience and long-suffering, brought out of the Garden of God, which is the Scripture, that it may grow and flourish among us. And never was there more neede of them, never was their lesse practise of them; for now the manner is, (as one truely speaketh) a word and a blow, a word and a stabbe, a word and a Writ. Hee that hateth his Brother, is a Man-slayer, for rash anger is the Fore-runner of murther, and a degree and steppe to murther. God is of a patient Nature, and slow to anger; Christ Iesus is meeke and lowly, whose example we ought to remember, that wee may represse all choller, and so finde rest unto our soules: for hee forgiveth more to us, than wee

Gen. 45. 3. 7, 8.

Iob. 2. 21. & 1. 10.

2 Sam. 16. 9, 10, 11.

Acts 3. 15, 17, 18.

Perk. on Gal. 5. 22.
1 Iohn 3. 15.
Iames 1. 19.
Matth. 11 29.

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can forgive to others. The wrath of God hangeth over all their heades that retaine wrath; for ſuch as will not forgive, are in danger never to bee forgiven, ſeeing we aske forgiveneſſe, as we our ſelves doe forgive. It is a property of love to ſuffer and beare, and it is a note of injuſtice to revenge our owne quarrels; for we take away the honour of God, and make our ſelves the parties that receive wrong, the witneſſes that accuſe, the Iudges that condemne, and the Executioners that puniſh, which is againſt reaſon, and againſt all Law of God and Man.

Laſtly, all wrongs done to us by wicked men, come by Gods providence, to which we are to ſubmit and ſubject our ſelves, knowing what he is able to doe, and what hee hath promiſed to doe toward us, even make all things fall out for our comfort and ſalvation. When *Saule* prrſecuted *David* in the wilderneſſe, and had encloſed and compaſſed him round, ready to fall upon him, there came a Meſſenger to *Saule* ſaying, *Haſte thee and come, for the Philiſtims have invaded the Land: Wherefore, Saule returned from perſuing David, and went againſt the Philiſtims.* They were the meanes of *Davids* deliverance, but they had no purpoſe to doe him good, or to deliver him out of the hands of *Saule*, or to free him out of trouble; for their intent was wicked, ambition moved them, malice carried them, revenge furthered them, and covetouſnes reſolved them to goe to worke, and invade the Iſraelites. Nevertheleſſe, the Lord uſed their unlawfull act to his owne glory, and over-ruled them to doe that which they never dreamed, even to be the Inſtruments of preſerving *David*, that was neare to death.

1 Sam. 23. 27, 28.

To conclude, by all theſe things it appeareth, that the Doctrine of Gods providence is the ground of all godlineſſe; but where it is denyed, the foundation of Religion is pulled aſunder. For untill we know and conſider, that nothing hapneth by hap-hazard, but all things are ſwayed by the determination of the moſt Higheſt, ſo that a drop of raine doth not fall, a puffe of winde doth not blow, a clap of thunder doth not ſound, a flaſh of lightning doth not ſhine, an arrow of famine cannot flie, a plague, of peſtilence cannot deſtroy, a judgement of Warre cannot ariſe without his appointment; we ſhall never be thankefull for his benefits, we ſhall never bee patient in troubles, we ſhall never conceive hope of delivery out of our adverſities. And thus much of Gods providence in the departure of *Oneſimus* out of the houſe of *Philemon*, which being evill, God turned it to the good as well of him that departed, as of him from whom he departed.

Pſal. 29. 3. and 147. 8. & 136 25. & 33. 16. and 75. 7. Iob. 37. 5, 6.

[*That thou ſhouldeſt receive him for ever.*] Here wee ſee, that the Apoſtle to a loſſe of ſmall continuance oppoſeth a perpetuall uſe, that the Maſter ſhould gaine of his ſervant. For to perſwade him to patience in regard of his loſſe and hinderance, and to prevaile with him to bee reconciled towards him that had ſo offended him, and cauſed his loſſe; he doth aſſure him of gaine and advantage; namely, that his ſhort departure ſhould recompence him ſufficiently, with a continuall poſſeſſing of him, being aſſured to retaine him for ever. We learne from hence, that God doth oftentimes take away from his ſervants, many outward and earthly commodities, to the end hee might beſtow upon them, both mo and greater bleſſings. When the Mother is determined to weane her child, and take away the breaſt from him; it is not to famiſh him, but to give him a dyet and food that is fitter for him. So when it pleaſeth God to deny to his ſervants ſuch bleſſings as they deſire, he recompenſeth the wants of them with benefits of a more high and heavenly nature. This we ſee in the example of *Abraham*, when he was ſent by the calling of God out of his Countrey, from his Kindred and Fathers houſe, there was given to him and his poſterity, the whole Land of *Canaan*; yea, God entered into a Covenant with him to be his God, and to acknowledge his poſterity to be

Doct. 2. God taketh from his Servants outward commodities, to beſtow upon them greater.

Gen. 12. 2.

be his people; ſo that albeit he wanted the pleaſure of his Countrey, and the delight of his Kindred, yet he gained the friendſhip and favour of GOD by obeying his calling and commandement. We ſee this in *Iacob*, hee was robbed of his ſonne *Ioſeph*, by the trechery of his ſonnes, and lived a long time without him whom he ſo much deſired; yet in the end he beheld him in glory and dignity, and bleſſed him and his poſterity. We ſee the ſame in *Ioſeph* himſelfe, hee was caſt out of his Fathers houſe by his brethren, hee was ſold into the
Gen. 37.28. hands of ſtrangers, he was caſt into cloſe priſon, he endured ſlanders, troubles, and many ſtormes and ſharpe ſhowers that fell upon his head; but he bare them patiently by Faith, and in the end he was delivered, and became Ruler over the Land of Egypt. He wanted his Father, and his Father wanted him for a ſeaſon, but in the end they were reſtored either to other, with full advantage. Let us ſet before our eyes the example of *Iob*, he loſt his goods, his children, his ſervants, his cattle, he became poore, and yet was patient, and in the end God
Iob 42. 10. Iames 5. 11. made an happy iſſue of all his afflictions, ſo that he had them doubled and reſtored unto him twofold. Our Saviour Chriſt beateth upon this point, teach-
Matth. 19. 29 Marke 10. 29, 30. ing his Diſciples, *Whoſoever ſhall forſake Houſes, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands, for my Names ſake, he ſhall receive an hundred fold more, and ſhall inherit everlaſting life.* For when *Peter* ſaid to the Lord, *Loe, we have forſaken all, and followed thee,* Chriſt anſwered him; *Verily, I ſay unto you, there is no man that hath forſaken Lands or houſe, &c. for my ſake and the Goſpels, but he ſhall receive an hundred fold now at this preſent, houſes and Brethren, and Siſters, and Mother, and Children, and Lands, with perſecution, and in the world to come, eternall life.* This appeareth farther unto us, in he Para-
Luke 16. 20. ble of the rich Glutton, and poore *Lazarus*, one of them was clad in Purple, and fared deliciouſly every day; the other, lay at the rich mans gate, who was not admitted to his Table, but continued without the doores, and was not received into his houſe: God denyed unto him the bleſſings of this life, but he gave him the riches of faith, and gave him enterance into eternall glory. All theſe places of Scripture, and examples of the godly, teach us, that God denying unto his Children the things of this life, doeth it not, becauſe he hateth their perſons, or envieth their good, or purpoſeth their deſtruction, but rewardeth the lacke and loſſe of bodily things with ſpirituall; of earthly things with heavenly; of tranſitory things with eternall; of leſſer things with greater.

Reaſon. 1. Thus the Doctrine is made plaine by theſe teſtimonies, but will bee made much plainer, if we conſider the Reaſons following. Firſt, the loſing of theſe outward things for a good cauſe, is as the ſeed-ſeaſon when wee ſow our Corne, looking for a plentifull Harveſt, as an after bleſſing. There is that ſcattereth, and more is increaſed, as the wiſe man ſpeaketh. So the ſcattering away, and loſing of the commodities of this life, and the pleaſures thereof, when God requireth it at our hands, and calleth for it, ſhall be no loſſe, but a gaine; no hinderance, but a benefit; no pulling of us downe, but a ſetting of us up; no undoing of us, but an enriching of us for ever. This is it which the Pſalmiſt ſetteth downe, ſpeaking of the returne of the people out of captivi-
Pſal. 126. 5. 5, 6. ty, *They that ſow in teares ſhall reape in joy, they went weeping, and carryed precious ſeede, but they ſhall returne with joy, and bring their ſheaves.* Where hee compareth the people going into captivity, to needy Husbandmen, who caſt into the ground for ſeede, that which was left them for ſuccour and ſuſtentation of their life; and returning out of captivity, to reapers which rejoyce at the abundance of increaſe which they finde; as if hee ſhould ſay, the Iewes, who were ſad and heavy, when they were carryed Captives into *Babylon*, ſhall bee joyfull when they obtaine the fruite of their hope, which is a glorious deliverance.

Reaſon. 2. Secondly, God is our exceeding great reward, with whom it is an eaſie thing,

thing to bleſſe and encreaſe, to reſtore and multiply the good things given unto us. When God would comfort *Abraham* whom hee had brought out of *Vr* of the *Caldees*, to dwell in the Land of *Canaan*, hee ſaid unto him, *I will make of thee a great Nation, and will bleſſe thee, and make thy name great, and thou ſhalt bee a bleſſing; I will alſo bleſſe them that bleſſe thee, and curſe them that curſe thee, and in thee ſhall all families of the earth be bleſſed.* If then hee will reſtore that which hee hath taken away, and make up the breach that his hand hath made, we cannot doubt of his liberality toward us. The poore widdow had but an handfull of Meale in a barrell, and a little Oyle in a Cruze, but they were increaſed, not waſted; multiplyed, not diminiſhed; unto the time that the Lord ſent raine upon the earth, 1 *King.* 17. 14. Whether therefore wee conſider, that the loſſe ſuſtained for Chriſts ſake, and the Goſpell, is rather a ſowing than a loſing, and a laying up, rather than a ſcatering abroad; or whether we conſider, that God is rich in mercy, and the moſt bountifull rewarder of his ſervants; in both reſpects we conclude, that leſſer bleſſings are ſometimes taken from us, that we may have greater ſupplied unto us, whereby our gaine is made better than our loſſe. Gen. 12. 2, 3.

Vſe. 1. This doctrine being duly weighed, will bee very profitable both to comfort ſuch as are in trouble, and to inſtruct ſuch as are ignorant, and to direct ſuch in their obedience, as wander out of the right way. Firſt, let this bee our comfort when we ſuſtaine any loſſes, or feele any wants, though they bee never ſo great, though we muſt depart from land and life, yet in this caſe, it ſhall be a gaine and advantage unto us. For to gaine and ſave where we ought not, is a certaine loſſe. This gaine is little, but the loſſe is great; it is to enjoy temporall things, and to loſe eternall; it is a getting of the earth, and a loſing of heaven; a getting of ſubſtance, and a loſing of the ſoule. Miſerable is this gaine, and wretched is the lucre that is thus dearely bought and purchaſed. On the other ſide, to bee content to forſake and renounce all for Chriſts ſake, ſhall in the end bring with it aſſured and perpetuall riches. For, what is it that we have not received? It is God that hath made us, and not we our ſelves; it is hee that hath enriched us, and not we our ſelves; and whatſoever we have, whether it be much or little, we have it not of our ſelves; and therefore we hold all of him, as Tenants at will, hee may re-enter and diſpoſſeſſe us of them when it pleaſeth him, ſo that we muſt render them up into his hands, when hee calleth for them, and be reſolute to leave them, when hee demandeth them of us.

Let us not therefore ſhrinke backe for feare of trouble and perſecution, but ſet before us the example of Chriſt, who hath gone before us, he for the joy that was ſet before him, endured the Croſſe, and deſpiſed the ſhame, and is ſet downe at the right hand of the Throne of God. The ſervant muſt not be above his Maſter, nor the Diſciple above his Lord. Wee muſt account it an honour to beare about us the markes of Chriſt Ieſus in our body. If we be partakers of his afflictions and patience, we ſhall be partakers with him of his glory. This is it which he exhorteth us unto, *Matth.* 16. *If any man will follow me, let him forſake himſelfe, and take up his croſſe, and follow me: for whoſoever will ſave his life, ſhall loſe it; and whoſoever ſhall loſe his life for my ſake, ſhall finde it: for what ſhall it profit a man, though he ſhould winne the whole world, if he loſe his owne ſoule? Or what ſhall a man give for recompence of his ſoule?* Whoſoever is not thus perſwaded and reſolved for the profeſſion of the Goſpell, and the faith of Chriſt, and the witneſſing of the truth, to endure tribulation, and to ſuffer perſecution, is not yet a Chriſtian in deede, but in name; not in heart, but in ſhew. So then, howſoever we be afflicted and made ſorrowfull for a ſeaſon, yet the time will come, when our ſoules ſhall be comforted, and we have our heads lifted up, which bleſſed day, we ought to attend with all patience, and deſire with earneſt Prayer. Heb. 12. 2. Matth. 16. 24, 25, 26.

Secondly,

Vſe 2.

Exod.20.12. Ephes.6.2.3.

1 Tim.4.8.

Prou.30.17.

Secondly, ſeeing God ſometimes depriveth his deare Children of outward and earthly bleſſings, but rewardeth them with heavenly; it ſerveth notably to inſtruct us in the right meaning and underſtanding of the reaſon annexed to the fift Commandement, where ſuch as Honor Father and Mother, have a promiſe of a ſpeciall bleſſing made unto them, that they ſhall live long upon the earth. Where we ſee, that godly Children have the promiſes of this life made unto them. For *Godlineſſe is profitable unto all things, and hath the promiſes both of this life, and of the life to come.* And on the other ſide, the fearefull Iudgements of GOD are oftentimes upon rebellious and diſobedient Children. The Wiſe-man ſayeth, *The eye that mocketh his Father, and deſpiſeth the inſtructions of his Mother, let the Ravens of the valley picke it out, and the yong Eagles eate him.*

Obiect.

Anſw.

But we ſee it comes to paſſe many times, otherwiſe than hath bin ſpoken of; and ſome will obiect, that wicked perſons, and diſobedient Children live long, and contrarywiſe, good men and obedient Children, doe oftentimes die quickly, they prolong not their dayes to old age; but depart hence in the prime of their youth, I anſwere, firſt touching the ungodly, then concerning the godly. The ungodly indeed doe oftentimes continue long upon the earth, and die full of daies, but it is to their farther vengeance, & to heape up wrath againſt the great day of the fierce wrath of God, and to fill uppe the greater meaſure of their ſinnes, that God alſo may fill unto them the greater meaſure of his Iudgements. This we ſee in *Caine*, who was tormented with feare of puniſhment, and gripings of Conſcience, and horror of hell, and feeling the burden of ſinne, which was worſe unto him than many deaths. It had beene a great benefit to him, if he had died ſo ſoone as he had beene borne, for then he had not ſinned ſo horribly, then he had not murthered his naturall brother ſo ſhamefully, then he had not offended God ſo outragiouſly; but now, the longer he lived the more ſinnes he committed, and the greater Iudgements he deſerved, and the heavier tormentes he endured. This we may ſay of the ungodly, who commit ſin with all greedineſſe, and conſequently live to their heavier puniſhment. But concerning the godly, he calleth them many times out of this preſent life betimes unto himſelfe, and prouideth far better for them, than if he had given them a long life. For he taketh and tranſlateth them from the miſeries of this world, to the joyes of eternall life. And it is often good for us, that the Lord take us ſoone from hence: for as thereby hee bringeth us to a better place, ſo we reape a threefold benefit.

The reaſons why the godly oftentimes die quickly.

Firſt, we are kept from the corruptions of the world, as it were from living in a corrupt aire; we are ready to gather infection, and to take the ſent as quickly as flax is apt to take the fire. But by taking us from hence into a ſweeter dwelling, we are prevented and kept from many ſins which otherwiſe we would fall into. This is it which the Prophet *David* ſheweth, *The rod of the wicked ſhall not reſt on the lot of the righteous; leaſt the righteous put forth their hand unto wickedneſſe. Doe well, O Lord, unto thoſe that be good and true in their hearts.* He knoweth wherof we are made, he ſeeth our infirmityes, and how prone we are to decline after euill examples that are ſet before us; ſo that it is a benefit unto us, to goe hence before we have corrupted our hearts, and defiled all our wayes. *Enoch* lived in a moſt dangerous time, when wickednes began to cover the face of the earth, but becauſe he walked with God, he was taken away, that mallice ſhould not change his heart. This is it which the Apoſtle *Paul* teſtifieth. *For this cauſe many are weake and ſicke among you, and many ſleepe: for if we would iudge our ſelues, we ſhould not be iudged. But when we are iudged, we are chaſtned of the Lord, becauſe we ſhould not be condemned with the world.*

Pſa.125.3.4.

1 Cor.11.30. 31,32.

Secondly, God dealeth mercifully with his people, in remouing them out of this life, that they ſhould not feele the preſent miſeries, nor ſee the imminent calamities which hee knoweth hang over them, and is determined to bring upon

upon the ſons of men, and be overborne and ſwept away by them with others. This we ſee in the example of *Abijah* the ſon of *Ieroboam* that made *Iſrael* to ſinne, who is branded with this note of reproach in ſundrie places of the holy hiſtorie, *That he did ſin, and made Iſrael to ſin:* the Prophet ſayd of this one onely good ſon of this wicked father, that he ſhould die being a child, and all *Iſrael* ſhould mourne for him, and he onely of *Ieroboam* ſhould come to the grave, becauſe in him there was found ſome goodneſſe toward the Lord God of *Iſrael* in the houſe of *Ieroboam*. God in great mercy toward him, tooke him away being a child, that he ſhould not be infected and afflicted. For if hee had lived to ſee the white haires of his old age, he had bin in great danger of the fearful ſins of his fathers houſe, and bin in great afflictiō to behold the horrible judgements that were to fall upon that Godleſſe and graceleſſe familie. The like might be ſayd of good *Ioſiah*, hee was gathered betimes to his fathers, and was put in his grave in peace, that his eyes ſhould not ſee all the evill which the Lord would bring on the land. He tooke him out of this world, before his wrath fell upon the ungodly. This is it which the Prophet *Eſay* telleth us, *The righteous periſheth and no man conſidereth it in heart: and mercifull men are taken away, and no man underſtandeth that the righteous is taken away from the evill to come. Peace ſhall come, they ſhall reſt in their beds, every one that walketh before him.* Laſtly, God calleth away his Children out of this tranſitorie life, to make them partakers of a bleſſed life, *Seeing they are bleſſed that die in the Lord, they ceaſe from their labours, and their workes follow them.* Neither doe the godly loſe by this bargaine, neither doth God falſifie his word, but is better than his promiſe. For if he take away a ſhort and frail life, and reward with a long and eternall life, the promiſe faileth not, but changeth for the better. Change (as we commonly ſay) is no robery; but this change is a commodity. If a man promiſe a yard of cloth, and performe an ell; if he promiſe ſilver, and pay gold; if hee promiſe to give a cottage, and put him in poſſeſſion of a Pallace; if he promiſe little and performe much, hee breaketh not his promiſe, he performeth it with advantage; and thus doth the Lord deale with us, who is not as man that he ſhould lie, nor as the Son of man that he ſhould deceive, who oft times granteth more than we aske, and beſtoweth more than we beg, but never denieth that which he promiſeth. If any farther reply, how then is God true in his promiſes, that promiſeth long life in this life? I anſwere, that all Gods promiſes concerning earthly bleſſings, muſt be underſtood with a condition, namely, ſo far forth as he ſhall ſee them to bee expedient for his glory, and our ſalvation. But ſo far as long life ſhall be a benefit unto us, ſo far he will give it; but if in his all-ſeeing, and al-ſearching wiſedome he know it to be better for us to dye than to live, to be gathered to our fathers, than to continue with our children, he taketh us away, and recompenſeth the want of temporall life, with a kingdome of eternall glory. This is it which the Apoſtle expreſſeth, who repeating the bleſſing to come upon them that honour father and mother; doth not onely ſay, *That thou mayeſt live long on earth,* but addeth, *That it may be well with thee, and thou mayſt live long upon earth.* So then long life is not alwayes a bleſſing, for ſometimes it is better to leave the world than to live in it; to depart out of it, then to enjoy it. The ungodly man, the longer he liveth, the greater is his ſinne, and his condemnation for ſin. This the wiſeman ſetteth downe, *Though a ſinner doe evill an hundred times, and God prolongeth his dayes, yet I know that it ſhall be well with them that feare the Lord, and doe reverence before him: but it ſhall not be well with the wicked, neither ſhall he prolong his dayes, he ſhall be like a ſhadow, becauſe he feareth not before God.* Hereunto agreeth the Prophet *Eſay*, *There ſhall be no more there a child of yeares, nor an old man that hath not filled his dayes, and he that ſhall be an hundred yeares old, ſhall dye as a young man, but the ſinner being an hundred yeares old ſhall be accurſed.* Thus then we ſee how to expound the promiſe of long life, which God performeth really, or if he take away ſuch as are godly and obedient, he recompenceth it more fully

1 King. 14. 13.

2 King. 22. 20.

Eſay. 57. 1. 2.

Revel 14. 13.

Ephe. 6. 2. 3.

Eccl. 8. 12. 13.

Eſay 65. 20.

with a better life, and ſo he beſtoweth a great deale more than he taketh away, and granteth a better meaſure than he with-held from them.

Vſe.3. Laſtly, we learne for our obedience when we ſuffer loſſes, not to bee vexed through impatiency, nor to breake out in ſtorming, fretting, and fuming maner againſt God, but to reſt our ſelves upon him, being ready to bleſſe his name, and not to caſt away all hope and confidence of being reſtored. It is a worthy ſaying of the Prophet to *Amaziah* King of *Iudah*, being like to loſe a great ſum of money which he had diſburſed for the levying of forren forces, *2 Chr.25.9.* *The Lord is able to give thee more than this.* If he ſee it good and profitable for us, he can and will repay it in the ſame kind; for who loſeth for Gods cauſe and doth not get? but if he do not recompence earthly things with earthly, hee will aſſuredly beſtow upon us ſuch riches as are immortall and immutable, and ſuch a treaſure as is eternall, not fading, but enduring for ever in the heavens. A notable practiſe hereof we have in *Iob* chap. 19. in all his troubles (which were exceeding grea) he comforted himſelfe in this, *I know that my Redeemer liveth, and that I ſhall ſee him in the laſt day.* Sometimes hee doth reſtore in the ſame kinde, that which we have left, and ſeemeth to be loſt: wee ſee in the former example of *Iob* what a bleſſed end the Lord made; ſo if we will waite with patience, and tarry his leiſure, and be content with his workes, we ſhall behold the end better than the beginning. Moreover, we ſee the mercifull dealing of God toward his children, from whom he withholdeth perſonall bleſſings. To ſome he giveth ſtrength of body, ſwiftneſſe of foot, quickneſſe of ſight, readineſſe of hearing, and aptneſſe of the hand, together with a due proportion and comlineſſe of every part. But to others, he denieth theſe things, ſo that we ſee ſome blind, others lame, crooked, deafe, deformed. Notwithſtanding, God oftimes ſupplyeth theſe wants, and recompenceth theſe infirmities with a moſt plentifull meaſure of better, that is, of heavenly graces. We ſee this in the example of the blind man mentioned by the Evangeliſt *Iohn*, he wanted the ſight of his bodily eyes, but he had a greater light ſhining in his heart, and a deeper inſight into the doctrine of ſalvation, than the chiefe of the Phariſies that were accounted the onely *Rabbies* and maſters in *Iſrael*, ſo that we may truely ſay, that the blind man did ſee, and they that thought themſelves to have their eye-ſight were ſtarke blind. For when the Phariſies ſayd of the Meſſia, *We know not from whence this man is, the blind man anſwered and ſayd unto them, Doubtleſſe this is a marvelous thing, that ye know not whence he is, and yet he hath opened mine eyes: now we know that God heareth not ſinners: but if any man be a worſhipper of God, and doth his will, him heareth he, &c. if this man were not of God, he could have done nothing.* This was a worthy and open confeſſion of the great worke of God that had beene wrought upon him; wherein he ſaw more true and heavenly light than all his enemies, who then boaſted of the name of the Church, and caſt this ſimple man out of the Synagogue. But if we conſider the poore man of the one ſide, and the proud Phariſies on the other ſide, which of them was moſt blind, and whether of them was a member of the true Church? Surely, God gave a marvelous light of knowledge to his weake ſervant, that he was not aſhamed to confeſſe Chriſt Ieſus, according to the meaſure of grace given him: whereas the blind Phariſes were blind, leaders of the blind, and ſaw nothing. Hereupon Chriſt ſaith, *I am come unto judgement into this world, that they which ſee not, might ſee: and that they which ſee, might be made blind.* And when the Phariſes which were with him heard theſe things, and ſayd unto him, *Are we blind alſo?* He anſwered, *If ye were blind, ye ſhould not have ſinne, but now ye ſay we ſee: therefore your ſinne remaineth.* Let us not therefore deſpiſe ſuch as have infirmities or deformities of the body, nor upbraid them with them, which are not in their powers to put away; rather let us take heed of the blots and blemiſhes of the ſoule; to wit, of ſinne, which maketh the greateſt ſcab and ſcarre, and is as a foule leproſie and bringeth reproach unto the perſon. Let us beware of the blindneſſe

Iohn 9.29. 30.31.32.

Iohn 9.39. 40.41.

of

of the minde, of the hardneſſe of the heart, of the wounds of the ſoule, and of halting with God. The blindneſſe of the mind is a ſin, and the puniſhment of ſinne, ſo that God is offended with it: whereby it differeth from the blindnes of the body, which indeed is a certaine affliction, but it is no tranſgreſſion; it is a kinde of miſery, but no iniquitie; it is a croſſe, but it is no ſinne. But the inward blindneſſe of the minde is in it ſelfe a ſinne and breach of Gods Law: and maketh a man culpable of judgement, and guiltie of eternall death: becauſe none is ſo blinded, but he hath firſt pulled out his owne eyes, and refuſeth the light of the Goſpell offered unto him through the hardneſſe of his heart. Againe, this ought to be a ſpeciall comfort unto us, and to ſuffice to aſſwage all greefe conceived for the want of earthly bleſſings, if God have denyed unto us the uſe of one or many of our members, as of our eyes, our eares, our tongue, our hands, our feete, and have made us blind or dumbe, or deafe, or lame, or maimed, let us not bee diſcomforted or ſinke downe under the burden; but rather conſider the recompence that he giveth us another way, and the ſupply that he maketh by ſpirituall graces, let as humbly give him thankes, remembring that it is better for us, that one of our members periſh, than the whole body ſhould be caſt into hell. We ſee the holy man *Iob*, having had great loſſes and dammages brought upon him to his great hinderance and decay in earthly things, acknowledge the hand of God in it, and gave him the glory, ſaying, *Naked came I out of my mothers wombe, and naked ſhall I returne thither: the Lord hath given, and the Lord hath taken it, bleſſed be the name of the Lord.* Hence it is, that the Apoſtle ſaith, *Hearken my beloved Brethren, hath not God choſen the poore of this world, that they ſhould be rich in faith, and heires of the kingdome which he hath promiſed to them that love him?* *Iames* 2. If God have made me blinde, yet if hee have given me the eyes of my minde, to ſee the myſtery of faith in this life, and the excellency of glory, reſerved for me and all his Saints in the life to come, I have wherewith to comfort me abundantly in the want of bodily ſight. If God have made me lame, and to halt with my foote, and thereby want many outward pleaſures, that many ſeek and finde; yet if he have vouchſafed this mercy unto me, to make me walke with a right foot to the truth of the Goſpell, I cannot want ſound comfort and inward peace to my owne ſoule. God looketh not upon the perſon of man, he accepteth no man for his outward forme and feature of the body, but looketh upon the grace and garniſhing of the heart; ſo that albeit we be every way deformed, yet if we be throughly reformed in the inner man, we ſhall be accepted before him a thouſand times more, than ſuch as have the greateſt Ornaments of the body, but have nothing to decke and adorne the ſoule.

Eph. 4.18.

Mat. 5.29.30.

Iob. 1.21.

Gal. 2.14.

[*It may be he departed for a ſeaſon*] Note here how the Apoſtle deſcribeth the ſinne of *Oneſimus* committed againſt his maſter: he doth not aggravavate and exaggerate his offence with big and ſwelling words, to ſhew the greatneſſe of his ſin, but doth leſſen it by gentle and mild termes whereby he calleth it. His running away he nameth a departing; his abſence from his maſters houſe and ſervice, the miſſing of him as it were an houre. This the Apoſtle ſpeaketh, not ſo much to aſſwage the anger of *Philemon* provoked through the offence of his ſervant, as to teſtifie his unfaigned repentance whereby he had buried and blotted out the wickedneſſe which hee committed by running from his Maiſter, and by robbing of him. We learne hereby, that the fals and ſinnes of our brethren that repent, are not to be increaſed with odious and extreame words. Whenſoever (I ſay) we ſee the fruits of unfained repentance in any of our brethren that have falne into ſinne, and beene overtaken through the weakeneſſe of the fleſh, wee are to binde up their wounds, as carefull Surgeons, and to comfort them with the ſweet promiſes of the Goſpell; not to revile them, or raile at them, or reproach them for their former falles: we muſt not ſpeake the

Theophyl. in Philem.

Doct. 3. The fals and ſinnes of our brethren that repent, are not to be encreaſed and amplifi'ed with odious and extreame words.

the most, or the worst, or the hardest of them, but in mildnesse of spirit mollifie the greatnesse of the sinne what wee can. This Doctrine is made evident unto us, by many testimonies and examples in the Word of God. When *Ioseph* saw his Brethren sad and greeved with themselves, because they had solde him into Egypt, he comforted them with the providence of God, whose worke it was to have him sent and sold into the hand of strangers, *Now then you sent me not hither, but the Lord, who hath made me a father unto Pharaoh, and Lord of all his house, and Ruler throughout all the Land of Ægypt.* This wee see in the Lord himselfe toward *Iob*, who reproved him for much weakenesse that he had shewed in the combate and tentation: yet when he had repented in dust and ashes, and layd his hand upon his mouth, the wrath of the Lord was kindled against his three friends, because they had not spoken of him the thing that is right, like his servant *Iob*. The like practise appeareth in *Nathan*, toward *David*, whom he reproveth: first covertly and closely under a parable, then openly and evidently he chargeth him with adultery and murther, together with great unthankefulnesse toward God that had bin so gracious to him; but when he repented and humbled himselfe under the stroke of the two-edged sword of Gods Word, saying, *I have sinned against the Lord*; the Prophet doth no more upbraide him with those foule and filthy sinnes of committing Whoredome, and shedding of blood, but sayd unto him, *The Lord also hath put away thy sinne, thou shalt not dye.* Thus did Christ our Saviour deale with the woman taken in adultery, even in the very act, brought before him by the Scribes and Pharisees, he preached unto her the Gospell upon her repentance, *I doe not condemne thee, Go and sinne no more.* The like wee see in the Apostles dealing with the incestuous Corinthian; before his conversion, the Apostle chargeth him with fornication, and *Such fornication as is not named among the Gentiles, that one should have his Fathers wife,* and reprooveth the whole Church that they had not put him away from among them: yet when he had confessed his sin, and testified his repentance by his unfaigned sorrow for his sinne, the Apostle would have his sinne forgiven, and his person comforted, *Least he should be swallowed up with overmuch heavinesse.* Likewise remembring the Corinthians what they were in the time of their ignorance, Theeves, Oppressors, Fornicators, Idolaters, Drunkards, Railers, and riotous persons; by their conversion to the Gospell, and Faith in Christ, they were changed to a better life, and so could no longer bee charged by such sinnes, *Ye are washed, yee are sanctified, ye are justified in the name of the Lord Iesus, and by the spirit of our God.* Whereby we see this truth plainely prooving unto us, that it is our duty not to aggravate and amplifie the sinnes of such as have repented them of their sinnes.

Gen. 45.5.8.

Iob 39.37. and 42.6.

2 Sam. 12. 13.

Iohn 8.11.

1 Cor. 5,1, and 2. Cor. 2.6.

1 Cor. 6.11.

Reason, 1. To this duty we all be better directed and strengthned, to wit, in the truth of it, if we marke the reasons. For first, we are not to encrease in words the sin of a penitent person, because love worketh softnesse and gentlenesse in us, a care of the good name of our Brother, and banisheth all evill surmises and suspitions from us. Hence it is, that the Apostle saith, *Love is patient.* When *Peter* exhorteth us, that above all things we should have fervent love among us, to the end he may confirme his exhortation, and shew that there is nothing more profitable unto the faithfull, than to maintaine mutuall Charity; hee bringeth this reason, *For Love covereth the multitude of sinnes.* If this love rule in our hearts, and remaine among us one towards another, it bringeth excellent benefits, and we avoide innumerable evils. But if hatred beare sway, men in byting and tearing one another, are ready to consume one another, to reproch and detract one from another, to slander and defame, to strike and quarrell one with another, without measure or mercy.

1 Cor. 13.4.

1 Pet. 4.8. Prou. 10.12.

Reason. 2. Secondly, we are not to upbraid our penitent Brethren, and cast them in the teeth with their former fals, because we must account it sufficient, that they

they have beene checked and reproved by us, or by the mouthes of many witneſſes. The nature of God himſelfe, is gentle toward us, that *hee will not alwayes chide, nor keepe his anger for ever.* So ought we to deale one toward another. For, if he doth not deale with us after our ſinnes, nor reward us according to our iniquities, we ſhould have compaſſion one toward another. If hee know whereof wee are made, and remember that we are but duſt, we muſt alſo learne, that wee have all neede to be forgiven, as there is no man but deſireth to be forgiven. If then it be availeable to our Brethrens good to have them reproved, we ought not to proceed to reviling of them, and rayling upon them for thoſe offences which they have forſaken. This is the reaſon touched by the Apoſtle, mentioning the tranſgreſſion and converſion of the inceſtuous perſon, who waſhed away with his teares, the guiltineſſe of his ſinne, he ſaith; *It is ſufficient unto the ſame man, that he was rebuked of many, ſo that now contrary-wiſe, ye ought rather to forgive him and comfort him, &c.* If then, it be ſufficient to reprove; then to revile and reproach, is more than ſufficient, even ſuperfluous, and unprofitable, and uncharitable, as we noted before. Pſal.103.9. 10. 2 Cor.2.6.7.

Thirdly, whenſoever our Brethren repent, we are bound to teſtifie our forgiveneſſe of them, and to bring a cloake to cover the foulenеſſe and deformity of their offence. But ſo long as wee publiſh them abrood, and proclaime them in the eares and audience of others, it is very plaine wee doe not forgive them: ſo long as we remember them to their diſcredit and reproach, wee doe not cover them. It is that reaſon which we heard before out of the Apoſtle, where he inſtructeth the Corinthians in Chriſtian meekeneſſe and moderation toward him that offended and repented; that had falne, and was riſen againe; and chargeth them to eſteeme it enough that he was reproved of many, ſo that now they ſhould confirme their love toward him, and freely forgive him. Seeing therefore, that love covereth the multitude of ſinnes, ſeeing it ſufficeth to reprove the ſinner, and that it is a duty belonging unto us, to teſtifie our forgiveneſſe of him that ſinneth; we may from all theſe conſiderations, as from euident conſequences conclude, that the ſinnes of our brethren, committed and repented of, ought not above meaſure to be ſtretched and augmented, but rather mittigated and leſſened by us. *Reaſon.* 3. 2 Cor.2.7.

Before we come to the uſes of this Doctrine, it ſhall not bee amiſſe, to anſwere ſome Objections. Firſt, the Evangeliſt *Matthew*, called to be an Apoſtle, calleth himſelfe a Publican, for in numbering up the twelve, he mentioneth himſelfe, *Matthew that Publican*. I anſwere, the office of a Publican was no unlawfull calling, and therefore not of that Nature that falleth within the compaſſe of this Doctrine that we have in hand. True it is, in regard of the abuſe of the Office, the name of the Officer was become odious, and therefore the Publicans and Sinners are oftentimes joyned together. Now their Office was, to be Collectors of the Toll and tribute impoſed upon them by the Romans, which was as lawfull for them to gather, as for the people to pay. Hence it is, that *Iohn the Baptiſt* doth not exact of the Publicans that came unto him to leave their office, but exhorted them to beware of bribery and oppreſſions, *Require no more than that which is appointed unto you.* So then, the condition of a Publican, and the profeſſion of a Chriſtian, may both ſtand together; ſo that a man converted to the faith, may hold the Office, and be called by the Name, without any diſgrace of his outward or inward calling, as it was in *Zacheus* and others, *Mat.*21.31. *Luk.*18.13. *and* 19 9. *Obiect.* 1. Math.10.3. *Anſw.* Math.9.11. Luke 3.13.

Secondly, the Prophet denounceth a fearefull woe againſt all thoſe that call evill good, or good evill; which put darknes for light, and light for darknes. If then, we are to ſpeake of a penitents ſins favorably, and not to deale rigorouſly with a Convert, it ſeemeth to give liberty to utter a lie, and to ſmother the truth. I anſwer, it is one thing to ſpeake of the nature of the ſinne, and another thing to ſpeake of the converted ſinner. The ſin is one thing, but the Converſion *Obiect.* 2. Eſay 5.20. *Anſw.*

maketh it another. When we speake of the Nature of the sin, and the offence against God, we are not to lessen or diminish it; but when we consider it in the person that hath repented, the shame and reproch is done away, so that wee may speake of it with all gentlenesse and mercy toward them.

Object. 3. Thirdly, the Scripture often mentioneth the uncleane life of *Rahab*, and albeit she turned to God, forsooke her filthinesse, and joyned her selfe to the people of God, yet she is branded evermore with the name of an Harlot. So the Apostle saith to the Hebrewes, Heb. 11. 31. *By Faith the Harlot Rahab perished not with them which obeyed not, when she had received the spies peaceably.* In like manner Iames speaketh, Iames 2. 25. *Was not Rahab the Harlot justified through workes, when she had received the Messengers, and sent them out another way?*

Answ. I answere, this is not mentioned to her reproach, but spoken to their prayse: she is not upbrayded with it, but commended, because she had forsaken it. Wee see hereby, what shee was before her calling, she is not reproached with it after her calling. Thus our Saviour speaketh in another place, to the chiefe Priests and Elders of the people, Matth. 21. 31. *Verily I say unto you, that the Publicans and the Harlots goe before you into the kingdome of God.* Where he meaneth, that thy were such (as the Apostle speaketh of the Corinthians) but now they had given over that life. Thus he saith of his Myracles that he had wrought, Matth. 11. 5. *The blinde receive sight, the halt doe walke, the Leapers are clensed, the deafe heare, and the dead are raised up.* These men, while these infirmities were upon them, could not be delivered from them; but he sheweth what they had beene, and what they were: they had beene diseased, but now were restored. So in *Rahab*, the Apostles testifie, what she had beene, to wit; an Harlot: and what she is, not any longer an Harlot, but a true beleever with the people of God. It is added therefore, not any way sounding to her defaming, but to shew the greatnesse of Gods compassion, and the soundnesse of her conversion.

Vse. 1. The Vses remaine to be stood upon, that the Doctrine may serve to our comfort and instruction. First, we learne from hence a notable point of Christian wisedome, to esteeme of all men as they are, and not as they were, according to their present estate wherein they remaine, and not according to the condition wherein they lived in times past. It skilleth not what they have beene, we must consider what they are. The Apostle reckning up many horrible sinnes committed by the Corinthians in the darke night of their ignorance, he saith, 1 Cor. 6. 11. *Such were some of you, but now ye are washed, now ye are sanctified.* Where we see, he maketh a flat opposition betweene their former estate before their calling, and their estate after their conversion; and setteth a difference betweene that which they were once, and that which they are now. He saith, such they were, he doth not say such they are; they were, but now are not, because they had repented. The like we see in his affection towards one particular member of that Church (of whom we spake before) while he continued in his incest, he chargeth them to cast him out from among them; but when he heard of his sorrow for sinne, and of his repentance from dead works, 2 Cor. 2. 8. he exhorteth them to confirme their love toward him more and more. Wee see this offered unto us in the example of God and his elect Angels. When we have sinned against the Lord, and fallen into horrible offences, whereby he is dishonoured, and our Consciences wounded, hee sendeth meanes to turne us from our sinnes, and is ready to forgive us when we repent; he never upbraideth us with our iniquities that wee have forsaken, but accepteth of us as wee stand in the state of regeneration. This serveth to reprove two sorts of men: First, such as are so uncharitable and malicious, that they never forget the falles of their Brethren, but ever remember them, and reproach them for them. If any of the faithfull have sodainely falne into any sinne, it shall alwayes bee laide to their charge, and hit in their teeth, and spread abroad from one to another, and bee made farre greater than it is.

Where-

Wherein, ſee the peeviſhneſſe and partiality of wicked men, who love their owne, and beare with and boulſter up one another in wickednesſe. If the ungodly that make a continuall practiſe of ſinne, and have their whole delight therein, doe runne out of one evill into another, without touch of conſcience, without ſhame of men, without feare of God, without turning of the heart by repentance: they ſhall finde thoſe that will defend them, juſtifie them, ſpeake well of them, as if they had committed no ſinne at all. But if any that are true Beleevers, have bene over-taken by the ſuggeſtion of the Devill, and the corruption of the fleſh: one fall of theirs ſhall never bee forgotten, it ſhall alwaies be kept on foote, it ſhall runne in the mindes and mouthes of prophane men, as if it had not beene forgiven them: whereas a thouſand enormities of lewd and ungodly men are paſſed over, and never ſpoken off. The World loveth her owne, and ſpeaketh well of her owne, even of ſuch as God abhorreth. As for the Godly that deſire to pleaſe God, it cannot abide them, all their actions are narrowly pryed and ſearched into, and never were they ſo much hated as in theſe our daies. Seeing then wee have to doe with ſuch ſharp ſighted Eagels, that behold all, and more than all that wee doe, who like deceitfull Worke-men, are ready eo ſtretch them upon the tenter-hookes, and like ſlubbering Surgions, ſpare not to make the wound wider than it is, whereas they ought to ſeeke to cure and heale it: let us looke more earneſtly into our owne waies, and know that wee haue a thouſand eyes fixed upon us, and a thouſand mouths that will bee opened againſt us, and ten thouſand eares that are prepared to liſten to any ſlanders and ſurmiſes that ſhall bee reported of us. Thus ſhall wee take profit and reape a benefit even by our enemies. Thus wee ſee how they are reprooved that upbraide men with their ſinnes which they have repented off, and doe not acknowledge the change that is wrought in them: not by Men, but by God. He that is truely converted, is made a new man, and hath a new worke begun in him, ſo that his olde workes are renounced: and no man abhorreth them more than himſelfe, no man is greeved for them ſo much as himſelfe. If then wee truely love our Bretheren, eſpecially whom wee ſee to be ſorry for their ſinnes paſt, wee will thinke of them with all Charity, we will ſpeake to them with all gentleneſſe, wee will have no evill ſuſpicion of them, wee will not hinder their good Name: ſo that when they are evill ſpoken off by others, wee will endevour to excuſe them; to bury their faultes, and to ſave their credit, remembring that love covereth a multitude of ſinnes.

True it is, wee muſt not allow of wickedneſſe, nor call evill good: but ſuch as have offended vs, we muſt beare with them; and deale with them by admonitions, exhortations, reproofes, and threatnings, labouring thereby to heale them, and to give a remedy unto them. Now, if ſuch be worthy reproſe and reprehenſion, that remember the offences of their Neighbours, which before they have practiſed, and now have renounced: how much more are they to be condemned, that mocke and deride ſuch as have unblameable infirmities, and are blinde, or deafe, or lame, or crooked, or any way blemiſhed in their bodies. The Wiſe-man teacheth in the Booke of the *Proverbs*, *That hee which mocketh the poore, reproacheth him that made him.* So it may be truly ſaide, that whoſoever reproacheth his Brother for his blindeneſſe, or lamenes, or deafeneſſe, or deformity, reproacheth God that hath made him ſo. And who knoweth what hangeth over his owne head? Or what judgement may fall upon himſelfe or his? The little Children that came out of *Beth-ell*, mocked the Prophet, and ſaid unto him; *Come up thou Bald-head, come up thou Bald-head.* Where we ſee they ſcoffed at him for his infirmity: but what followed? He turned about and looked on them, and curſſed them in the name of the Lord: and two Beares came out of the Forreſt, and tare in peeces two and fortie Children of them. A greevous judgment fell upon them, notwithſtanding

Fſay 5,20.

Prou. 17,5.

2 King. 2, 23, 24.

standing the tendernesse of their age: and they are made an example unto us, to teach us to beware, that we make not a mocke at the miseries of others. It is our dutie rather to pittie them, and shew compassion toward them; to defend them, not to offend them; to comfort them in their affliction, not to lay a heavier burthen upon them. This is a notable comfort unto all Parents, when they have Children borne unto them any way blemished and deformed, that they doe not therefore cease to love them, that they ought not to be ashamed of them, that they should not neglect the education of them, but rather be the more carefull to traine them up in the feare of God, which shall more beautifie them, than their blindnesse or lamenesse shall bee able to blemish them. For it may bee, that God will give unto us more comfort by them, than by all the rest that have the ornaments of Nature. And if we thinke them to bee greater sinners than other men, because they suffer such things, and have those infirmities, wee are deceived. When the Disciples asked Christ concerning the blinde man, *Who did sinne, this Man or his Parents, that he was borne blinde?* Iesus answered; *Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.* So then, these wants that appeare in many; as the blindnesse of the eyes, the lamenesse of the foote, the deafenesse of the eare, the baldnesse of the head, the maymednesse of the hand, the stuttering of the tongue, the crookednesse of the body, the deformitie of the face, or other defects of nature, are not in themselves sinnes, but infirmities without blame or blot, which are not to be charged upon those that have them. If we be carefull to eschew the blemishes of the Soule, that make us ugly monsters, and misshapen Creatures in the sight of God, we are blessed and happy: as for outward deformities, they shall all be done away, when this Mortall shall put on immortality; and this corruption put on incorruption, so that we shall bee made like unto Christ our Saviour in glory.

Iohn 9.2.3.

Vse. 2. Secondly, seeing the faults of Brethren repenting, are not to bee exaggerated and encreased with odious Names, but rather covered with the cloake of Charitie; as *Sem* and *Iapheth* did the nakednesse of their Father: It teacheth us to rejoyce at their conversion, to foster and cherrish good things in them, that are Proselites and Converts to the faith. The Scribes and Pharisies *Would compasse Sea and Land to make one of their Sect and profession: they spared no labour to winne them unto them.* How much more then ought wee to endevour to encourage all that be comming on, and to kindle good things appearing in them? Our Saviour teacheth; *That there is joy in the presence of the Angels of God, for one Sinner that converteth.* Thus it ought to bee with the members of the Church, when they see the encrease thereof, nothing should so rejoyce them, as when an accesse is made and added thereunto. If the body had long lacked the use of one part, and should see the same restored unto it, would not the rest of the members much rejoyce? Yes; no doubt. So when we see one of the Sheepe of Christ, that hath wandered farre from the Sheepe-fold, brought home, and following the true shepheard, wee cannot but receive great consolation by it. It is a true saying, that there are many Wolves within, and many Sheepe without. Some there are that lurke in the bosome of the Church, which depart out of it, and are found to bee indeede no better than Wolves. Others, are for a time out of the Church, and are as savage and cruell Wolves, who in the end are gathered home, and are in the number of the Sheepe of Christ. Such an one was Saint *Paul*, who was a Persecuter: such were many that were the Crucifiers of Christ, yet were the Sheepe and Lambes that belong unto Christ. When these joyne themselves to the Church, and are converted unto the Faith, their former life led in ignorance and blindnesse, must be forgotten, and we are to rejoyce at their conversion.

Math. 23.15.

Luke 15. 10

Did

Did any of the Church ever reproach *Paul* with his blaſphemy againſt God, with his oppreſſion of the Saints, and breathing out threatnings againſt the Diſciples of Chriſt, when once he became a beleever? Did any tell *Peter* in ſcorne and contempt, that he was a denyer of his Maſter, a Swearer and curſſer that he knew him not, after that he had teſtified the truth of his repentance by the bitterneſſe of his teares, or upbraid him for his weakenеſſe that he had ſhewed? Did any object to *Noah* his drunkenneſſe, or to *Lot* his Inceſt, or to *Salomon* his Idolatry? No man laid any of theſe things unto their charge, neither were they hated for them.

Hence it is, that the Prophet *Daniel* having denounced a great judgement to be accompliſhed againſt *Nabuchadnezzar*, for his cruelty and oppreſſion, ſayth unto him; *O King, let my counſell be acceptable unto thee, and breake off thy ſinnes by righteouſneſſe, and thine iniquities by mercy toward the poore: Loe, let there bee an healing of thine error.* Dan.4.24. Where hee ſheweth, that howſoever he greevouſly ſinned and provoked God to wrath, yet if hee could repent of his former wayes, all his wounds ſhould be healed, and the judgements of God ſhould be reverſed and revoked. This ſerveth to reproove thoſe that regard not the repentance of thoſe that have ſinned, nor eſteeme of them any whit the better. Theſe were the *Novatians*, that gloried of a kind of purity and perfection in themſelves, and denyed Salvation to thoſe that denyed Chriſt in perſecution, and to ſuch as fell into ſinne after Baptiſme; yea, albeit they did repent. But God delighteth not in the death of a ſinner, but that hee ſhould live. *Magdeb. Centur. 3. cap. 5.* It is our duty to raiſe up them that are fallen, and to heale the broken-hearted, after the example of Chriſt, who will not breake the bruiſed Reede, nor quench the ſmoaking Flaxe. *Cyprian. epiſt. 2. lib. 4.* And if we bee commanded to leave nintie and nine in the Wilderneſſe, ſeeking that which is loſt, and bearing it home upon our ſhoulders: how much are they to be reprooved that keepe them from the Sheep-fold that are come unto it, and barre the doore againſt them that deſire to enter? The Apoſtle ſaith; *That to the weake he became as weake, that he might winne the weake; and hee was made all things to all Men, that he might by all meanes ſave ſome.* 1 Cor.9.22. The Lord Ieſus called the Church of *Epheſus* to repentance, *To remember from whence they were fallen, and to doe their firſt workes:* Revel. 2.5. Now hee would never have exhorted them to repentance, except there had beene pardon and forgiveneſſe for the Penitent. If any ſhould ſay to the husbandman, follow thy buſineſſe, till thy ground, plough thy fieldes, ſow thy Corne, but thou ſhalt ſee no encreaſe, thou ſhalt gather in no harveſt, thou ſhalt have no fruit of thy labout: doe we thinke that by this meanes he could be encouraged or ſtirred up to labour? Or if the Maſter of a ſhip ſhould bid the Marriner in a tempeſt and a ſtorme to looke to their Tacklings, and every one to worke with his hands in his place wherein he was ſet, and withall ſhould tell them (when they had done all) that they ſhould neither ſave the ſhip, nor the lives of ſuch as were in the ſhip, it were a cold comfort, or rather a certaine diſcomfort.

In like manner, what ſhould it availe to exhort and excite any to repentance, and to call upon them to turne unto God, when in the meane ſeaſon, we barre them from ſalvation, and hedge up the way that leadeth unto eternall life; that they cannot enter into it, albeit they do repent and returne unto him? So then, there is greater mildneſſe and moderation required of us, and we muſt labour to ſuppreſſe hatred and malice toward our Brethren. If any be ſuddenly overtaken by the ſnares of Satan, and the ſubtilty of ſinne, *let us reſtore them with the ſpirit of lenity, conſidering our ſelves, leaſt wee alſo bee tempted.* Gal.6.1.2. Let us not be glad at their fals, nor triumph at the victory which Satan ſeemeth to have gotten, but rather mourne for them, and helpe them out of their danger. Wee are commanded in the Law, when wee ſee the Aſſe of our enemy to couch downe under his burden, not to ceaſe or faile to lift him Exod 23.5.

him up: how much more ought we to support the weakenesse, to asswage the sorrow, to beare the infirmitie, and to releeve the misery of our Brother? It is the manner of ungodly persons, to make it their dayly sport in their devillish meetings, to insult over him, and to leape upon his backe with all the reproach and infamy that they can devise to lay upon him. But it skilleth not what foule mouths doe utter, they shall one day reape the reward of their malice, and the penitent person that holdeth his peace, shall find in the end the fruit of his patience.

Prov. 3. Thirdly, it teacheth us for our obedience, to repent betimes, and not to delay the time thereof, but while the acceptable season is to bring forth the fruites of amendment of life. For seeing wee are not to make the most, or speake the worst of the fals of our penitent Brethren, it serveth as a good encouragement, and a profitable inducement to leade us and guide us unto true repentance, that so our sinnes may bee put away. Sinne is a most filthy Leprosie, but when wee repent, wee are cleansed of that Leprosie. It is as unsavory Dung that stencheth the earth, and the evill savour thereof ascendeth up to Heaven; but when we repent, we smell pleasantly, as a sweete perfume in th Nosthrils of God. It is as filthy Mire, that soyleth the Soule, corrupteth the Body, and spotteth the Garment; but when wee repent, the staine and blemishes of sinne are put out of his sight, and blotted out of his remembrance. For when God forgiveth iniquitie, transgression, and sinne; he throweth it into the Sea, into the bottome of the Sea, that it may never arise againe to our confusion and condemnation, and hee remembreth it no more. As farre as the *East is from the West, so farre hath he removed our sinnes from us,* as the Prophet speaketh, so that they are so far taken out of his sight, that they and wee shall never meete together. He covereth them, and will not impute them unto us; *So that we which were in times past strangers and enemies, are now reconciled, being made holy and unblameable, and without fault in his sight.* If then God doth cover them when wee repent, who are we that goe about to uncover them? If he doe not impute them, why should we lay them to their charge, who have a discharge from God, who hath cancelled the band and hand-writing that was against them? If God have washed and wiped away the filthinesse of them, why should any man cast the mire of them in their faces againe? The most expert and excellent Phisitian, cannot cure a deepe wound and a festred sore, but some scarre will remaine, and some print in the flesh is left behind: but God so healeth our infirmities, that hee taketh away the staine, the guilt, and the punishment, that no token, no marke, no signe of his wrath and indignation ever appeareth to appall us, or dismay us. This is the great love and unspeakeable mercy of God toward the broken heart and contrite Spirit. He that hath beene an Adulterer, and hath repented of his uncleannesse, is no Adulterer. He that hath beene a Drunkard, and repenteth of his beastlinesse and abuse of the good Creatures of GOD, is no longer a Drunkard. Hee that hath beene an Enemy and hinderer of Gods Word, and now loveth it above Silver and Gold, is no more an enemy, but a friend of the Gospell. Hee that hath beene a Swearer and Blasphemer, and repenteth of his blasphemies, is not a blasphemer. Hee that hath beene a prophaner of the Lords Sabbaths, and now is carefull to sanctifie them, and spend them in holy exercises, is no longer a prophane person. True it is, these men have once beene such, but when they see their sinnes, hate them, forsake them, are greeved for them, and are departed from them, true repentance is as the Fullers Sope to wash them, and to make them whiter than the Snow, though they were as scarlot; and they shall bee as Wooll though they have beene red, like Crimson, *Esay.* 1.18. We must therefore make a great difference, betweene that which they have beene, and that which they are. Shall we say, that he, who is come to mans estate, and hath put away childishnesse,

Mich. 7.19. Ier. 31.33.34. Psal. 103. 12. and 32. 1.2.

Col. 2. 13. 22.

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is ſtill a Babe and Suckling, an Infant and Child, becauſe once he was ſo? Or ſhall we ſay, that he, who is made a Free-man, and had ſerved out his Prentiſhip, is a Bond-man ſtill, and under the juriſdiction of another, becauſe that once he was ſo? In like manner, ſhall we charge our Brethren to be Children in knowledge, to be the Servants of ſinne, and bondſlaves of Sathan, becauſe they were ſo in the time of their ignorance, before God gave unto them repentance, that they might come out of theſe ſnares wherein they were holden Captives? Nay, I will ſay more, whoſoever revileth and reprocheth him with his Adultery, Idolatry, Blaſphemy, Drunkennes, or Prophanes, that hath fallen into theſe offences, but dwelleth not, nor delighteth in them, but hath repented of them, is a malicious enemie, a falſe accuſer, a ſlanderer and lyer againſt his Brother. The Apoſtle *Peter* denied his Maſter (as we ſhewed before) he forſware him, and curſſed himſelfe if he knew the Man, which he did through feare to ſave his life: But becauſe he went immediatly out of the High-Prieſts Hall, and wept bitterly, did any of the reſt ever upbraid him, and reproach him with Apoſtacy, with ſwearing, with curſing, with his infirmitie and preſumption? All they therefore are led by another Spirit than the Diſciples were, who deſpightfully caſt them in the teeth with their ſinnes, which are more odious and greevous to them, than to thoſe that ſet them afoote, and blaze them abroad to their diſgrace. Math 26.69.

This is a great comfort, and bringeth wonderfull peace of conſcience to all thoſe that truely repent of all their ſinnes paſt, which they have followed with greedineſſe: ſeeing, that as God forgiveth them, ſo he will not have others to charge them with them. For if the Lord and Maſter of us all remit them, we are not to charge our Fellow-Servants with them. If the Prince forgive, upon the ſorrow and ſubmiſſion of his Vaſſall, the Treaſon intended againſt his perſon, ſhall the ſubject dare to call him Traytor, ſeeing the Princes pardon is the Subjects protection and diſcharge? If the Father forgive the Childe his diſobedience, ſhall the reſt of his Brethren ſpeake evill of him, and alwayes keepe it in freſh remembrance? If theſe things were duely regarded and rightly conſidered of us, we would not lye one houre in our ſinnes, but make haſt to bee reconciled unto God, that ſo we may aboliſh the guiltineſſe and greevouſneſſe, together with the infamy of them. Hence it is that the Apoſtle ſaith; *As yee have given your members ſervants to uncleanneſſe, and to iniquitie, to commit iniquitie, ſo now give your members ſervants unto righteouſneſſe, in holineſſe: for when yee were the ſervants of ſinne, ye were freed from righteouſneſſe. What fruit had ye then in thoſe things whereof ye are now aſhamed? For the end of thoſe things is death, but now being freed from ſinne, and made Servants unto God, ye have your fruit in holineſſe, and the end everlaſting life.* Luke 15.29. Rom.6.19. 20.21.22.

Where hee teacheth, that ſuch as continue in their ſinnes, are as dead trees; or as rotten branches that bring forth no fruit: but they that are made free from ſinne, are made the Servants of righteouſneſſe. The Tree that hath a long time brought forth no fruit, when once it beginneth to bring forth good fruit, cannot be called an evill tree. The ground that is amended and beginneth to yeeld plentifull encreaſe, cannot be called barren, whatſoever it hath beene in times paſt. So it is with every one of us, wee are accounted trees of righteouſneſſe, and fruitfull ground, ſo ſoone as we lay aſide the unſavory fruites of wickedneſſe. Wherefore, whenſoever wee heare the taunts and reproaches of uncharitable men, caſt out againſt us for ſuch ſinnes as wee have long agoe left, let us not be grieved at them, nor be ſorrowfull for them, nor ſeeke revenge againſt them, but rather comfort our ſelves in this, both that God hath given us repentance to ſee and forſake our ſinnes, which before we made our chiefeſt pleaſure, and that he hath pardoned them in his Sonne, and will never lay them to our charge, ſo that hee accounteth them as if they had never beene committed, and accepteth of us, as if wee never had offended him. As for the ungod-

ungodly, that have sinne reigning in them, and never truely repented of their sinne, they may and ought to be charged with their sinnes, and as we find them in the present time to be, so we may justly account of them, so wee may truely call them, and so we may censure them and pronounce of them. For as it is lawfull to call a Spade, a Spade: so he that is knowne to live still in Adultery, may be named and noted to be an Adulterer, and a filthy liver. Hee that maketh a continuall practise of drunkennesse, and is resolved to remaine in it, may be called a drunken beast, a drunken sot, a drunken companion, and we need crave no pardon if wee give him that stile. Hee that regardeth not the hearing of Gods word, but liveth in open contempt of God, and of his ordinances, may bee justly branded with the reproach of his sinne, and may be called the enemie of all righteousnesse, and the Childe of the Divell. Wee know, that *Iudas* through covetousnesse betrayed his master, and when hee had done, he despaired of pardon and hanged himselfe: the reproach of this fact and offence, remaineth to this day, and shall never be blotted out, but hee is called *Iudas* the Traytor, and Sonne of perdition, *Math.* 10. 4. *Acts* 1. 16. 17. And thus the case standeth with all other unrepentant sinners, that use not the remedy appointed of God to bring them out of the state of damnation, into the way of salvation. Hereupon we see the Prophet *Esay*, Chap. 1. calleth them the Princes of *Sodom*, and the people of *Gomorah*, a sinfull Nation, a people laden with iniquitie, a seed of the wicked, corrupt children, Witches Children, the seed of the Adulterer, and the Whore. Christ calleth the Pharises a brood of Vipers, blind Guides, Hypocrites, such as were of their Father the Divell. This appeareth in the Psalme, where the Prophet speaking of such as hated to be reformed, and cast the words of God behind them, saith; *When thou seest a Theefe thou runnest with him, and thou art partaker with the Adulterer: thou givest thy mouth to evill, and with thy tongue thou forgest deceit: thou sittest and speakest against thy Brother, and slandrest thy Mothers Sonne: these things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee, but I will reprove thee, and set them in order before thee: O consider this, you that forget God, least I teare you in peeces, and there be none that can deliver you.* Where wee see, he layeth to their consciences their sinnes, and applyeth unto them the judgements of God that did hang over them: so that thereupon hee calleth them to a serious and earnest consideration of their former workes, thereby to draw them to repentance. Hereby are reproved divers sorts of evill and corrupt minded men. First, such as aggravate and augment the sinnes of the godly, and make those that are no sinnes, to be taken for sinnes: and such as are lesser, to seeme the greatest of all.

Esay 1.4.10. and 57.3.

Math.3.7. Iohn.8.44.

Psal.50.18. 19.20.21.22.

Divers sorts of men are reproved.

These are they that broach and belch out of their envious hearts and filthy mouths, and stinking breaths, all the venome that lyeth hidden within them against the godly, when they can espy any of them (who have their weakenesse as other men, and being left unto themselves, cannot but fall) to be overtaken with the frailty of the flesh; Oh (say they) these are the holy men, these are the holy Brethren, these are the godly folke: see, see what they are, none are worse people than they. These men have quicke eyes to see their sinnes, but they are blind and cannot see their repentance. They know what they have committed, but they are ignorant and will not know that their sinnes are remitted, and that whatsoever the Son of God remitteth, ought not to be retained and remembred of the sonnes of men. It is no disgrace to a man to have beene wicked and infamous for his offences, if hee bee throughly changed and altered: for their reformation giveth them more grace and honour with God and all good men, than their former life doth shame and discredit. The Apostle saith; *The time of this ignorance God regarded not, but now he admonisheth all men every where to repent, because he hath appointed a day*

Acts 17.30. 31.

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in which he would judge the World. Secondly, they are reprooved that leſſen the ſinnes of the impenitent, and mollifie them with gentle Plaiſters, thereby hartning and hardning them in their ſinnes, thereby fawning upon them, and flattering them in their wickedneſſe. They are men of the prophane World like themſelves; and therefore their ſinnes ſhall be no ſinnes, and their great ſinnes are little motes that cannot bee ſeene. It hath alwaies bin a practiſe and ancient cuſtome among evill Men, to leſſen odious vices, and to abate them with ſofter and milder tearmes: and that fraude and faſhion was never more frequent, than where the vice was moſt common. Thus it is, when Theeves are called Taking-men: Covetous perſons, Thrifty-Livers: Thus Adultery is accounted but a tricke of youth; fighting and quarrelling is named manhood; drunkenneſſe is reputed good fellowſhip, and Drunkards the onely good fellowes. Thus is ſinne extenuated and diminiſhed by thoſe that know not the Nature of ſinne; and therefore ſeeke to blaunch the foulenеſſe and filthineſſe of it, to which they are ſo continually accuſtomed. But howſoever theſe men account of ſinne, and whatſoever they call it, they ſhall find that the leſſening of it, is the way to encreaſe it, and the diminiſhing of it, is the meanes to make it greater. If we would have our ſinnes and offences not to come into account, we muſt forſake them, and repent of them.

Thucid. lib. 3. Plutarch. in Solum. Ovid. Nominibus mollire licet mala.

Thirdly, it reprooveth ſuch as diſcloſe and reveale a Penitents confeſſion. When our Brethren in the anguiſh of their Soules, and in a feeling of the horror of ſinne, have ſought peace and comfort at our handes, and have diſcovered their offences that trouble them to us, as the ſicke man doth his diſeaſe to the Phyſition that hee may bee healed: it is our duty to comfort them, not to publiſh them; to conceale them, not to reveale them; to hide them, not to publiſh them and blaze them abroad, to their diſgrace and diſcredit. True it is, when evill is opened unto us, not paſt, or preſent, but to bee done afterward, as if a man confeſſe his determination and reſolution to commit Murthers, we are not tied to cover and conceale it, but are bound to manifeſt and make it knowne. This ſheweth the wonderfull abuſe of the Church of *Rome* committed in holy things, and things ſuppoſed by them to bee holy. The Sacrament of the Lords Supper is moſt horribly prophaned of them, which being inſtituted in remembrance of the death of Chriſt, to aſſure us of our ſpirituall communion in him, and of our ſpirituall nouriſhment from him, is often received of them to combine them together in wickedneſſe, and to take ſecurity thereby one of another, not to reveale the Treaſons and Conſpiracies that are plotted among them. Thus it is in the ſuppoſed Sacrament of Pennance, when they would reveale the hidden miſcheefe and poyſons of their heart, to the Prieſtes and Ieſuits their Confeſſors, they will ſeeme to doe it by way of confeſſion, that ſo it might be (as it were) locked up and ſealed with this Seale, as a ſecret never to bee diſcloſed and diſcovered. Thus is confeſſion become nothing elſe but a cover of Treaſon and Rebellion. But when our Brethren being afflicted in Conſcience, and wounded with the Darts of Satan, and the poyſon of ſinne, ſhall accuſe themſelves, and confeſſe ſome haynous ſinne committed that lyeth heavy upon them, and can find no comfort in concealing of it, but greater horror, and thereby are brought to the gates of Hell, and like to be ſwallowed up in deſpaire; when they ſhall (I ſay) confeſſe to the glory of God, and the ſhaming of themſelves, the wickedneſſe of their hearts and hands, wee are not to utter it to others to their diſgrace, but by all meanes we can to cover it in ſecret and ſilence. For as wee are to acknowledge our faults one to another, and to pray one for another: ſo wee are in love to conceale the falles one of another, and not to open them in choller and mallice to their reproach.

Alexand. Hal. part 4. Queſt. 28. memb. 2. art. 2. Silveſt. in Confeſſ. 3. nume. 2.

Iam. 5, 16.

Lastly, this reproveth our remisnesse and retchlenesse in dealing with recusant Papists, the members of the Pope and Popish Church, who because we would not offend them, wee speake of them honourablie, and give them the Name of Catholikes, and honour them with the Title of the Church: whereas wee should give them their right, and call them by their proper Names of Idolaters, and enemies of the grace of God, and disturbers of the State. We have many among us that are ready to joyne with them, and to give them the right hand of fellowship, who can bee content to mingle together God and *Baall*, Christ and *Beliall*, light and darkenesse, the Temple of God, and an Idoll. But as wee beleeve the High-priest of *Rome*, to be the very Anti-christ described in the Scripture, so we also hold that the Church of *Rome* is a false and Bastard-Church, and no true Church of Christ Iesus, who not onely have shaken, but razed downe the very foundations of Religions maintaining the worshipping of Images, and the merrits of workes, by making a mocke of Christs merrits and satisfaction, by devising other Mediators, and by presuming to offer him up an unbloody Sacrifice to God the Father. Let us not therefore halt betweene two opinions, nor goe about to reconcile those things which can never hold or hang together. The false Apostles would joyne the Law and the Gospel together, the workes of the Law, and the grace of Faith in the matter of Iustification; which can never be, the one destroying and pulling downe the other: becanse if it be of grace, it is no more of workes, or else were grace no more grace: but if it bee of workes, it is no more grace, or else were worke no more worke. So we have those that dreame of an union betweene Christ and Antichrist, but if the Lord be God, follow him; if *Baall* be he, then goe after him. No man can serve both these Maisters so contrary one from the other, so that whosoever cleaveth to the one, forsaketh the other.

1 Kin 18 21.

Rom. 11. 6.

Verse 16. [*Not now as a Servant, but above a Servant, even as a brother, &c.*] Heere is a singular commendation of *Onesimus*, expressed by many steps and degrees; the one ascending and climbing above the other. He was not onely as a Servant, but above a Servant; not onely as a Brother, but a beloved Brother: not onely deare to *Paul*, but much more to *Philemon* himselfe. This is so much the more worthy praise and commendation; nay, of wonder and admiration, as the disposition of Servants in those times was lewd and licentious, who albeit they had good and godly Maisters, yet they were light-fingered and light-footed, and upon every occasion they were apt to run away from them, as appeareth in *Hagar* that lived in the house of *Abraham*, when *Sarah* began to deale roughly with her, immediatly shee fled from her. Seeing therefore it was so rare a thing among those kinde of men, to finde any well minded and disposed, the Apostle maketh the more account of him, and would have his Maister to make account of him. As if he should reason thus:

Gen. 16. 6.

Him who in Christ Iesus is become thy Brother, thou oughtest carefully to tender and dearely to love:
But Onesimus is now by his unfained conversion become thy Brother;
Therefore receive him.

Doctrine 4. The more Grace appeareth in any the more should

Heere we see the Apostle reasoneth for *Onesimus*, to have him received and respected above an ordinary Servant, because hee was truely converted, and had in him a good measure of Grace, and was become a true and sound Christian. We learne from hence, that the more Grace appeareth in any, the more should they bee tendred and regarded of us, whether they be Ser-

vants

vants, Children, Neighbours, Paſtors, People, Wife, Kinsfolke, or Acquaintance. In whomſoever the greateſt ſtore of heavenly things is to be found, ſuch are moſt of all to be loved and regarded; tendered, and reſpected. The Prophet *David* teacheth, when the Lord, who had annointed him to bee King over his people, ſhould bring him unto the Kingdome, and make him Ruler and Governour over a great and mighty people, what they were that he would moſt of all regard, and upon whom he would caſt his eyes; *Mine eyes ſhall be upon the faithfull of the Land, that they may dwell with me, he that walketh in a perfect way, he ſhall ſerve me, &c. Salomon* hath many heavenly ſentences, and Divine Proverbs to this purpoſe: as Chap.14.35. *The pleaſure of a King is in a wiſe ſervant: but his wrath ſhall be toward him that is lewd.* So in the 16. Chapt. *The righteous lippes are the delight of Kings, and the King loveth him that ſpeaketh right thinges.* Likewiſe, in the Chapter following, *A diſcreete Servant ſhall have rule over a lewd Sonne, and he ſhall devide the heritage among the Brethren.* The practiſe of this duty we ſee in *Abraham*, he had a faithfull Servant, whom he made the Steward and Governour of his houſe, and made more reckoning of him, than he did of all that were bought with his mony, or of the reſt that did attend about him; and therefore purpoſed to have made him his heire. When he purpoſed to provide a Wife for his Son *Iſaac*, he called him, and imployed him to goe to his Country and to his Kindred to bring a wife for him. The like we ſee in *Iacob*, *Who loved Ioſeph above all his Brethren, becauſe he ſaw moſt grace in him.* This was in *Elkanah* toward his wife *Hannah*, he comforted her in her affliction, and ſaid; *Why weepeſt thou? And why eateſt thou not? And why is thy heart troubled? Am not I better to thee than ten Sonnes?* This appeareth in *Ionathan* toward *David*, *He loved him as his owne ſoule*, and made a covenant of peace, and a league of friendſhip with him, not in any worldly reſpect, not for any earthly commodity, not to enioy any temporall benefit (for he ſeemed thereby to loſe a Kingdome) but becauſe he ſaw the Lord to be with him. So the Apoſtle writing to the elect Lady and her Children, teſtifieth; *That he loved them in the truth, and reioyced greatly that he found them walking in the truth.* Heereby we ſee, laying all theſe teſtimonies together, the truth of this doctrine, that it is our duty to regard them moſt that have greateſt grace ſhining in them.

they be tendered and regarded of us.

Pſa. 101.6,7.

Prov.14,35, & 17,2.& 16,13.

The reaſons hereof are plaine to informe us. For firſt, where Grace is, it bringeth bleſſedneſſe to that ſociety, kingdome, congregation, family, and perſon; as appeareth by the confeſſion of *Ioſephs* Maſter, *Gen.*39.2.3. whom he ſerved. Now who are more to be regarded, or better to be thought of, than ſuch as are bleſſed, and cauſe bleſſedneſſe to others? The wicked man is accurſed of God, *and draweth the curſſe of God upon the places where he dwelleth, and upon the perſons with whom he dwelleth.* But ſuch as have found grace with God, and have grace laid up as a precious Treaſure in their hearts, do bring the bleſſings of God to others, and ſerve to convay them to them, as we ſee by infinite examples in the Scripture.

Gen.15,2.and 24.2.

Gen.37,2,4.

1 Sam.1.8.

1 Sam.20, 17. and 18,1,2.

Reaſon 1.

Ioſh.7.1,2.

Secondly, we ſee that God is moſt gracious to ſuch as have moſt Grace in their hearts, he tendereth them as the apple of his eye, and loveth them as his owne Sons. Indeed he loveth all the works of his hands as they are his Creatures: he maketh his Sunne to ſhine, his raine to fall, his fruitfull ſeaſons to refreſh them: he hath not left himſelfe without witneſſe among the Infidels, that he might make them without excuſe. Hee giveth to Beaſtes, and to beaſtly men their foode, their Corners and Garners are full, and abounding with divers ſortes, and their Sheepe bring forth thouſandes, and ten thouſands in their Streetes: but GOD is ſpecially knowne in *Iudah*, his Name is great in *Iſraell*: he ſheweth his Word and his Statutes among them; hee hath not dealt ſo with every Nation, neyther have they knowne his indgements. As this is the dealing of God toward thoſe that are his, whom

Reaſon 2.

Pſal.144,13. & 147,19.& 76,1.

he maketh partakers of the secrets of his Kingdome: so it is our duty to follow his example, and so shew our selves like unto him in our brotherly kindnesse to [illegible] Children and our beloved Brethren.

Reason 3. Thirdly, the more grace appeareth in any, the neerer he doth resemble God, the more evidently doth the Image of God shew it selfe in him. The Image of God, standeth and consisteth, especially in holinesse and true righteousnesse. The ungodly are stamped and marked with prophanesse and wickednesse, which is the Devils badge and impression. The more they grow in evill, and bring forth the fruites of impietie and unrighteousnesse, the neerer they come to Satan, and are like unto him. On the other side, such as beare the Image of their heavenly Father, must be exceedingly respected and regarded, as the Apostle teacheth; *Every one that loveth him which begate, loveth him also which is begotten of him.* He that loveth the Father, will for the Fathers sake, love the Child. And hee that loveth God, will (for his sake) love the Child of God. Seeing therefore it is blessednesse to every society and Congregation, to have men therein endued with grace, seeing God delighteth to rest among them that seeke after grace; and lastly, the more grace is found in any, the neerer he draweth to God: in all these respects wee conclude this as a certaine truth, that it is our duty to respect them above all others, that have the greatest measure of grace abiding in them.

Eph. 4.24.

Iohn 8.44, & 1 Iohn 3.8.

1 Iohn 5.1

Vse 1. Let us gather the uses that arise from this Doctrine. First of all, this ought to stirre us all up to labour to grow in grace and in the gifts of the Spirit, that thereby we may procure & deserve the love of men. They that grow in grace, are truly to be reputed and accounted gracious. It is noted in Christ, *That he encreased in wisedome and stature, and in favour with God and men.* When a man groweth in strength of body, it is a signe his meate nourisheth him, and doth him good. So when wee profit in knowledge and understanding, in holinesse and sanctification of life, it sheweth that we are good hearers of the word. *Salomon* saith in the *Proverbs*, *A wise man shall heare and increase in learning, and a man of understanding shall attaine unto wise counsels.* We must therefore proceed in good things, that we may be well pleasing, that wee may be enriched in his graces, and established more firmely in the wayes of godlinesse. For there cannot be a better means to keep us from a fearefull Apostacy, and to preserve us from a dangerous back-sliding, than to go forward in that journey into which we are entred, and to make strait steps to the place of our rest. So long as we walke to the end of the race set before us, there is no feare of fainting or falling backward. But when once we begin to stand still, and do not goe forward, our case is to be pitied, we have given roome to Satan, and taken the foile, who will not rest there, but take farther hold of us. Whosoever standeth still, and remaineth at one stay in matters of Religion, will shortly turne backward. The heavenly bodies are ever in motion, it is the earth that standeth still at one stay: so such as are heavenly minded, are alwaies going and growing toward heaven; whereas such as thinke upon nothing but the earth, are so cloyed and clogged with that grosse matter, that they cannot move a foot forward to lay hold of happinesse. Hence it is that the Apostle exhorteth the *Corinthians*, *Seeing we have these promises (dearely beloved) let us cleanse our selves from all filthinesse of Flesh, and spirit, and finish our sanctification in the feare of God.* Likewise writing to the *Thessalonians*, *He stirreth them up, & exhorteth them in the Lord Iesus, that they increase more and more, as they had received of thē, how they ought to walke and to please God.* Thus also speaketh the Apostle *Peter*, *Ye therefore (beloved) seeing ye know these things before, beware least ye be also plucked away with the error of the wicked, and fall from your owne stedfastnesse: but grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ.*

Luke 2.52.

Prou. 1.5.

2 Cor. 7.1.

1 Thess. 4.1.

2 Pet. 3.17, 18.

This serveth to reprove those that either stand still or go backeward, and

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are not proficients in the Schoole of Chriſt, who heare much, and learne little; who know ſomewhat, and practiſe nothing at all; who thinke they have gotten enough, and that now they may be idle and ſlothfull. It was not ſo with the Apoſtle, who as a better Scholler than theſe Drones; he laboured evermore to be better & better, as himſelfe teſtifieth; *I forget that which is behinde, and indevour my ſelfe to that which is before, and follow hard toward the marke, to the price of the high calling of God in Chriſt Ieſus.* He was not like unto a fooliſh Runner, who running in a Race for a great price, will every foote be looking backe how much ground he hath runne and rid, but his eyes were fully fixed upon the marke, conſidering how farre he had yet to paſſe, and waighing how much he was diſtant from perfection. It had beene better, that we had never made profeſſion of Chriſt, or beene called by his Name, than to ſtand at a ſtay, or to ſtart aſide, whereby it may be probably ſuſpected, if not rightly gathered, that wee never had any ſoundneſſe in us. Let us therefore labour to abound more and more in wiſedome, and in all godlineſſe. Whoſoever glorieth that he hath ſo much Grace as he deſired, did never truely deſire any grace. Whoſoever ſitteth ſtill and never intendeth to goe forward, ſhall never come at his journeies end. And whoſoever thinketh himſelfe to bee good enough, and purpoſeth never to be better, will preſently grow to bee worſe, and never ceaſe untill that hee be ſtarke naught, who indeed was never good.

Phil. 3,7,14.

Rom. 15,14.

On the other ſide, ſuch as have a care to proceed, and are at the mending hand, though they doe it ſlowly and ſlackely, though they have many defects and defaults, though they feele in themſelves many infirmityes and imperfections, yet it is a notable comfort and teſtimony unto their hearts, that GOD will give them grace to continue unto the end, and to perſever in the Faith unto the death. For ſuch doe get ground of their enemies, doe weaken the force of ſinne, doe ſtrengthen the guifts of the Spirit, and doe profit dayly in the exerciſes of Religion which they frequent. Secondly, this reproveth ſuch as regard moſt of all, and beſtow the greateſt fruits of their love and compaſſion, upon the moſt ungodly and ungracious, which are moſt unworthy to be reſpected. For the more men grow in wickedneſſe and prophaneſſe, the leſſe they ought to be loved and liked of us. It is true godlineſſe that ſhould ioyne us in mutuall friendſhip one with another, and unite our affections one toward another. The more godlineſſe appeareth to bee in them, the neerer ought our conjunction to be with them. And as they grow in good things, ſo ought our love to encreaſe toward them. This the Prophet *David* teacheth, Pſalme 15.4, *Lord, who ſhall dwell in thy Tabernacle, who ſhall reſt in thy holy mountaine? He in whoſe eyes a vile perſon is contemned, but he honoureth them that feare the Lord.* And in the Pſalme following, *Thou art my Lord, my well doing extendeth not to thee, but to the Saints that are in the earth, and to the excellent: All my delight is in them.* But how many are there among us, that have no ſociety or familiarity with the faithfull, and ſuch as feare the name of the Lord? That thinke themſelves in a Priſon or in Hell, ſo long as they are among them? That can be merry and pleaſant among prophane Companions, but hang downe their heads when they are with the godly, and never reſt till they be gone from them. If a Man or a Woman ſhould alwaies delight to be in the company of Beares and Wolves, and to converſe among Dogs and Swine, that when you ſeeke for them, you ſhould never finde them but among the Beaſts of the field, as if they had abandoned the company of reaſonable Creatures, wee would thinke them ſtrange bodies, we would wonder at their humors, and be ready to ſay they were of a wild and wolviſh Nature, and (as it were) transformed into the qualityes of Beaſtes, like unto *Nebuchadnezzar*, who had his underſtanding taken from him, and his dwelling appointed among the oxen that eate graſſe, *Dan.* 4. 33. So it is with

Pſal. 15,4. & 16,3.

those that frequent no company but of wicked persons, and use no society with any, but of such as are as blinde as Beetels, and as senseleſſe as ſtones, and as brutiſh as beaſts in matters of Religion? may we not truely conclude of them, that they are beaſtly minded, and like to them with whom they ſort, and to whom they reſort? The Prophet ſaith, I am a Companion of all that feare thee: but theſe may ſay; I am a Companion of them that forſake thee. 2 Sam.6,16. He ſaith; Doe not I hate them that hate thee? But theſe may ſay, Doe not I love them that hate thee, and hate them that love thee? They hate the godly in their hearts, and the more grace appeareth in them, the more they deſpiſe them; as *Michall* did *David*, when ſhee ſaw his zeale in bringing home the Arke of the Lord into his owne Citty. They eſteeme more of their dogs and Swine, than they doe of the deare Servants of God, bought with the precious blood of Chriſt, and therefore they ſay! Oh, theſe are the little flocke, theſe are Saints, theſe are holy folkes, wee are not for their company. But if we belong to God and his Kingdome, we muſt of neceſſity be of the Communion of Saints. And if indeede thou thinke them holy, thou oughteſt to conclude; therefore we are, and muſt be, and will be of their company. For either we are holy or unholy; either godly, or prophane; either righteous, or unrighteous. If we be not true Chriſtians, we are no better than Devils incarnate: and therefore ſhall have our portion and reward among the Devils. So then, either they utter thoſe word with a ſcoffing ſpirit, and then wee leave them to his judgement that will take vengeance of all ſuch taunts that he accounteth caſt out againſt himſelfe: or elſe they make a fearefull concluſion againſt their owne Soules, diſclaming themſelves to be members of the Church, renouncing the ſweete ſociety and communion of the Saints, refuſing the forgivenеſſe of ſins, and accounting themſelves unworthy of eternall life: or elſe they ſpeake ignorantly as poore ſilly blind Soules, who are to be pitied and prayed for, and this is all the hurt we wiſh unto them for all the mallice they beare againſt us, beeing bold to crave more good for them, than they doe for themſelves, ſaying, *Father forgive them, for they know not what they doe: Lord lay not this ſinne to their charge.* Thus we deſire God to give them eyes that are blind, and to open their hearts that have ſhut them againſt the truth, and the profeſſors thereof. Luke 23,34. Acts 7,60.

Secondly, ſeeing it is our duty to reſpect every one of the faithfull, according to the grace of God meaſured out unto him, it is required of all men to looke alwayes to the beſt things in the choyſe of the companions of their life. We learne not to enter raſhly into any neere ſociety with ſuch as have not the graces of Gods holy ſpirit to commend them. When any of us are to ſeeke friendes, to match our ſelves with a Wife, to entertaine Servants, to make choyſe of teachers, our care muſt be to enquire after ſuch as have true piety in their hearts, and may yeeld unto us ſound comfort. And whenſoever we have made that happy and heavenly choyce, we muſt labour to cheriſh, to encreaſe, and to ſtrengthen them in all their wayes, and for our parts, muſt delight and reioyce in them above all other. One good Friend, one godly Wife, one religious Servant, is worth ten thouſand others, what priviledges of the fleſh ſoever they bring with them. Hence it is that the Apoſtle ſaith; *The Wife is bound by the law, as long as her husband liveth: but if her Husband be dead, ſhe is at liberty to marry with whom ſhe will, onely in the Lord.* 1 Cor.7,39. Wee ſee how *David* among all the Sonnes of *Saule*, made choiſe onely of *Ionathan*, to joyne with him in a ſtrong league of ſure friendſhip, becauſe hee knew him to have an upright and faithfull heart toward God: Theſe two did take ſweet counſell together, and had their ſoules knit in a faſt and firme knot of mutuall love. Likewiſe, concerning the ſervants of his houſe that he would receive and retaine, he ſaith; *Mine eyes ſhall be upon the faithfull of the Land, that they may dwell with me, he that walketh in a perfect way, he ſhall ſerve me:* Pſal.101,6,7

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there ſhall no deceitfull perſon dwell within mine houſe, he that telleth lies ſhall not remaine in my ſight, &c.

The Apoſtle *Paul*, called to be an Apoſtle, and teacher of the Gentiles, having converted many to the faith, did take greateſt delight, and reaped ſoundeſt conſolation in them, he accounted them his Crowne, he eſteemed them his Sonnes, he called them his glory, he reioyced in them as his hope. This appeareth in the example of *Oneſimus*, whom he had begotten in his bonds, the greater fruits of Faith he found in him, the greater account and reckoning did he make of him. The like wee might ſay of others, even of whole Churches gained to the Goſpell; The more they encreaſed in godlineſſe, the more his bowels were enlarged in care & compaſſion toward them. This affection ought to be in all true Paſtors toward their people, they muſt love ſuch above the reſt, as exceede and excell the reſt in the knowledge and practiſe of true godlineſſe. This affection ſhould be in the Father towards his Children, he ſhould love them moſt, he ſhould ſhew them the beſt countenance, and make greateſt account of them, that have moſt Religion in their hearts, moſt grace in their ſoules, moſt ſoundneſſe in their lives. Let them be uſed beſt that are beſt, and finde moſt favour, that ſhew the greateſt faith. The Scripture teacheth us that *Iſaac* had two ſonnes; *Eſau* was the firſt borne, yet *Iacob* had the bleſſing. Godlineſſe maketh the younger to be the elder, the ſecond to be the firſt, the loweſt to be the higheſt, the leaſt to be the greateſt; but ungodlineſſe cauſeth the firſt borne to be laſt, maketh the elder to be younger, and caſteth downe the higheſt into the lower roome. So we ſee, that among the ſonnes of *Iacob*, *Ioſeph* had the double portion, albeit he were the youngeſt of them all ſaving one, becauſe the reſt of his Children had ſtained themſelves with ſome groſſe ſinne, which did put them out of their proper place, and diſinherit them of the bleſſing. 1 Chro. 5, 1. Gen. 49, 3, 4.

This point heere to be learned and practiſed, reproveth two ſorts of men, as well ſuch as make choyſe of ſuch as be wicked, as thoſe that hate them which are good and godly. Wee muſt not delight our ſelves in thoſe that be carnall and corrupt, albeit they be never ſo neere unto us. *Ahab* did repoſe and reioyce himſelfe in *Iezabell* againſt *Naboth*; *Saule* in *Doeg*, againſt *David*, when he ſaw that God was with him, and his ſpirit departed from himſelfe. *Rehoboam* made choyſe of youthfull, vaine, and vicious Companions, and refuſed the Counſell of the prudent, and the adviſe of the Elders, and the friends of his Father. *Ieroboam* made choyſe of the ignorant multitude, of the ſcum of the people, and of the Raſcall ſort, to be the teachers of *Iſraell*, and their guides and Governors in the matters of Gods worſhip. It is a common evill to delight in evill company, in prophane perſons, in Idoll-ſhepheards, in carnall friends. The delight that men take in theſe is vaine, and of no value; nay it bringeth in the end Gall and Wormewood, and biteth like a Serpent. If thou delight in thy Wife, Children, Servants, Friends, and Familiars in the fleſh, in a worldly and wicked manner, and never conſidereſt from whence thou haſt them, nor receiveſt them as the giftes and bleſſings of God, that thereby thou mayeſt have ſound joy, and true happineſſe heaped upon thee, it is extreame folly and madneſſe. What was the end of *Ahabs* joy in his wife, in his ſonnes, in his poſterity? They were at the laſt, though multiplyed exceedingly, cut off from man to beaſt, and none of them left to water a wall. How many are there, that being free and at liberty to make choyſe of Friends, of Wife, of Servants, of Companions, doe never ſet the Lord before their eyes, who having little grace in their owne hearts, make an election of ſuch as are moſt ungracious and graceleſſe. They deſire not to be Companions of ſuch as love the Lord and his Law, but reſpect riches, or beauty, or honour, or ſuch outward Ornaments, as periſh with the uſe, and cannot cleanſe the ſoule. Wherefore, let all ſuperiors know and underſtand, that it is 1 King. 21, 7. 1 Sam. 22, 9. 2 King. 12, 8, 31.

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a duty and instruction belonging unto them, to delight themselves, and set their hearts upon such as are religious and vertuous, and to shew their anger and displeasure against those that are faithlesse, and feare not to offend the Lord with their wicked lives and ungodly behaviour. For this shall bee our praise and commendation in the choise of our friends, and in the government of our houses, to follow the example of God our Creator, who is the most prudent and perfect Governour. His favour doeth embrace, and his goodnesse compasse on every side, such as faithfully serve him, and sincerely worship him; but his wrath and angry countenance is fierce against those that walke rebellionsly in the contempt of his Lawes, and live licentiously in the profession of his service. Thus ought it to be in his people that governe in his feare, such as they see feare God they must honor, they must commend, they must encourage, they must countenance; but such as are stubborne against themselves, and stiffe-necked against God, they must reprove and reject, they must discommend and discountenance by all meanes they can. For, all such as suffer disorders and misbehaviour in their charges, without checke and controulement, shall finde the faultes of their Inferiours turne to their owne reproach and reproofe. The Wiseman teacheth, that *sinne is a shame to a whole people, and to a great company*; much more then shall it turne to be infamous and ignominious to a house, and to the Master of the house, as we see in *Eli* and his sonnes.

Prov. 14,34.

Secondly, it reprooveth such as hate and abhorre those that shew the seeds of Faith, and the sparkes of grace, and the fruits of the Spirit to be in them. It is an evill (as we heard before) not to preferre and make choyse of such as are good; but it is a great deale worse to loath and dislike such as are godly, when they have made choyse of them, and brought them home into their owne doores. They that have obtained this mercy to finde grace with God, doe bring the blessings of God with them into the house, they come not empty and alone, but full fraught and furnished with great Treasures, if that we had spirituall eyes or hearts to discerne it. *A Religious and a vertuous Wife is a great Iewell, her price is farre above the Pearles, for she will doe her Husband good and not evill all the dayes of her life*: and yet many repine and murmure that their wives have so much knowledge, and that they are too zealous in the truth. They never thinke they bring them too much riches and substance, but if they labour to be rich in God (which is the true Treasure) they thinke a little to be too too much. They never complaine that they are in favour with great men, from whom they may reape a commodity; but if they seeke to be in favour with God, from whom every good giving, and every perfect gift proceedeth, they make a scoffe & a mocke at it, They ought to encourage them, and stirre them up to good things, and not hinder them in their course. They ought themselves to teach and instruct them, & not discourage them from learning of others. Thus it is many times with many Fathers, that pretend a love to their children, but it is in the flesh, not in the Spirit; in the world, not in the Lord; in earthly things, not in heavenly. If their Children have embraced the Gospell in sincerity, and seeke after the meanes of their salvation with diligence, they thinke they are too forward, and feare they will proue too præcise, and so make more account of others, that are farther from them and more loose in life, and prophane in conuersation.

Prov. 31,10, 11.

This fault was in good *Isaac*, who preferred his son *Esau* hated of God, before *Iacob* that was loved of him. So doe the Fathers of our times, delight themselves most in their Children that are most lewd, and shew least favour to such as most deserve it. And thus it fareth with many Pastors and Teachers of the people, who ought to goe before them in soundnesse of Doctrine, and uprightnesse of life, and by all meanes to bring forward such as are comming on, to spurre and stirre up such as are sluggish, to comfort such as are carefull and

and zealous, and to diſcountenance ſuch as are open or ſecret enemies: But how many are there that would be called and accounted faithfull ſhepherds and true Teachers ſent of God, who are affraid their hearers ſhould bee too forward: like envious Maiſters, that are loath to have good Schollers, and repine at it to have any profit too much under them. Thus they puzzle them in ignorance that are blinde, they ſtrengthen the hands of iniquity, they encourage evill doers, and diſcourage thoſe that would faine walke in the wayes of godlineſſe. It was the earneſt deſire of *Moſes*, *That all the Lords people were Prophets, and that the Lord would put his ſpirit upon them.* If wee have this ſpirit, let us never reproach thoſe with learning too faſt, that are under our charge, who ought to be our comfort in this life, and ſhall be our crowne in the life to come. Num, 11.29.

Laſtly, ſeeing it belongeth as a ſpeciall duty unto us, to ſhew our greateſt affection to ſuch as have in their hearts moſt religion, it ſerveth as a comfort and encouragement to all callings, even the loweſt that are amongſt men, to labour after good things, and to ſeeke to ſerve and feare the Lord, ſeeing ſuch as are the meaneſt, and of baſeſt reckning with many, are reſpected and recompenced of him. This is a notable encouragement, to conſider that God taketh care of us, and requireth of men to do us good. The leaſt member of the body is honoured, and not deſpiſed; cherriſhed, and not contemned; tendred and not abhorred of us. So it ought to bee in the members of Chriſts body, which are all deare unto him (which hee bought with an equall price) and therefore ought to be deare unto us, if wee beleeve our ſelves to have our part and portion in his body. Notwithſtanding, if thorough the pride, contempt, diſdaine, and unthankfulneſſe of men, wee finde our ſelves little regarded, made as a foot-ſtoole for men to tread and trample upon, and as a ball to ſpurne at with all reproach, and ſo ſcorned for our well-dooing: let us not bee diſmayed with this dealing, but conſider that the poore ſervants of God have taſted of the like meaſure that have gone before us, ſo that wee are not the firſt that have beene thus uſed, and we are not like to bee the laſt that are in this ſort to be abuſed. *Vſe* 3.

Mark a little how it fell out with *Ioſeph*, one that performed the beſt ſervice, and yet one that received the worſt recompence. When he was brought downe to Egypt, and bought and ſold as a ſlave, or as an Oxe in the Market from one to another; at length he came unto the hands and houſe of *Potiphar*, whom he ſerved faithfully, ſo that the Lord was with him, and made all that he did to proſper in his hand; his maſter put all that he had in his hande, and made him Ruler of his houſe; nevertheleſſe, not long after, thorough the falſe ſuggeſtion of his Miſtris, and the haſty and over-raſh credulity of his Maiſter, his good ſervice was forgotten, he is caſt in priſon, and lyeth bound in fetters. The like wee may ſay of *Iacob*, who ſerved for his wives in the houſe of *Laban*. Who could doe better ſervice, or who could ſhew himſelfe a more painefull or profitable ſervant, than he had done? Hee ſpeaketh it before *Labans* face, and doth not whiſper it behinde his backe, hee avoucheth it before him, that hee might take exception to it, if he had ought to object againſt it: *Whatſoever was torne of Beaſts, I brought it not to thee, but made it good my ſelfe: of mine hand didſt thou require it, were it ſtolne by day, or ſtollen by night: I was in the day conſumed with heate, and with froſt in the Night; and my ſleepe departed from mine eyes.* This duty & diligence did he performe, and yet what was the wages of the worke, and the recompence of his labors? It followeth in the next words, *I have beene twenty yeares in thine houſe, and ſerued thee foureteene yeares for thy two daughters, and ſix yeares for thy Sheepe, and thou haſt changed my wages ten times.* Thus we ſee, how good and gracious ſervants have beene ſerved in former times before us, and what hard meaſure hath beene rendred and repayed unto them. Gen, 39, 1, 2, 4, 5, 20. Gen. 31, 39, 40. Verſe 41.

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The example of this Nation is fit to be thought upon, and worthy to be considered in this case, when they sojourned and served in the land of *Egypt*, according as the Lord fore-shewed unto *Abraham*, *Know for a surety, that thy seede shall be a stranger in a Land that is not theirs foure hundred yeares, and shall serve them, and they shall intreate them evilly.* They never plotted any rebellion, or attempted act of hostility against them, but served their taske masters that oppressed them, and laboured in making brieke, and gathering straw, and finishing their taske, yet they were blamed and beaten, and laden with many sorrowes. Let us therefore by all these examples be encouraged, and know that nothing can happen unto us, which hath not fallen out to others that have lived before us, who have done as good and faithfull service to their superiors, as we have done or can doe, and yet have beene evilly entreated, and wrongfully pursued, and cruelly handled, and unjustly rewarded. Let us not suffer for evill doing, and as evill doers; but let us suffer as Christians, that so God may be glorified, and we not ashamed of our afflictions. For this is thanke-worthy, if a man for Conscience toward God endure greefe, suffering wrongfully, it is acceptable before him, and is respected of him, albeit among men it goe away unrewarded. We heard before of the good service of *Iacob*, of *Ioseph*, of the *Iewes*; of *Iacob* toward *Laban*, of *Ioseph* toward *Potiphar*, of the Iewes toward the Egyptians, and how evilly they were rewarded and recompenced of their cruell and covetous Masters. But they knew they served a better Master in Heaven, who would not suffer them to want the fruite of their labors, nor to lose the worke of their handes. Hence is it, that he encreased *Iacob* in substance, he brought *Ioseph* out of prison, hee gave the *Israelites* favour in the eyes of the Egyptians, that gave them Iewels of Silver and of Gold, and sent them not empty away. Thus will God deale with us, if we suffer with patience, and will honor them that are carefull to honor him, but they that despise him, shall be lightly esteemed.

Gen. 15, 13.

1 Pet. 4, 15, 16. &c, 19. 20.

[*Above a Servant, even as a Brother beloved*] We heard before how the Apostle commended *Onesimus* to his Master, that he was to be received of him not so much as a servant, as one that was more than a seruant; that is, not an Infidell, but a Christian. This point, is in these words declared by the speciall, or by a word of Relation, a beloved Brother, which was more than a simple servant. For if he had any unbeleevers (that were not of the houshold of Faith) either borne in his house, or bought with his money, they were his servants, but they were not beloved Brethren. But this man converted to the Faith was above the ranke and degree of such persons, hee was both a Servant and a Brother. True it is, there was great difference betweene *Philemon* and *Onesimus*, betweene the Master and Servant in things of this life; one, was Superior; the other, Inferior: one was to command, the other to obey; one was to rule, the other to be subject in the Lord; yet wee see, how the Apostle in this place is not affraide to call *Onesimus* his Masters Brother, and would not have the Master ashamed to acknowledge it in words, and to shew it in his practise. This is not spoken, as if they were naturall Brethren in the flesh, and descended of one Father, according to the common generation of the rest of the sonnes of men; but they were Brethren in Christ, partakers of the common Faith, equall in the participation of heavenly graces, alike in the favour of God, one not nearer to him than another. Hence it is, that the Apostle before, Verse 7. and afterward, verse 20. calleth *Philemon* his Brother in Christ, though he were his sonne in the Gospell, because he had begotten him unto God by the immortall seede of the word, as wee shall see in the words following, where he challengeth as his owne, and as a due debt unto him, whatsoever *Philemon* had.

Verse 19.

Doctrine 5. Although christian religion,

From hence wee learne, that wee are all of us equall before God, and Bre-

Brethren in Chriſt Ieſus our Lord. Although Chriſtian Religion doeth not take away the difference of perſons, and conditions before men, but alloweth ſome to bee high, and ſome low; ſome, above, and others beneath; ſome to be Maſters, and others to bee Servants: yet, it maketh us alike and equall before God, inaſmuch as it cauſeth us to be brethren in Chriſt. This truth hath plentifull confirmation out of the books of Moſes, where al the *Iewes*, of what quality and condition ſoever they were, are oftentimes called bethren. The poore are named the Brethren of the rich: the Debter is called the Brother of his Creditor: the Servant is Brother to the Maſter: the King ſet over them, muſt not left up his heart above his Brethren. This is it which *David* confeſſeth in many places of the Pſalmes, *I will declare thy Name unto my Brethren: in the middeſt of the Congregation I will praiſe thee.* And in the 122. Pſalme, hee *wiſhed proſperity, and would procure the good of Gods houſe, for his Brethrens and Companions ſake.* Where we ſee, that albeit hee were the King of *Iſraell*, and ſate in the throne of glory, and ſeat of dignity above them, yet he refuſeth not to caſt himſelfe into a common condition with other, and to give them the honour of his brethren. This is it which the Prophets teach every where, *They ſhall teach no more every man his neighbor, and every man his Brother, ſaying, Know the Lord, for they ſhall all know me from the leaſt of them unto the greateſt of them, ſaith the Lora.* This is it which Chriſt ſpeaketh to his Diſciples, *Be not ye called Rabbi, for one is your Doctor, even Chriſt, and all ye are Brethren.* The like precept the Apoſtle enjoineth and the ſame rule he deliereth to the Romans, chap. 12, 16. *Be of like affection one toward anothor, be not high-minded, but make your ſelves equall to them of the lower ſort: be not wiſe in your ſelves.* And to the *Phillippians*, Chap. 2, 3. *Let nothing be done through contention or vaine glory, but that in meekeneſſe of mind every man eſteeme other better than himſelfe.* Againe, to this purpoſe hee writeth to the Galathians, *All yee that are baptized into Chriſt, have put on Chriſt; there is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor female, for ye are all one in Chriſt Ieſus.* All theſe Teſtimonies of the Old and New Teſtament, do fully and evidently teach us, that howſoever the Goſpell permitteth and perſcribeth the differences and degrees of perſons, that ſome be Lords, and others beare themſelves as ſervants, yet it alloweth and maketh them to be equall in Chriſt, to be brethren and Siſters in the common faith, all members of Chriſt, all partakers of the ſame hope, all heires of the ſame kingdome, remembring that Chriſt is all and in all. Col. 3. 11.

do not take away the degrees of perſons, yet it maketh us all equall in Chriſt.

Deut. 15, 7, 2 11. 12. & 17, 20.

Pſal. 22, 22. & 122, 8, 9.

Ier, 31, 34.

Math. 23, 8.

Gal, 3, 27, 28.

And what can be more plaine than this principle? Firſt, it is the nature and property of God to accept no mans perſon. An high place, a noble byrth, a comely perſonage, are much reſpected amongſt men, and ſuch perſons are highly advanced and preferred. But it is not ſo with God: for, in his election of us to life, in his calling of us, in his juſtifying of us, in his ſanctifying and ſaving of us, he reſpecteth not whether we be high or low, rich or poore, learned or unlearned; he chooſeth, he calleth, he juſtifieth, he ſanctifieth, hee glorifieth the bond as well as the free; the low as well as the high; the Servant as well as the Maſter. This is it which the holy man *Iob* ſetteth downe: *Wilt thou ſay unto a King, thou art wicked? Or to Prince, ye are ungodly? How much leſſe to him that accepteth not the rich more than the poore, for they bee all the workes of his hands.* To this purpoſe the Apoſtle *Paul* ſpeaketh, *To every man that doth good, ſhall be glory, honour, and peace, to the Iew firſt, and alſo to the Grecian, for there is no reſpect of perſons with God.* Like wiſe, the Apoſtle *Peter* teacheth this in the Sermon that hee preached unto the Gentiles, *Of a truth I perceive, that God is no accepter of perſons, but in every Nation he that feareth him, & worketh righteouſneſſe, is accepted with him.* Seeing then, this is the Nature of God, that he regardeth not the outward appearance and countenance of men, we muſt know that he reſpecteth all as equall and a like.

Reaſon 1.

Iob. 34, 18, 19. Rom. 2, 9, 10, 11. Gal. 2, 6. Act. 10, 34, 35. Deot, 10, 17, 2 Chro. 19. 7 Prou 24, 13.

Secondly,

Reason 2.

Secondly, Christ Iesus accepteth all that beleeve in him as his Bretheren and members of his body, even flesh of his flesh, and bone of his bones. This is it which he speaketh to *Mary Magdalen*, after his resurrection, when hee had appeared unto her, and manifested himselfe unto her; *Go to my brethren, and say unto them, I ascend unto my Father, and to your Father; and to my God, and to your God.* Where he sheweth, that God is a common Father, and that all the godly are as brethren one to another. Like wise, the Apostle writeth to the Hebrewes, *He that sanctifieth, and they that are sanctified, are all of one, wherefore he is not ashamed to call them Brethren, saying; I will declare thy name unto my Brethren, in the midst of the Church I will sing praises to thee.* The Lord Iesus is infinitly above us, who being in the forme of God, thought it no robbery to bee equall with God; and wee are poore, wretched, and miserable men; yet he is ashamed of no man, except we first be ashamed of him. Hee will deny no man, he will reject no man, except wee first do deny and reject him. If then, Christ doe vouchsafe to account and accept us as his brethren, wee must needs acknowledge an equality and brotherly fellowshippe among all the faithfull that are in Christ.

John 20,17.

Heb. 2,11,12,

Phil. 2,6.

Reason 3.

Thirdly, all the godly that are truly regenerate, are adopted to the hope of the kingdome of glory, and are redeemed by the blood of Christ. It is not Gold, or Silver, or Pearles, or the treasures that are in the world, could pay a price sufficient to redeeme and ransome our soules; it is the precious blood of Christ alone, that must purchase our peace, as of a Lambe undefiled and without spot. Now, he came into the world to seeke and to save that which was lost; he came not to call the righteous, but sinners to repentance. How meane soever our places, how simple soever our persons, how base soever our conditions are of life, we have as good a title, and as great an interest in the death and passion of Christ, as they that shine in the world, that are clad in purple, and fare deliciously every day. And as these have redemption by him, so God affordeth to them the meanes of salvation, as well as the mightiest Monarkes upon the earth. The poore man hath the word of God offered to him, read unto him, and preached unto him as well as the rich: he hath the Sacraments of God provided for him, as well as for them that are of high place: he may pray unto God as freely, as comfortably, as chearefully, as the great men of the earth, and he hath a gracious promise to be heard and respected, as well as they. Though thou farest hardly and meanly at home, yet God hath prepared thee a feast, and biddeth thee to his Table richly furnished, and plentifully stored with all provision. Though thou do not jet up and downe in Silks and Velvets, and hast no gorgeous attire to put on, yet God hath provided thee a better garment, he giveth thee his owne sonne to put on, and clotheth thee with the precious robes of his righteousnesse, which shall cover all thy shame, that thy nakednesse shall never appeare in his sight. So then, seeing God accepteth no mans person, seeing Christ vouchsafeth to call us Brethren; and lastly, seeing the faithfull have redemption by his blood, it followeth necessarily, that our Christian Religion, and Faith in Christ, doe make all persons after a sort equall, as Brethren and Sisters of one and the same Father and Family, and Ioynt-heyres of one and the same Kingdome, that is immortall and never fadeth.

Pslal. 49.7.
1 Pet. 1,18.

Prov 9,2.
Math. 22,1.

Rom. 13,14.

Vse. 1.

The Vses of this Doctrine are many, putting us in minde of sundry good duties. First, seeing that in Christ, who is the elder brother of the house, we are all made Brethren and Sisters together, having one Father, which is God; one Mother, which is the Church; one inheritance, which is heaven: it is our duty, being neerely joyned by so strong bands, and in so fast and firme a society, to love one another, to seeke the goood one of another: and to cut off all occasions of discord and division that may arise among us. For, shall such as are members of one body bee divided one against another? Or shall such as

are

are the deare Children of the ſame Father, nouriſh hatred and heart-burning among themſelves? Or ſhall ſuch as are parts of the ſame family, foſter malice in their hearts, and follow contentions and emulations, to the ruine one of another? My Brethren, we ſee theſe things are, but theſe things ought not ſo to be. How ſhall God be our common Father, if wee live not together as loving Brethren? Or how ſhall he call us his children, if we behave our ſelves as ſtrangers or enemies one to another? This Brotherly love, is the roote of all good duties to be performed; where it is wanting, there is nothing but ſtrife and ſedition, and all manner of evill workes. This is the old commandement, *That we love our Neighbours as our ſelves.* This is the new commandement given unto us, *That we love one another.* Seeing therefore, there is one body, and one ſpirit; one Faith, and one Father; one Church, and one Baptiſme; let us ſupport one another by love, and endevour to keepe the unity of the ſpirit, in the bond of peace. This is it which the Apoſtle prooveth, when he hath ſhewed, *That there is neither Grecian nor Iew, neither circumciſion, nor uncircumciſion, Barbarian, Scythian, bond, free, but Chriſt is all, and in all things*; he addeth, *As the elect of God, holy and beloved, put on the bowelles of mercies, kindneſſe, humbleneſſe of mind, meeknes, long ſuffering, forbearing one another, and forgiving one another; if any man have a quarrel unto another, even as Chriſt forgave you even ſo doe ye: and above all theſe thinges, put on love, which is the bond of perfectneſſe.* When a controverſie and contention aroſe in the houſes of *Abraham* and *Lot* among their ſervantes, though there were a great difference and diſparity betweene them, yet *Abraham* ſaide, *Let there be no ſtrife I pray thee, betweene thee and me, neither betweene thy Heardmen and my Herdmen, for we are Brethren.* This is that whereof the Prophet putteth us in mind, and offereth to our conſideration, *Behold, how good and comely a thing it is, Brethren to dwell even together; there the Lord hath appointed the bleſſing of life for ever.* To this purpoſe the Apoſtle ſaith, *Be affectioned to love one another with Brotherly love, in giving honour goe one before another; not ſloathfull to doe ſervice, fervent in ſpirit, ſerving the Lord.* It cannot be denied, but many occaſions of jarres and janglings ariſe among men, and the more they are given to the world, the more they are wrapped and intangled in them, and the leſſe deſire and delight they have to be looſed from them. He that is given to contention, ſhall alwaies feede himſelfe upon it, and never want matter to keepe him in it. But would we know what is the cauſe of ſo much hatred and malice that remaineth among us? Heereupon it ariſeth, even from hence, that we forget that we are Brethren, and doe all looke for one and the ſame inheritance.

Levit. 19, 18. Iohn 13, 34.

Coloſ. 3, 11, 12, 13.

Gen. 13, 8. Exodus 2, 13. Act. 7, 26. Pſal. 133, 1, 3.

Rom. 12, 10, 11

Secondly, ſeeing the Goſpell of Chriſt teacheth us to account our ſelves as brethren, albeit it take not away the degrees of perſons, and the differences of Callings, it ſerveth as a good inſtruction to all Superiors, to uſe all mildneſſe and moderation, patience and meekeneſſe towards thoſe that are their Inferiours, and placed under them, and to teach them not to contemne and abhorre them, not to deſpiſe and diſdaine them. For howſoever there be one way a great inequality betweene them in matters of this world, and in the things of this life, in aſmuch as God ſet ſuperiors above us, in an higher place, and requireth ſubjection, reverence, and obedience of thoſe that are beneath, yet in another reſpect they are matches and equals, having a like portion in Chriſt, and a like intereſt in the meanes of ſalvation. Wee ſee in many things of this life, the Lord maketh no difference betweene high and low, betweene Prince and people. True it is, their foode is daintier, but are their bodyes ſtronger? Their attyre is coſtlyer, and their apparrell finer, but are they kept the warmer? They may have greater helpe of the Phyſitians, but can they deliver them from death? They may have a more coſtly Coffin, a more ſumptuous Tombe, and a greater traine following them to the grave,

Uſe 2.

but can theſe things helpe the ſoule? No, no, the Prophet is plaine, and experience ſhould make us able to ſee it, and wiſe to confeſſe it; they have great names, and high Titles of honour given unto them, *I have ſayd, ye are Gods, and ye are all Children of the moſt High; But ye ſhall die like man, and ye Princes ſhall fall like others.* If then, there be ſo little difference in the life, and leſſe difference of the death of rich and poore, of Maſter and Servant, of Magiſtrate and Subject, we ſhall find a greater equality and parity betweene them in holy and heavenly things. We allow them to be as the elder brethren, but they muſt know and conſider that other are as the younger brethren of the houſe, and have the ſame priviledges given unto them. For if the Lord Ieſus be not aſhamed to call us all brethren, ſhall they be aſhamed to confeſſe one another to be equall in the matters of our redemption and ſalvation? Shall the rich man diſdaine the poore, or the Prince his people, or the Maſter the ſervant, or the Free-man him that is bound, ſeeing the Lord of life, that is equall with the Father in might and Majeſty, vouchſafeth to repute us all in the place of Brethren? Hence it is, that he ſaith in the Goſpell (ſpeaking of lodging the ſtranger in our houſes, of cloathing the naked with our Garments, of feeding the hungry with our meates, of viſiting the priſoners with reliefe, of refreſhing the ſicke with our comfort.) *Verily I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.* Who are more diſgraced and contemned in the world, than ſuch as are Strangers, or Priſoners, or naked and in neceſſity? Yet theſe poore contemptible ones are deare in his ſight, tender as the Apple of his eye, and acknowledged of him to be his Brethren. Wee are not worthy therefore to be eſteemed of Chriſt, if we regard not ſuch as are in greateſt price, and cheefeſt account with him.

Pſal. 82, 6. Iam. 1, 9, 10.

Math. 25, 40.

So then, we muſt take heede, that wee never deſpiſe, and deride, and diſdaine thoſe that are called the Brethren of Chriſt, nor refuſe to imbrace them as our owne Brethren. This is that uſe which the Apoſtle urgeth, in ſetting downe the duties of Maiſters, *Ye Maſters doe the ſame things unto them, putting away threatning, and know, that even your Maſter alſo is in heaven, neither is there reſpect of perſons with him.* Where wee ſee, how he moveth all Maſters to caſt off all pride and high conceite of themſelves, and to Love their faithfull ſervants, as their faithfull Brethren. It is not farre from this purpoſe, which *Iob* ſpeaketh touching his practiſe and behaviour toward his Servants, *If I did contemne the iudgement of my ſervant and of my Mayde, when they did contend with me, What then ſhall I doe when God ſtandeth up? And when he ſhall viſit me, What ſhall I anſwere? He that hath made me in the womb, hath he not made him? Hath not he alone faſhioned us in the womb?* Where, the holy man commendeth mildneſſe in all Governors, and reprooveth the exerciſe of cruelty towards their ſervants. He gave them free liberty to declare and debate the matter with him, to alledge what reaſonable excuſe ſoever they had, conſidering with himſelfe, that we have one common Creator and maker, and are partakers of the ſame Nature, and concluding thereuppon, that albeit ſuch as are bound to ſerve us, bee of low degree, and deſpiſed in the world, yet they nevertheleſſe are our brethren. So then, ſuch as are advanced unto high places, and ſet in authority over others, are not to trample them under their feete, to deſpiſe and ſet them at nought, to account them as vile perſons in their eyes, but to uſe them with mildneſſe, and to behave themſelves in all lowlineſſe, and to rule their houſes with all gentleneſſe. We muſt remember that wee have a Maſter in heaven, ſo that albeit he hath exalted us on high, yet God ſtandeth above all, and is the Maſter both of the Maſter, and of the ſervant. Oh that this were well waighed, and wiſely conſidered, and thoroughly learned of all Superiors, that ſit at the ſterne and guide the ſhip. The higher and greater our places are, the lower and leſſer ought our hearts

Ephe. 6, 9.

Iob 31, 13, 14 15.

to

to be. If we be made Magistrates and Masters, and Rulers, to governe others, let us confesse they be Brethren with us. This yeeldeth a profitable meditation to all Christian Governors, when we behold any of our Inferiors (though they were our bondmen) in any trouble or distresse, to thinke earnestly upon these thinges. If God have made mee never so high, when I see the people pinched with dearth and famine, that they are ready to perish and famish in the streets for want of Bread. I must know they are not Dogges, (though many make no better nor farther reckoning of them) alas, alas, they are my Brethren.

When the Pestilence walketh in the darkenesse, and the plague destroyeth at noone day, that God striketh downe with his fearefull hand; that thousands fall at our side, and ten thousands at our right hand (for he oftentimes maketh havocke, and bringeth desolation into many houses and families) I must thinke it is no Murraine of Cattle, they are my brethren. When I behold the oppression of the poore, and the grinding of the faces of the needy, that they are eaten up as bread, and sold as old shooes, for nothing; I must have the feeling of their affliction, they are not as Horses or Asses over-laden with their burthen (whom yet, if it were so, we were bound to pity and raise up, though belonging to our enemy) they are my poore, and my deare brethren, whom God hath created, whom Christ hath redeemed, whom the holy spirit hath sanctified, whom the word hath regenerated, whom the Church hath nourished, whom the Angelles have guarded, and who, together with me, in the last day, shall be glorified. At that day shall God be all in all, when Christ Iesus shall abolish all power and authority among men, when Princes must resigne their kingdomes, and cast downe their crownes at his feete, then there shall be no more Princes and Subjects, Pastor and people, Master and Servant, Father and Sonne, Husband and Wife. These degrees indure but for a season, which must have end, when Christ shall come to Iudge the quicke and the dead. If God have made me a Master, and committed Servants to my charge, they must not be respected as my Swine or Oxen; they are my Brethren, and therefore I must looke unto them in time of their sickenesse, and use al good meanes for their deliverance. The Centurion in the gospell is commended, that when his servant fell sicke, and was in danger of death, he came to Christ for helpe and succour. If a man have a Bullocke and beast that is diseased, he will aske counsell, and seeke remedy, much more ought we to deale mercifully with our servants which God hath made our brethen, and not to shew more mercy to our Cattle for our commodity sake, than to man made after the Image of God for his sake. To conclude, let us from this Christian equality, learne Christian mercy, and know the estate of them that suffer any kind of misery. For what is the cause that we tyrannize over those that are our Inferiors, but because we forget that we are their brethren, and that in this respect they are equall unto us?

Exod. 23. 4, 5.

Math. 8, 6.

Thirdly, this Title of Brethren communicated to all the faithfull, serveth as a comfort and consolation to all inferiours, and to teach them this duty, that they ought not to grudge, or to bee greeved that they are placed in a lowe estate, as though they were therefore lesse esteemed and regarded of God. For seeing God hath thus farre provided for them to call them their Brethren, and to make them equall with those of greater Callinges, they are to be contented with their places. It is a great Honour, to bee so greatly in his favour, and to be so highly regarded of him, who rejecteth no man for his poore degree, for his low estate, for his meane condition. This is it which the Apostle Paul setteth downe, 1, Cor. 7. 21, 22. *Wart thou called being a Servant? Care not for it: but if yet thou maist be free, use it rather: for he that is called in the Lord, being a Servant, is the Lords freeman: Likewise also, he that is called being free, is Christs Servant.* Where he

Vse 3.

sheweth, that no mans poore calling should be his discouragement: but this must be his comfort, and bring peace unto his soule, that if he be a true beleever, although he be a mans servant, yet he is Gods free man. And whomsoever the Sonne maketh free, he is free indeede. For, we must know, that whosoever committeth sinne with greedinesse, and draweth iniquity as with Cart-ropes, he is the servant of sinne, though he were the Master of a family, or the Ruler of a kingdome. And on the other side, whosoever is freed from the bondage of sinne, and the slavery of the Devill, he is a right free-man, although he be a Captive, a Prisoner, or a Servant. If we have our part in Christ, wee have our part in this comfort, seeing the Servant is saved as well as the Master, if he beleeve.

Joh. 8, 34, 36.

Furthermore, we must consider these two thinges, both that whatsoever our calling be, wherein we abide, whether it bee high or low, wee have it from God, we are allotted unto it by his appointment, and that hee seeth it, and knoweth it to be the fittest place and best calling for us under the Heavens. For, he respecteth in all his purposes, his owne glory and our profite. If hee saw any condition of life to be better for us, or a meanes to further us in our faith and salvation, he would not keepe us from it, he would not deny it unto us, he would not restraine us of it. It is a spice of the Devils poyson, which he inspired and instilled into the mindes of our first parents, to conceive hardly of Gods dealing toward us, as if of malice or enuy he had holde us from the greater good, and bestowed upon us the lesser. He came to them in the Garden, and told them, *That God doth know that when they should eate of the tree of knowledge of good and evill, in the middest of the Paradice of God, their eyes should be opened, and they should be as Gods knowing good and evill.* So when we grow discontented, and dislike our callings which God hath appointed unto us, we begin to be inveigled by the subtilty of Satan, and shall be alwaies aspiring higher, than God hath judged to be meete for us. Let this serve us, and suffice unto us, that how low soever in our owne eyes, and little in the eyes of others, our condition is, yet God hath made them equall with us, and us Brethren with them, to our great and endlesse comfort. This is that use which the Apostle maketh to encourage and strengthen servants in their duties, *Servants, be obedient unto them that are your Masters according to the flesh, with feare and trembling, in singlenesse of your hearts, as unto Christ. Not with service to the eye as mens pleasers, but as the servants of Christ, doing the will of God from the heart, with good will, serving the Lord and not men. And know ye that whatsoever good thing any man doth, that same shall he receive of the Lord, whether he be bond or free.* Whereby he declareth, that the obedience of such as are bond, is no lesse accepted to God, than the obedience of such as are free: hee looketh not so much to our persons, as to our actions, nor so much to our actions, as to the manner of our doing of them. He liketh and alloweth that which is done of the Servant, as well as that which proceedeth from the Master: and he that is of low degree, pleaseth God in the duryes of his calling, as well as the man that is of greatest reputation in the world, and highly magnified for his Riches and Honors.

Gen. 3, 5.

Ephes. 6, 5, 6, 7, 8.

Vse 4. Lastly, seeing God respecteth all alike, and hath made all as one, and as Brethren that are in Christ, it serveth as a reproofe, and theatning, and terror, to all drowsie and secure persons, that thinke they shall escape the judgments of God for their high places. There is no difference with God, there is no inequality with Christ, to them that are in Christ, high and low are all alike with him. None are saved for their highnesse, none are condemned for their lownesse. Christ Iesus accepteth no man for his glory, he rejecteth no man for his ignominy. Let us therefore not beare our selves bold and confident upon our outward excellency, but stand in feare of his judgements, and prepare our selves with all reverence and diligence, that wee may bee found

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worthy to ſtand before the great God in that great day of account. For wee muſt *all appeare before him, when he will judge every man according to his works.* When we ſhall come perſonally before his throne of glory and ſeat of judgement, he will have no reſpect to the Nobleneſſe of our birth, to the greatneſſe of our learning, to the beauty of our faces, to the ſtrength of our bodies, to the largeneſſe of our livings, to the aboundance of our Riches, or to any outward priviledges and dignities of our perſons. Then ſhall all fleſh be gathered together from the foure windes, and ſtand before the Iudge of all the world. God will reſpect us as we are, not as we appeare to be; not as others have accounted of us, but as he ſhall manifeſt us to have bin, when the ſecrets of all hearts ſhall be diſcloſed, and hidden thinges ſhall be revealed. Then muſt every man anſwere for himſelfe, and pleade guilty or not guilty, when no pretenſes, or excuſes, or delayes ſhall availe us. Then ſhall the poore begger appeare without his rags: The rich Glutton without his Robes; Covetous *Iudas* without his bagges; Crafty *Gehazi* without his money; Proud *Haman* without his Honor; Aſpyring *Abſolon* without his flattery; Murthering *Caine* without his Weapon; Cunning *Achitophell* without his Pollicy. The Kings of the earth muſt lay downe the glory of their Crownes, and the dignity of their Scepters, the Nobles muſt renounce the Enſignes of honor, and all perſons muſt ſet aſide outward reſpects of honour and diſhonour, of glory and ſhame, of favour and contempt. Nevertheleſſe, it is to be obſerved, that albeit theſe men muſt ſtand before the throne of God, without theſe reſpects that they made their chiefeſt felicity; yet they ſhall not appeare without their cruelty, bribery, treachery, blaſphemy, covetouſnes, and ſuch like impiety; for their evill workes ſhall follow them, and cleave faſt unto them. Let us therefore never thinke to eſcape, when we ſhall come naked before the eternall Iudge, as ever we came into the world, and more naked than we departed out of the world; for wheras ſome have their Coffins to cover them, others their Tombs to beautify them, and all men their winding ſheets, to wrap their Carkaſſes in; when the Lord ſhall deſcend with thouſands of his Angels, they ſhall not have a rag, or a poore fig-leafe to hide their ſhame. Let us ſeeke while we have time to put on Chriſts righteouſneſſe as a Garment, that we may be able to ſtand before the Sonne of man, and receive the glory prepared for us, before the foundations of the earth were laide.

2 Cor. 5, 10.

[*Specially to me, how much more then unto thee, both in the fleſh, and in the Lord.*] We have heard how the Apoſtle accounteth, and how he would have *Philemon* account of *Oneſimus*; to wit, above a Servant, even as a beloved Brother. In theſe words, he urgeth him farther, and ſheweth that hee had more cauſe to reſpect him, and greater reaſon to love him than himſelfe had, becauſe he was joyned to him by more bands, whereof two he nameth; one of the fleſh, as being his Servant; the other in the Lord, as being his brother. *Paul* was mooued to reſpect him, onely in regard of the common faith, and therefore he ſaith; if he were, not ſo much a Servant as a Brother to him, much more hee ought to bee ſo to his Maſter; not becauſe hee was his Servant as other ſervants are, but becauſe he was the Lords ſervant, ſo that hee was bound to love him, both for the Lordes ſake, and for his owne ſake. Heereby there is offered to our conſiderations, this Leſſon to bee learned, that the more bandes and reaſons are given unto us of God to care for any, the more we are bound to care for him, and to reſpect him. A profeſſor of the Goſpell, is more to be regarded than he that is without: One of the ſame Nation, more than a ſtranger; one of our owne Kindred, more than another farther from us; a Neighbour, more than one that dwelleth many Miles from us; one of a mans houſe, more than him that is out of his houſe; a Kinſman converted to the faith, and becom a true and perfect Chriſtian, more than

Doctrine 6. The more bands and reaſons are given us to care for any, the more we are bound to care for him

than a Kinſman not converted. A Child that hath the ſparkes of grace in him, more than a Childe voyde of them; a Servant fearing God, more than a Servant in the ſame family, that doth not feare God, nor regard his word, nor make Conſcience of the meanes of his ſalvation. *Abraham* loved *Iſaac*, the ſonne of Promiſe, having more graces in him, more than *Iſhmael*, the ſonne of the bond-woman, and a ſcoffing wretch; and more than all the Sonnes of *Keturah*, to whom he gave gifts, and ſent them away. Wee ſee this in the dealing of *Abraham* toward *Lot* his Nephew, he would ſuffer no contention to reſt among them, and when he heard he was taken priſoner, he would not have ſtirred for the wicked ſinners that dwelt in *Sodome*, but he armed his ſervants to recover him out of the handes of his enemies. This is it which *Salomon* teacheth; *Better is a Neighbour that is neere than a Brother that is farre off.* The Apoſtle teacheth this truth, when he giveth this precept, *While we have time, let us doe good to all men, but eſpecially to them which are of the houſhold of faith.* And in another place, *If any Widdow have Children or Nephewes, let them learne firſt to ſhew godlineſſe towardes their owne houſe, and to recompence their Kindred.* To this alſo we are directed in the fift Commandement, when wee are commanded to Honor Father and Mother. Whereby appeareth the truth of this Doctrine, that it ſtandeth with Gods ordinance, to have the moſt care of thoſe, and to ſhew the greateſt fruits of love unto them, to whom we are bound in the greateſt and neereſt bands.

Gen.21,9,10, 14,& 25,5,6

Prov.27,10.

Gal.6,10. 1 Tim.5,4.

The Reaſons being wiſely conſidered, will make this plainely to appeare unto us. It is a generall ſentence delivered by *Salomon*, in the booke of *Eccleſiaſtes*, *Two are better than one, and a threefold Cord is not eaſily broken.* Whereſoever there are ſtronger Cordes to tye us, and moe bandes to joyne us together, our Love ought to bee the greater one towardes another. Many ſtickes make the greater Fire, and many ſtringes, the better Muſicke.

Reaſon 1.

Eccl.4,9,10.

Secondly, it is a thing very well pleaſing in the ſight of God, to conſider what meanes he hath afforded to encreaſe mutuall love and ſociety, one with another. This is the reaſon urged by the Apoſtle, to perſwade the Children and Nephewes of poore Widdowes to take care for their Parents, according to their ability, *Becauſe that is an honeſt thing, and acceptable before God.* Now, we are bound unto them by many effectuall Reaſons, as it were with barres of Iron, and bandes of Braſſe, to nouriſh thoſe that have nouriſhed us, that have fedde us, that have clothed us, that have begotten us, and brought us into the world, ſo that we muſt acknowledge it both right and reaſonable.

Reaſon 2.

1 Tim 5,4.

Thirdly, ſuch as breake theſe bands, and caſt away theſe Cords from them, doe ſet themſelves againſt the Doctrine of Chriſt, and may be ſent to ſchoole to the Infidels, nay to the brute beaſts, which are not voyde of a certaine naturall affection. This the Apoſtle teacheth, *If there be any that provideth not for his owne, and namely for them of his houſhold, he denieth the faith, and is worſe than an Infidell.* For howſoever they profeſſe the Faith in words, yet indeede and in truth they deny it. But God is delighted with our workes, not with our words, and looketh upon the ſubſtance, not the ſhew of our Religion, according as the Apoſtle ſpeaketh, *They profeſſe that they know God, but by workes they deny him, and are abhominable and diſobedient, and unto every good worke Reprobate.* This profeſſion is vaine and hypocriticall, and no more regarded of God, than the leaves of a Tree of him that looketh to finde fruite upon it. So then, ſeeing two are better than one, ſeeing it is a thing well pleaſing with God; and laſt of all, ſeeing the Faith is denied of thoſe that regard ſuch as are neereſt to them nothing at all, we learne that howſoever we owe ſomewhat to all mankinde, and there is a common band that knitteth us faſt together, yet where the debt is greateſt, there we are bound to pay moſt, and where

Reaſon 3.

1 Tim.5,8.

Titus 1,16.

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the Obligation is ſtraighteſt, there we are to performe the greateſt duties.

The Vſes remaine to be conſidered. Firſt of all, if it be a duty of man toward man, to require moſt where moſt is committed, and to yeelde the greateſt love againe, where are the greateſt occaſions to couple and combine us together: then much more are we bound unto the Lord, of whom we have received all, to whom we doe owe all, and by whom wee doe enjoy all. Wee muſt doe homage to him as to our King; wee muſt give honour to him, as to our Father; we muſt yeeld him feare, as to our Maſter; we muſt performe ſubjection to him, as to our Creator; we muſt ſhew obedience to him, as to our Lawgiver. He would be holden as a man utterly voyde of all wit and wiſedome, who being indebted unto many men, and owing to ſome more, and to others leſſe; bound to ſome in one band, to others in two; to others in many bands; to ſome owing all that he hath, and to others more than he hath, or is able to pay: would begin to pay his debts without difference and diſcretion, delivering much to whom he oweth little, and little to whom he oweth much; ſatisfying two bands where he is bound in one only, and regarding onely to have one cancelled, where many other are required at his hands. Thus it fareth with every one of us; to one, we owe one Talent; to another, three Talents; to another, five Talents; but to God we are above all others moſt deepely indebted; we owe unto him, our goods, our credit, our good Names, our ſubſtance, our liberty, our lives, our ſelves, our ſoules, our bodies, and when wee have given him all, all will not ſerve to pay him, ſeeing we owe unto him more than we have.

Vſe 1.

Hence it is that our Saviour ſaith; *Thou ſhalt love the Lord thy God with all thine heart, with all thy Soule, and with all thy minde: this is the firſt and the great Commaundement: and the ſecond like unto this; Thou ſhalt love thy neighbour as thy ſelfe.* Wee ſee then the order of the Commaundements ſet downe by the God of order, that God hath the firſt place, and man the ſecond; the duties we owe unto him, are preferred before the duties we owe to our Brethren. And if we marke the Lords Prayer, and the order which we are taught to obſerve in our Prayers and Petitions, wee ſhall finde thoſe ranged in the firſt place that touch the honour of his Name, before ſuch as belong to our neceſſityes: ſo that the dutyes are greater, the Chaines are ſtronger, the bands are faſter, and the reaſons are firmer to binde us, and knit us unto God. In him we live and moove and have our being, He ſendeth Raine and fruitfull ſeaſons, he filleth our hearts with joy and gladneſſe. He made us, and not we our ſelves, he made us of nothing, and when we became deformed, hee reformed us. He hath written his Lawes in our hearts, and our ſinnes and iniquities he will remember no more. What wrong and injury hath the Lord done us, that having received ſo many pledges of his favour, and ſealed ſo many bands, acknowledging the infinite debts that we owe unto him, wee ſhould preferre Duſt and Aſhes before him, and ſet up proud fleſh in diſgrace and deſpite of him? Wee ſee what mighty and waighty reaſons wee have to magnify him above all Creatures in Heaven and Earth, and to advance him above all excellency that is in man, whoſe breath is in his Noſthrils: and yet who is it that giveth him his due, and doth not extoll the creature above the Creator, who is bleſſed for ever?

Mat 22,37 38,39.

Mal. 1,6.

Act. 17, 28, and 14, 17.

True it is, every man will pretend love to God, as to him that hath elected him, created him, redeemed him, called him, adopted him, juſtified him, ſanctified him, and preſerved him. But doe we love his Word above our owne paſtimes and pleaſures? Our Saviour ſaith; *If any man love mee, hee will keepe my Word, and my Father will love him, and we will come and dwell with him: he that loveth me not, keepeth not my Word.* If then we preferre the following of our owne vanities before the hearing of his truth, we plainely bewray the hypocriſie of our hearts, and ſhew that our love is faſtned upon the Earth.

Iohn 14,23.

Earth. We will all seeme to loue the Lord, and his word, least all men should condemne vs, and by seeme of vs: but this our loue continueth no longer, than till some profit or pleasure remind vs in the eare; and come in comparison (as it were) to be waighed in the ballance together; then farewell God, and his Word, and his Sabbaths, we will note of them, so long as we haue the other to follow after. What is more common in continuall practise than this? Will not a drunken Feast, a ryotous company of prophane Fellowes, sooner draw vs to their Lure, than a conscience of our duty to God keepe vs at home, to attend to his ordinances for the saluation of our Soules? Every man almost can say the Commandements, and pronounce the words, but they consider not the meaning of them, and how large they are. They know the Law; *Thou shalt haue no other Gods but me:* and they would complaine of the injury done them, if they should be charged to breake the same. Nevertheless, if we loue the World more than we loue God, or delight in our Riches more than in his Worship, if we trust in the Creature more than in the Creator, or if wee feare men more than God, we offend him, and transgresse his Commandement. Let us now consider with our selves, how deepely we are indebted unto God, and remember that we owe many duties unto him: he hath given us much, so that he may require much of us againe; he hath bestowed many blessings upon us, and therefore he looketh for the greater service at our hands.

Exod.20,3.

Secondly, seeing the Band and Obligation, is much more powerfull and astringent to some, than unto others (albeit wee are required and charged to loue all men as they are men, and to wish well unto them) according to the divers degrees whereby they are coupled together, both by the sense of Nature, and by the Commaundement of God, it serveth to reproove sundry abuses, and to meete with many disorders that are most rife and common among us.

Use 2.

The first reproofe.

First of all, it reprooveth the blinde superstition, not onely of elder times, but of the present dies wherein we live, and the wicked shiftes of Popish Monkes, which being wise in their Generation, would perswade it as meritorious to foolish and sinfull men, to give away all their Lands and possessions, and meanes of maintenance from their Children and Kinred, and bestow them upon the feeding of idle Drones, and unprofitable Beastes, that live by the sweat of other mens labours: to this end, to say Masses for the quicke and the dead, and to pray for the puling Soules that languish in Purgatory. For such was their cruelty over mens bodyes, and their Dominion over their consciences, and command over their goods, that the poore people haue beene, and at this day are besotted and bewitched by them, that they are ready to give a thousand Sacrifices of Rammes, and ten thousand Rivers of Oyle, and to forgoe their first borne for their transgression, even the fruit of their body for the sinne of their Soules. The spirituall couzenage and deceit of the fraudulent Iesuits as greedy Cormorants, is notorious and famous, or rather infamous in this kinde and cate whereof we speake, who make haste to the sicke person that is rich (as the Eagle flyeth to the Carkasse) to make a prey of him, and the Priests themselves, greeving that such a fat Morcell should goe by their mouthes, and so great a booty should escape their hands, haue lamentably complained of their bribery, hypocrisie, cruelty, and iniquity. These are they that eate Mens sins as Bread, and regard not to damne their Soules, to fat their owne Bodies, and fill their owne purses.

Micha.6,7.

See the *Quodlib.* and other Bookes of the priestes, for this purpose.

The second reproofe.

Againe, this reprooveth the impiety and unnaturallnesse in men that regard not their owne flesh, nor haue a respect to their owne Kindred, but are strangers from them, unkinde unto them, and voyde of love toward them. The Apostle propheseth and complaineth, that in the last dayes shall come perrilous times, when men shall bee cold in Charity, and destitute of naturall affection.

2 Tim.3 1. 2,3.

ſection. He would be accounted a ſtarke foole that would ſeeme to ſhew compaſſion to feede another, and yet ſtarve his owne body; to be liberall abroad, and miſerable at home; to ſee other mens miſeries, and to take no notice or knowledge of his owne; to quench the fire kindled in another mans houſe, and to ſuffer his owne to be burned downe ſticke and ſtake, and nothing left to cover his head, and to give him ſhield and ſhelter from the winde and weather.

So ſtandeth the caſe with all thoſe that open their handes to thoſe that are farre off from them, and turne away their eyes from ſuch as are their fleſh, and bone, and blood, to whom God in Nature hath made them more indebted, than to other men, It was not ſo with *Ioſeph*, when he lived in wealth, and *Iacob* was in want: he was ſtored with plenty, and his Father taſted of ſcarſity; he gave him Corne freely, and ſuſtained his Kindred willingly. The like care we ſee in *Ruth* toward *Naomi*, the Daughter in Law toward the Mother in Law; ſhee laboured and travailed for them both, ſhee gleaned and gathered after the Reapers among the ſheaves, and what ſheeleft when ſhee was ſufficed, ſhee reſerved it, and brought all home to releeve and refreſh her old Mother. Theſe examples are agreeable to the rule, and theſe practiſes are anſwereable to the precept of the Apoſtle, requiring of Children and Nephewes to recompence the kindneſſe of their Parents. When Chriſt our Saviour was upon the Croſſe, he ſhewed his godlineſſe toward his Mother, and committed her to the Diſciple whom he loved, himſelfe being ready to leave the World. For when hee ſaw his Mother and *Iohn* ſtanding by her, hee ſaid vnto his Mother; *Woman, behold thy Sonne:* then ſaid he to the Diſciple, *Behold thy Mother, and from that houre the Diſciple tooke her home unto him.* It is the duty of Children to honour their Parents, not onely by obedience, but by mainetenance; not onely by reverence, but by recompence; not onely by ſubjection, but by thankefulneſſe for the benefits that they have received. If they be hungry, they muſt feede them; if poore, they muſt releeve them; if in neceſſity, they muſt helpe them; if weake, they muſt miniſter unto them. For if this muſt be performed to Strangers, much more to Parents. There is nothing more juſt than this kinde of duty, becauſe the light of Nature teacheth, to requite one good turne for another, and to doe unto another, as thou wouldſt have him doe to thee. Wherefore, to deny the performance of theſe duties, is unnaturall and inhumane; but to breake out into the contrary practiſes, is monſtrous and beaſtly. *Abſalom* conſpired againſt *David*; *Sheba* the Sonne of *Bichri*, a Benjamite, conſpired againſt *David*, both of them raiſed Iſrael againſt him, and blew the Trumpet of rebellion, Both the perſons were wicked, both their practiſes were deviliſh, both their puniſhments were juſt and righteous. But if we conſider the manner of the offence, by the condition of the offender, and waigh the perſons in a ballance by the ſeverall bands, whereby one was tied aboue the other, wee ſhall eaſily finde that the ſinne of *Abſolom* did exceede, and his fact was more odious and hatefull in the ſight of God and man. For *Sheba* indeede roſe up againſt his Liedge-Lord, and lawfull Prince. But *Abſolom* ought to have ſhewed himſelfe as a Sonne, as a Servant, as a Subject, and to have acknowledged *David* his Father, his Maſter, his magiſtrate. Hee was the Lords annointed to them both, and therefore they ſhould have beene afraid to lay their hands upon him, or to ſet themſelves againſt him, or to take away the Crowne and Kingdome from him: Nevertheleſſe, *Abſalomes* attempt was accompanied with a multitude of offences, he wronged him that had begotten him, that had nouriſhed him, that had nurtered him, that had honoured and advanced him, that had given him life, and all things appertaining unto life. All theſe bands, that ought to have beene as a ſtrong Cord or Cable, never to be untwiſted, and as a Chaine of Iron, never to be broken,

Gen. 47, 12.

Ruth 2, 6, 14, 18.

Ioh. 19, 26, 27.

2 Sam 15, 10, and 20, 1.

Cicer. paradox. 3.

breaking he rent in sunder as a thred of Tow is broken when it feeleth the fire, and therefore as the sinne was most foule, so his fall was most fearefull, according as the saying of the Wise-man; *Whosoever recompenceth evill for good, evill shall not depart from his house.* Thus then we see, that such as contemne their Parents, and refuse to helpe or succour those that GOD hath made neerest unto them, and so bound them in a greater band, doe commit the greater sinne, and plainely declare that their hearts are voyd of naturall affection.

Prov. 17, 13.

The third reason proofe.

Thirdly, this Doctrine reproveth those, that where most causes and reasons concurre and meete together to urge them to their duty, doe not make use of them, nor bind themselves more closely and straightly with them, nor shew more kindnesse being mooved by them, so that the greater and moe the meanes are to tie them in affection one to another, the lesse many times their loveis. This may be made plainely to appeare unto us, if wee consider the particular practise of the people toward their Minister, and the generall behaviour of one of the faithfull toward another. God hath bound the people to their owne Pastor, by a straighter and neerer conjunction, than to the Shepheards of other Foldes, because they have a greater charge of their Soules, and must give an account for them to the cheefe Shepheard of the Sheepe: and yet we see they are most bitter and violent against them, because they reproove their sinnes, and discover their corruptions, that they themselves may see them and forsake them, and God may forgive them. Shall the sicke person hate the Physition because he sheweth him his disease, and offereth his helpe and best indeavour to cure it? In like manner, shall we be spightfully intreated and cruelly handled, and mortally maligned, that wish them the greatest good, shew our selves their best friends, deale faithfully with their Soules, and labour to bring them to eternall happinesse? This is it which the Apostle speaketh to the *Galatians*; *Am I therefore become your Enemy, because I tell you the truth?* Thus also the Prophet *Ieremy* complaineth, *Shall evill be recompensed for good? For they have digged a pit for my soule: remember that I stood before thee to speake good for them, and to turne away thy wrath from them.* We pray for them, we stand in the gap, we exhort and admonish them, we desire to cure them of those sinnes, that fight against their Soules to destroy them.

Gal. 4, 16. Ier. 18, 20.

Secondly, wee are to draw from hence a generall consideration, that as God hath called us with an holy calling, into the bosome of the Church, so he hath linked the faithfull in love one to another, and yoaked them together with the sweete yoake of his Gospell: and yet how many are there that professe the name of Christ, and will needes be accounted true Christians, that cannot abide the Children of God, but hate them with an unfained hatred, and account them as their Mortall enemies? If we should see a man rage against the members of his owne body, and strike himselfe with stones to the wounding of the flesh like the man possessed, would we not seeke to binde him with Chaines, and say he were mad and out of his wits? So likewise, if we be in Christ, we have him as our head, and are members one of another; and therefore such as nourish the passions of hatred as Coales of fire kindled in their breasles, are out of their right minde, as men distracted and beside themselves. No man ever yet hated his owne flesh, but nourisheth and cherisheth it, even as the Lord doth the Church. We have many effectuall meanes and strong reasons to joyne our affection one to another, *There is one Body, and one Spirit; there is one hope and one inheritance; there is one Faith, and one Baptisme; there is one God and Father of all, which is above all, and thorough all, and in us all:* These are so many bands to hold us together; if wee plucke these Chaines asunder, and breake the Fetters in peeces, that no man can tame us nor binde us, we are not living but dead members, and offer violence

Mark 5, 5.

Eph. 5, 29.

Eph. 4, 4, 5, 6.

lence to our owne fleſh. The ſingle knot of nature ought to be ſufficient to knit us one to another, and the leaſt thred of naturall conjunction of our humane Nature, ought to ſew us together as a Garment fitted for our body: how much more when many occaſions meet together, which ſhould eſtabliſh brotherly love to continue among us?

Vſe 3. Thirdly, ſeeing coupling of many reaſons together, and the meeting of many good reſpects in one, giveth the more cauſe of joy and gladneſſe, of loving and caring one for another, it giveth a profitable inſtruction to all Children and Servants, and other inferiors to performe the duties of honour and reverence to their Fathers and Maſters. If there were no other meanes, this were a ſufficient meanes to make them tractable and attentive to the words and directions of their Fathers and Maſters, even becauſe they are their Fathers and Maſters. For this includeth many reaſons, and joyneth them in neerer bandes, than they were tyed together before, and detecteth them of a greater ſinne, and maketh them guilty of a greater judgement. When it pleaſed God to open the mouth of *Baalams* Aſſe, to reproove the fooliſhneſſe and wickedneſſe of that falſe Prophet, it was his fault not to hearken, nor give heede to that which was ſpoken unto him. Num 22,28. When God inſtructeth us by the Creatures which are the common Maſters of all mankinde, we muſt learne the inviſible thinges of God by them. When the Wiſe-man *paſſed by the fielde of the ſloathfull, and by the Vine-yard of the Man deſtitute of underſtanding, which was growne all over with Thornes and Nettles; he behelde and conſidered it well, he looked upon it and received inſtruction.* Prov 24,30, 31,32. But when the Lord chuſeth one to ſpeake unto us, and to informe us in his wayes, which hath been the Inſtrument of our life and being, of our peace and welfare, of our good and ſalvation; wee ought to have more reſpect to his perſon, and to his perſwaſion, as he is a more honourable Meſſenger, and as his words doe proceede from greater love and kindeneſſe toward us. This ſerveth greatly to reproove all rebellious Children and contemptuous Servants, which diſlike and diſtaſte the holy inſtructions and informations of their Fathers and Maſters. If they receive any temporall commodity from them, this doth relliſh well in their mouthes, but they regard not their counſels, they will none of their inſtructions. Theſe are wicked Children; theſe are ungodly Servants. An evill Childe, is but halfe a Childe; an evill Wife, is but halfe a Wife; an evill Seruant, is but halfe a Servant; an euill Subject, is but halfe a Subject. The godly and gracious Childe, is a Childe indeede; a godly and gracious Wife, is a true Wife indeede; a godly and gracious Servant, is a right Servant indeed; a godly and gracious Subject, is to be accounted and acknowledged a true Subject indeede. For as there are degrees of conjunction of mankinde one to another, which are as certaine ſteppes, whereby we climbe up to the ſociety and mutuall love of others; ſo the moe ſteppes and degrees there are, the greater ought our love to be. To be a man created after the Image of God is one degree, and challengeth love from us to be performed toward him.

To be joyned in a Politicall or Domeſticall knot; to wit, in the Common wealth, or in the private Family (as the Prince and Subject, the Father and Sonne, the Maſter and Servant) is another, and a neerer degree, and ought to be the cauſe of farther love. But if to theſe naturall and civill reſpects, there be added a ſpirituall Communion in Chriſt, which is the beſt band, that bindeth faſter than all the reſt, whereby the Subject is made his Princes brother; the Child, his Fathers brother; and the Servant, his Maſters Brother; this requireth a more faithfull and fervent love, and a farther degree of our affection toward them. On the other ſide, if the coniunction betweene them be onely in the two former conſiderations, there can be no true and ſincere love betweene them, albeit they bee ſo cloſely tyed together: no, although

though they be Fathers and Children, Husbands and Wives, Masters and Servants, Princes and Subjects. For where Christ Iesus is not, there can be no singlenesse and sincerity of the Soule; whosoever loveth not in the Lord, he cannot love from the heart: and where there is no true piety, there can be nothing else but hypocrisie, which is the bane and poison of true love. Hence it is, that he which hath an evill Servant, doth not in truth possesse him, hee hath no interest and propriety in the least part of him: he may have his handes, but he cannot have his heart. So the Apostle sheweth, that while *Onesimus* was a wicked man, and an unbeleever, his Master *Philemon* could not commodiously use him: he wandred therefore a while from his House, that by changing of the place he might be turned into another, and returne a new man; before an unworthy Servant, but now a profitable Servant; nay, a beloved Brother; made neere, and after a sort equall with his Master thorough Faith in Christ.

Whensoever therefore Kinges and Princes, Fathers and Masters, being beleevers, have under them, and belonging unto them, such as are unfaithfull and unbeleevers, they cannot promise to themselves that they have the whole rule and command over them. This appeareth evidently in the Popish sort, that beleeve the Doctrine of the Councell, or rather Conventicle of *Trent*, if one that professeth the Gospell have a Wife, or Child, or Servant, embracing that falsly named Catholike-Religion, that rest upon the deceivable errors of the Priests and Iesuits, and all of them upon the decree and determination of the Pope; he cannot make his accounts (except he account amisse) that he hath full power over them, or the rule of their lives, or the love of their hearts. We see it oftentimes come to passe in Subjects adhering to the Dregges of Popish superstition, that notwithstanding the bands of fidelity and allegiance, whereby they are obliged to their Princes, they breake out into actions of open Rebellion, and seeke the subversion of King, and Country, and Religion. If then a man would have an absolute and Soveraigne command over his Inferiours, and be assured to have a whole and entire Wife, that his heart may trust in her, and her heart rest in him: if a man would have a dutifull Child, and a faithfull Servant to doe his will, and performe service unto him for conscience sake, he must make choyse of such as have in them the feare of God, the Faith of Christ, the gifts of the Spirit, the love of Religion, the desire of instruction, and the care of salvation. If these be wanting, never thinke their affection can be firmely setled toward thee: but upon every occasion it will be easily removed from thee. It is the surest and fastest knot that Christ knitteth, all other bands will quickly be broken and loosed, *Mark.* 12. 44. 54.

Vse 4.

Lastly, seeing the encrease of many bands meeting together, doubleth and trebleth the care and love one toward another, so that where the smallest number of meanes is found, there also is found the smallest love: and where the greatest number of occasions concurreth (as it were) on an heap, there ought to be the surest knot of friendship and amity: it should put all superiours in minde of a necessary duty, to be carefull to instruct those that belong to their severall charges and jurisdiction, that so they may tye them with a surer knot to themselves, and have the better service at their handes. For seeing they are neerer coupled unto them that are under the reach of their authority, or the roofe of their houses, than unto the rest of mankinde: they ought to have a greater respect unto them, and beare a dearer love unto them, even unto their bodyes, how much more unto their Soules? But wee cannot better testifie our love unto them, and shew our care over them, than by making knowne unto them the workes of the Lord, and the wayes of salvation. If we be commanded to *Exhort one another while it is called to day*, and to stirre up one another to good things, if wee must admonish them that

Heb. 3. 13. 1 Thes. 5. 14.

are

are out of order, and comfort the feeble minded; how much more are wee bound in conscience to perfect it to those that depend upon us, and are neerer unto us? It was the first and principall care of all the godly Kings that had true Religion in their owne hearts, to provide for the instruction of their subjects. The Apostle writing to the *Ephesians*, and prescribing the distinct duties of sundry persons, forgetteth not the Father and the Sonne, and as he chargeth Children *To obay their Parents in the Lord*: so he commandeth Parents *to bring them up in the instruction and information of the Lord*. Thus godly Masters have used all diligence to bring their Servants to have a desire of Religion, and a love to the exercises of pietie; whereby oftentimes such a good worke hath beene wrought in them, that they have accounted their Masters as second Fathers, and as spirituall Fathers, and confessed themselves more bound in all duties to them, then to their naturall Parents, having learned that to the glory of God, and the salvation of their soules by their Masters instruction, which they could never understand by their Fathers education. They have confessed themselves to have gained more by such a service, than if a large portion, a rich inheritance, and great revenewes had beene left unto them. And indeede, this is the onely way to teach Children dutifulnesse, and to frame our Servants to obedience, to plant godlinesse in them, and to water that which is planted. The neglect of this care in us, will bring them to be more unconscionable in their places. If we be dumb and open not our mouthes to instruct them, wee shalll have deafe children, and deafe servants, that will stop their eares against all good admonition that is offered unto them. If we be in bound in a double band, common and speciall, and doe performe a single dutie unto them; it will follow, that as they owe unto us a two-fold dutie, generall, and particular; the generall of all mankinde; the particular of Servants, they will performe a single, and maimed, and unperfect service. Thus much shall suffice for the Doctrine and division.

Ephes. 6, 2, 4.

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17 *If therefore thou account our things common, Receive him as my selfe.*

The order of the words.

Hitherto we have spoken of the former reason drawne from the Apostles action of sending him backe to his Master, together, with the convincing and confuting of the two objections that might be made against the receiving of him; one touching the retaining of him with himselfe; the other, touching the servants departure from his Master. Now followeth the second reason of the second sort, taken from the person of *Paul*, and it is of his communion with *Philemon*, and the participation of the same heavenly gifts and graces with him. This reason is first handled, and then another Objection is prevented. The reason is in this 17. Verse: the prevention in the two next following; to wit, the 18. and 19. Verses. The reason here used, is briefely propounded, and yet nothing is omitted which may carrie any force of Argument to perswade and asswage *Philemon*. For he inferreth out of the former words wherein he hath commended *Onesimus*, not so much to be accounted as a Servant, as to be received as a brother, that hee is worthy to be forgiven: and withall, hee insinuateth and signifieth that hee was necessarily joyned with him in those bands of mutuall love, that hee could not be separated and devided from him, whereby it must come to passe, that one of these will follow; either thou must love us both, or else for ever refuse us both. If thou hate him, thou canst not love me: or if thou love mee, thou must not hate him. This reason is thus framed.

If we have fellowship together in all common blessings, then receive him.
But we have fellowship together in all common blessings:
Therefore receive him.

The first proposition of this reason is in the beginning of this verse, [*If therefore thou account our things common, receive him*] The conclusion is amplified and made manifest by a comparison of the like, [*Receive him as my selfe.*]

The meaning of the words.

Thus much of the Method: now let us see somewhat concerning the meaning of these words, which are few, and not hard. When the Apostle saith [*If thou account our things common*] the words in the Originall are: *If thou have me a Fellow or partaker*; that is, *One in common with thee*: whereby he expresseth his singular affection to the poore fugitive servant, and maketh his cause and his request al one, so that to reject him, was as much as if he rejected *Paul*; and on the other side, to embrace and receive him, is accounted by him, as done to himselfe. Againe, when he craveth to have him received; by receiving wee must understand, not onely the entertaining of him into his service, and the taking of him into his house againe, but therein also he requesteth of him, to forgive him his offences committed againgst him, and to thinke well of him, as of a brother in Christ. Lastly, when he addeth [*As my selfe*] he meaneth, lovingly, friendly, heartily, as thou wouldst doe me if I came unto thee. As if he should have said; seeing no man denieth to his companion and familiar friend, any thing that is honest and just, it cannot stand with that love and familiarity, that hath ever bin between thee and me, to deny me this reasonable request: but we have bin and are most deare and inward friends, communicating one with another all good things, so that I have accoũted thee another my self, & thou hast accounted me another thy self, and therfore I do not doubt, but thou wilt receive him again into thy favour, as if he were another *Paul*, or a member of his body.

κοινωνὸν.

Sundry observations arising out of this Verse.

This is to be marked and considered concerning the meaning. The words in this verse are not many, but the observations are not few that might be concluded and collected out of the same. First of all, many may marvell that the Apostle is so earnest, vehement, importunate for a servant, and especially for such a servant. Surely, feare of hard and severe dealing might have moved *Onesimus* to distrust and despaire, and therefore he useth all meanes to hold him up, to cherrish his faith, and to further the good worke begun in him, being as yet a yong plant, a new convert, as a joynt newly restored, and having yet (as may be thought) a tender conscience: whereby he provoketh us and all others, to seeke tenderly the upholding, maintaining, confirming, and comforting such as have given witnesse of their true repentance, not to quench the smoaking Flax, nor to breake the bruised Reed. For seeing we are with all mildnesse to receive unto us such as are weake in the faith; woe unto them that stay them that are comming forward, and lay stumbling blockes in their way to bring them backe, and to cause them to returne to their vomit with the Dogge, and to the wallowing in the mire like the Sow that was washed. And seeing the sinner is thus to be helped, which hath approved his conversion unto us, that we are to make intercession unto others, to obtaine pardon for the penitent; we are admonished, that they are much more favourably to be handled, and carefully to be received, and gently to be remitted by our selves.

Secondly, we see, that to the old request he addeth a new reason; for we shall never finde in this Epistle, his petition barely and nakedly propounded. Hee hath used diverse Arguments before to perswade *Philemon*, yet here we have another annexed, to move him to grant it without deniall or resistance. This giveth instruction to the Ministers of the Gospell, to teach the truth soundly and substantially, as that the consciences of the people may be well grounded and throughly setled therein. When matters of weight and importance are in question, they must not deale rawly, they must not use weake proofes and unsuffici-

ſufficient reaſons, whereby men may be rather hardned in their errors, than helped out of their errors.

Thirdly, the Apoſtle doth not ſimply ſay; *If our things be common* (as hee might have done) *but if thou account them common*, and us to have a communion betweene our ſelves: declaring thereby, that it is not enough to know a truth, unleſſe we alſo yeeld unto it as unto a truth. It is one thing to know what is good in our judgements, and another thing to embrace it in our practiſes. It is one thing to know what is evill in our mindes, and another to refuſe it in our actions. We muſt labor not only to have our thoughts cleered, our underſtanding, and our judgements rectified to ſee the truth, but to have our hearts and affections ſanctified to follow it. It behoveth therefore not to reſt our ſelves ſatisfied with generall notions, but ſo to enſue after them, as that we make ſpeciall application of them. *David* in generall knew that adultery was evill; *Noah* knew that drunkenneſſe was beaſtly; *Peter* knew the denying of his Maſter was fearefull, yet in the brunt of tentation, though the mind had knowledge of it, the affections would not refuſe it, but yeelded as a City beſiedged by an enemy.

Fourthly, the Apoſtle putteth *Philemon* in minde, that ſeeing there was ſo neere a conjunction betweene them twaine, that they were become as it were one man, and had one minde in two bodies; it followeth, that whoſoever was joyned to one of them, ought of neceſſitie to be joyned to the other. Whereby we ſee, that ſuch as are our friends, ought to be alſo the friends of our friends, that is, of thoſe that are joyned unto us. *Philemon* was the friend of *Paul*, and therefore if *Oneſimus* were the friend of one, he muſt needes be the friend of the other. *Paul* and *Philemon* were as two brethren; if then *Oneſimus* were the Brother of *Paul*, hee ought alſo to be accounted the Brother of *Philemon*, and therefore he would have him received as himſelfe. It is no true friendſhip when one maketh profeſſion to love another man, and yet hateth him which is his chiefeſt and deareſt friend: for if indeede wee loved him, we would for his ſake love the other that loveth him. This we ſee in the Covenant made with *Abraham*, who is called *The friend of God*, whereby it appeareth, that the Lord promiſed to be a friend to his friends, and an enemy to his enemies. Iam. 2, 23. Gen 12,3.

Fiftly, in the amplification of the concluſion, he addeth [*As my ſelfe*] thereby ſhewing, that hee would have him regarded no otherwiſe than himſelfe. Whereby we learne, that our love to the brethren ought not to be in word, or in tongue, or in ſhew, but in deed, in truth, and in heart. This is Chriſtian love, this was in Chriſt towards us, and this ſhould be in all of vs one toward another, 1 *Iohn* 3.18. *Rom.* 12. 9. 1 *Pet.*4. 8. Theſe particular obſervations and ſundry others might be ſtood upon, and further enlarged, but I have onely pointed them out, and will leave them to your farther conſideration. I wil only ſtand upon the doctrines that are more principally intended, and more particularly purpoſed, which conſiſt in the ſtrength of the reaſon, and in the truth of the words in themſelves conſidered.

[*If thou account our things common, receive him as my ſelfe.*] This reaſon is drawne from the working cauſe. Where, to move *Philemon* to grant his petition, he alleadgeth the communion that was betweene them. If I be partaker with thee, and thou with mee of the common benefits, ſo that the ſame thing which is mine is thine, and the ſame things which are thine, I may account mine; thou being my friend, canſt not deny to love and receive him that is my friend. Indeede, if we had onely a private reſpect unto our ſelves ſo that my things were mine owne, and not thine; and thy things were thine owne, and not mine, thou mighteſt deny me my requeſt: but ſeeing thou art another my ſelfe, and deare unto me as mine owne ſoule, it is a forcible reaſon to ſtirre thee up, both to heare and grant that which I deſire and requeſt of thee. From hence wee learne, that the conſideration of the mutuall conjunction that wee

Doctrine 1. The consideration of the communion one with another, ought to move us to regard one another.

have one with another, giveth us an interest one in another, and ought greatly to move us to heare and regard each other. So then, the acknowledgement of our communion ought to stirre us up to have such a care one of another, that nothing requested upon good ground should be denied. This is it which the Father of the faithfull calleth unto *Lots* remembrance; *Let us not strive, for we are Brethren.* So dealeth *Moses* towards the *Israelites*, he shewed himselfe unto them as they strove, and would have set them at one againe, saying; *Sirs, ye are Brethren, why doe yee wrong one to another?* The Apostle telleth the *Ephesians*, that they were as one Body, and one Spirit, they had all one Faith, and Baptisme, and hope of salvation, and thereupon perswadeth with them to endeavor to keepe the unity of the Spirit in the bond of peace. Thus he teacheth the *Corinthians*; *By one spirit wee are all baptized into one body, whether we be Iewes or Grecians, whether we be bond or free, and have beene all made to drinke into one spirit, so that the gifts given unto us, are given to profit withall.* The Apostle *Iohn* speaketh to this purpose; *Hereby have we perceived love, that he laid downe his life for us, therefore wee ought also to lay downe our lives for the Brethren.* This appeareth in the practise of Christ, he said unto his Disciples; *Our friend Lazarus sleepeth, but I goe to wake him up.* Where we see he maketh the friendship that was betweene them a motive to goe to *Bethania*, to raise him up from the dead. This is offered also unto us in the Parable propounded by Christ, *Which of you shall have a friend, and shall goe to him at midnight, and say unto him; Friend, lend mee three loaves, &c.* declaring thereby, that he which had a friend indeed, resteth upon him, and is bold with him in the time of his necessitie. All these places and examples teach us to be ready to performe all duties of love and kindnesse one to another, seeing there is, or ought to be a common fellowship among us.

Eph. 4, 3, 4. 1 Cor. 11, 13. Iohn 11, 11. Luke 11, 5.

Reason 1.

The reasons of this truth are very plaine and apparant. For first of all, we have all of us one common Father, we are all his children; we have all one common Maker, we are the worke of his hands. If then we be so neerely tied, so closely linked and yoked one to another, we ought to have great care and respect one of another. This is it which *Iob* considered to move him to mildnesse towards his Inferors, *He that hath made mee in the wombe, hath he not made him? Hath not he alone fashioned us in the wombe?* where he sheweth, that the Master and the servant have one and the same Creator, so that they are so straightly joyned together, as that they are bound to be beneficiall one to another. To this purpose *Salomon* saith, *The rich and the poore meete together, the Lord is the maker of them all*; that is, they live together in a common fellowship, and one standeth in neede of another.

Iob 31, 15. Prou. 22, 2.

Reason 2.

Secondly, as wee have one common Father, so we have one Head, and are the members one of another. This is it which our Saviour teacheth in the Gospell; *There shall be one sheepe-fold, and one Shepheard.* There cannot be a nearer conjunction and communion, than the members of the same body have one with another: every one seeketh the good of another, and all labour after the benefit and preservation of the whole. This comparison is fitly alledged by the Apostle, *As the body is one and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: even so is Christ.* So then, seeing God is the common Creator of us all, and seeing we are made the members one of another, through our conjunction and union with Christ, we gather from both these considerations, that our fellowship and communion one with another, must cause and compell us to doe all good one to another, and to have a speciall care one of another.

Iohn 10, 16. 1 Cor. 12, 12

Vse 1:

Let us briefely see what profitable Vses may be concluded from hence. And first, if the communion that we have one with another, and the entercourse of friendship ought to move us to Christian dutie; then it followeth much more, that the communion that we have with Christ, and the honour which God vouch-

vouchſafeth unto us to account us his Friendes, ſhould be availeable to joyne us to him, to teach us to obey him, to honour him, to ſerve him, to worſhip him, to walke in the practiſe of his Commandements. Hence it is, that *Abraham* performing the condicions of the Covenant that God had required of him, when he promiſed to be his God, and the God of his Seede, is oftentimes renouned with this honourable Title, to be tearmed [*The Friend of God.*] This Chriſt our Saviour teacheth, [*Ye are my Friends, if ye doe whatſoever I commaund you: henceforth call I you not Servants, for the ſervant knoweth not what the Maſter doeth: but I have called you Friends, for all thinges that I heard of my Father, have I made knowne to you.*] No friendſhip is more glorious and gainefull, than the friendſhip of God, none is more conſtant or continuall, ſeeing whom he loveth, he loveth to the end. Hereby we have acceſſe unto God, as to our Friend, than which, what can be a greater Dignity?

2 Chro. 20, 7. Eſay 41, 8. Iames 2, 23. Iohn 15, 14, 15. & 14, 15.

Now as the honour is great, ſo we muſt know wherein it conſiſteth: for friendſhip is not an idle name without the truth of the thing. The love of God to us is ſeene in his favour toward us, in bleſſing of us, in taking the care of us in pardoning our ſinnes, in adopting of us to be his Sons, and in giving of us eternall life. Our love toward God is to be meaſured by keeping his Commaundements, by depending upon him, by beleeving in him, and by looking for all good thinges from him. But if we rebell againſt him, forſake his lawes, we cannot make any account of Gods friendſhip, nor make our reckoning to have him to be our friend. For ſinne is a Make-bate. Commonly wee hate and deteſt thoſe as the worſt ſort of men, that raiſe contention among Friends. But ſuch is the nature of ſinne, it cauſeth the greateſt enmity, where there ſhould be the greateſt amity. The Prophet *Eſay* teacheth this very evidently; *The Lords hand is not ſhortned, that it cannot ſave, neither is his eare heavy, that it cannot heare; but your iniquities have ſeparated betwene you and your God, and your ſinnes have hid his face from you, that he will not heare: for your hands are defiled with bloud, and your fingers with iniquities, your lips have ſpoken lies, and your tongue hath murmured iniquity.* They wanted many good bleſſings, but they conſidered not the cauſe, that their ſinnes had made God their enemie, and cauſed him to depart from them. If then we deſire the friendſhip of God, we muſt have a deſire to walke in his wayes. So then they are in a miſerable caſe that have no care to pleaſe him, for they have not God to be their friend, but their adverſary. We ſay commonly, a friend in the court, is as good as a penny in the purſe, but to have a friend in the higheſt Court of heaven, and the friendſhip of the moſt High, who is the King of Kings, is more worth and better to be eſteemed than all the world beſide. From this ground our Saviour teacheth us to regard his friendſhip above all, to feare his wrath, which if it be kindled, rageth as the fire; and not to ſtand in feare of the diſpleaſure of men, thereby to be hindered in our obedience; *I ſay unto you my friends, be not afraid of them that kill the body, and after that are not able to do any more: but I will forewarne you whom ye ſhall feare, feare him which after he hath killed, hath power to caſt into hell: yea, I ſay unto you, him feare.* Thus it behoveth us, from the conſideration of our communion one with another, to aſcend and riſe up to the contemplation of our fellowſhip with God: and from the meditation of our duties to be performed to men, to proceede to the practiſe of our duties to God.

Eſa. 59, 1, 2, 3. Ier. 5. 25.

Luk. 12, 4, 5.

Secondly, ſeeing our communion is accompanied with duties of godlineſſe, we muſt be carefull to aſſociate our ſelves with godly men, to whom we are moſt bound, and from whom we may receive the greateſt benefit. For ſeeing our fellowſhip one with another, teacheth us to love and make much one of another, we muſt delight in the company of the faithfull, that ſo wee may heare, counſell, comfort, regard, and exhort one another. All mankind are combined together in one ſocietie, but if wee be wrought by Gods Ordi-

Vſe 2:

mance into one Family, we have another, and a nearer band to couple us in the ſame yoake. Wee muſt beware leaſt wee give roome and entertainement to thoſe that are ungodly, whereby the reſt of the houſe may be infected. Thus the Apoſtle *Peter* exhorteth the beleeving *Iewes*; *Save your ſelves from this froward or untoward generation.* It is certain, that ſuch as are good, by uſing evill company, are made evill; and ſuch as are evill are made worſe. Such as make no conſcience of their company, will make no conſcience in time of any iniquity.

Acts 2, 40.

Vſe 3.

Thirdly, we muſt learne by this communion, to ſhew the duties of compaſſion one to another, to helpe and releeve them that want, and every way to ſuſtaine and ſuccour ſuch as are in neceſſity. When *Iob* conſidered that wee have one Creator, and ſprung all out of the earth, which as a common mother bare us in her Wombe, *He could not ſee any periſh for want of clothing, or any poore without covering.* And in another place he complaineth of them that offered great kindneſſe unto him in his proſperity, and when he had no neede of them or their curteſie, but forſooke him in his greateſt neceſſitie. Theſe hee compareth to Winter brookes, which flow and overflow when there is an overplus of water, but are drie and dammed up in time of Summer, when the earth gapeth, and the graſſe withereth, and the flower fadeth for want thereof. Such men forget themſelves, and the condition wherein God hath ſet them. They know how to require and looke for duties from others, but they are unmindfull of their owne; and ſo become unmercifull to their brethren. They do not remember, that the time ſhall come, when they will preferre one drop of mercy before a thouſand kingdomes; yea before tenne thouſand worlds.

Iohn 31.19,20

Iob 6,15.

[*If thou account our things common, &c.*] Hitherto we have conſidered the ſtrength of the reaſon, and gathered the doctrine that ariſeth from hence. Now we are to weigh the words alone by themſelves, without reference to the Reaſon. The Apoſtle taketh his Argument from the communion and fellowſhip that is between him and *Philemon*, ſo that he could not deny him his ſuit. From hence we raiſe this Doctrine, that among Chriſtian friends all things are common. Such as are true friends, not in tongue but in truth; not in hypocriſie, but from the heart; ſhould have great intereſt one in another to uſe themſelves, their gifts, their bleſſings without grudging, to the mutuall comfort one of another. When *Ionathan* entred into a covenant of love and league of friendſhip with *David*, *By and by he put off his Robe that was upon him, and gave it David, and his Garments, even to his Sword, and to his Bow, and to his Girdle*: Yea, he diſcovered the ſecret counſels and conſultations of his Father, that hee might deliver his friend from danger of death. This is it which the Apoſtle ſpeaketh to the *Romanes*; *As we have many members in one body, and all members have not one office, ſo we being many, are one body in Chriſt, and every one, anothers members.* The Evangeliſt *Luke* deſcribing the ſtate and condition of the Church, after the Reſurrection and aſcention of Chriſt, ſaith; *All that beleeved were in one place, and had all things common, and they ſould their poſſeſſions and goods, and parted them to all men, as every one had neede.* And afterward, in the 4. Chapter he addeth at large the ſame point, *Great Grace was upon them all, neither was there any among them lacked, for as many as were poſſeſſors of Lands or Houſes, ſold them, and brought the price of the things that were ſold, and laid it downe at the Apoſtles feete, and it was diſtributed unto every man according as he had neede.*

Doctrine 2. Among Chriſtian friends all things are common.

1 Sam. 18,4.

Rom. 12,4, 5.

Act. 2,44,45

Act. 4,33,34.

Plato de leg. lib. 5. Cicer. offi. lib. 1. & de Amicit. Aul. Gell. noct. Attic. lib. 1. cap 9. Terent. in Adelph.

Hence it is, that we are taught in the Articles of Faith, to beleeve the communion of Saints; yea, this is ſo plaine and manifeſt a truth, that the Heathen had this ſentence as a common Proverbe commonly in their mouthes, that among friends all things ſhould be common. Whatſoever is beſtowed upon us, we ſhould have it not onely for our ſelves, but for others. If we have

riches,

riches, it is our friends; if wee have any gifts beſtowed upon us, they muſt be at the commandement of our friends. Whatſoever wee have to profit them withall, it muſt be theirs, as well as ours. All theſe teſtimonies of the holy Scripture, and common experience teach us, that whereſoever Chriſtian friendſhip is, there muſt be alſo a Chriſtian community; that there be no lacke, but the want of every one muſt be ſupplied by a common hand of thoſe that doe abound.

Let us ſee how this is confirmed unto us by reaſons. Firſt, it is the ordinance of God, that one man ſhould be an hand and a helper unto another in all neceſſities, and hath united us as brethren, ſo that they ſhould ſeeke to comfort one another. This is it which *Salomon* propoundeth, *As Oyntments and perfume rejoyce the heart, ſo doth the ſweetneſſe of a mans friend by hearty counſell.* If then, we be bound to helpe our brethren by our hands, by our mouths, by our feete, by our hearts, and by all that wee have in our power, it followeth, that there ought to be a communion in the uſe of all bleſſings that we enjoy. Reaſon 1. Prou. 27.9.

Secondly, the Lord Ieſus, which is the great Peace-maker of the world, and ſole Mediator betweene God and man, who hath joyned Heaven and Earth together with the Croſſe, ſo that through him we have an entrance unto the Father by one Spirit, he, I ſay, hath brought peace unto us; hee hath made perpetuall friendſhip betweene his Father and us, and conſequently ſetled ſure friendſhip among our ſelves. This is it which the Apoſtle ſpeaketh, *Epheſ. 2. Hee is our peace, which hath made of both one, and hath broken the ſtop of the partition wall, to make of twaine one new man in himſelfe: that hee might reconcile both unto God in one body, by his Croſſe, and ſlay hatred thereby.* It is the Office of Chriſts Prieſthood to make peace, not onely betweene God and man (which notwithſtanding is the chiefeſt worke) but betweene man and man, whereby we become one body in him. Reaſon 2. Epheſ.2,2,18. Epheſ.2,14, 16.17. Col.1.20,21

Thirdly, the faithfull have the ſame priviledges, and live as it were in common together. They have the ſame Father, they expect the ſame inheritance, they heare the ſame Word, they receive the ſame Sacraments, they are borne of one Mother, they are begotten with one immortall ſeede, they are fed by the ſame ſincere Milke, they live as by one ſoule the Spirit of Chriſt, they are as neere as Father and children, and as members of one body, we are all one in reſpect of the promiſes of ſalvation. Albeit there be a diſtinction amongſt them in Country, Nation, Age, Sex, Condition, and ſuch like; and live in divers ages and places, yet there is ſuch a ſpirituall Kindred, and neere ſociety betweene them, that theſe common priviledges binde them mutually and manifeſtly one to another. Wherefore, ſeeing it is the Ordinance of God, that we ſhould put our helping hand to doe all good to our brethren; ſeeing Chriſt Ieſus hath reconciled us to God his Father, and made peace amongſt our ſelves; and laſtly, ſeeing the faithfull have a common intereſt and priviledge in the ſame holy things, whereby they are fitted to the Kingdome of Heaven, in all theſe reſpects we learne, that among true Chriſtian friends, there ſhould be a communion and fellowſhip of all the bleſſings of God beſtowed upon them. Reaſon 3. Gal.4,26. 1 Pet.2,5,and 1,23. Rom,8,9,15,

Now order requireth, that we now handle the Vſes of this Doctrine. And firſt of all wee learne that there is no friend like to the Chriſtian friend, who is another the ſame. Such as are coupled together in this ſocietie and fellowſhip, are made one ſoule. Hence it is that *Moſes* teaching that no naturall affection towards thoſe that are neareſt unto us, ought to withdraw our hearts from God, deſcribeth ſuch as are moſt deare, and ſo have greateſt intereſt in us, where he calleth brethren the ſonnes of the ſame Mother; he calleth the wife, her that lieth in the boſome; he ſaith of a Friend, that hee is as a mans owne ſoule, whom hee loveth as himſelfe. The Heathen glory in Vſe 1. Deut.13,6.

certaine

Cicero lib. de amicitia.

certaine Golden paires of ſtedfaſt friends, that have beene ready to lay downe their lives one for another. Howbeit in all ages and times of the world, they are able to reckon up very few, and thoſe for the moſt part forged and counterfet, rather to teach what ſhould be done, than what ever was truely done. And yet if ſuch friendſhip had ever beene practiſed, and ſuch friends ever really extant, it had beene begun and ended in the fleſh, and therefore had beene but a corrupt and carnall friendſhip. For, where God doth not couple together, and make the knot, and where the glory of his Name is not the marke we ſhoot at, there the very life of true friendſhip is wanting. All the former examples of ſuppoſed friends, that were faſtned without the glew of Religion, and the feare of God to hold them together, might make a goodly ſhew of rare love, to the eyes of naturall men; howbeit they did all things to be praiſed of men, to be magnified of the world, to be ſpoken of after their death, and to be highly eſteemed of others. But they are not to be matched and compared with true religious friends, which have the bond of the ſpirit, and of a good conſcience to couple them together. Such were *Ruth* and *Naomi*;

Ruth, 1,15,16

for when *Ruth* was willed to returne after her Siſter, ſhee anſweared, *Intreat me not to leave thee, nor to depart from thee, for whither thou goeſt, I will go; and where thou dwelleſt I will dwell: thy people ſhall be my people, and thy God my God; where thou dieſt, I will die, and there I will be buried; the Lord do ſo to me, and more alſo, if ought but death depart thee and me.* Such were *Ionathan* and *David*, of whom we ſpake before, who did cleave and adhere one to another, as if they had beene no longer two, but one man; and as if one had beene of the bone and fleſh of another. Such were *Iacob* and *Rachell*, hee thought no time too long, hee judged no time too bitter, hee eſteemed no wages too little, becauſe hee loved her. Such were *Reuben* and *Ioſeph*, he would not conſent to ſhed *Ioſephs* bloud, nor to lay violent hands upon him, but counſelled his brethren to caſt him into a pit, to the end he might deliver him out of their hand, and reſtore him to his Father againe. Such were *Moſes* and *Aaron*. Such were *Salomon* and *Hiram*, betweene whom was peace, and they made a Covenant one with another, ſo that they did communicate either to other ſuch commodities as they were ſtored withall. Among theſe was mutuall love, and friendſhip did binde them together. There is a difference betweene love and friendſhip. For, he may love, that is not beloved, but hee cannot be a Friend unleſſe he love, and be loved; which the Apoſtle noteth when he ſaith, *Owe nothing to any man, but to love one another.* This is the ſumme of the whole Law, for he that loveth another, hath fulfilled the Law. Hence it followeth, that the neereſt band, and ſureſt conjunction, is betweene the faithfull, they only can be true and truſty friends, becauſe they love, and are loved; that which one doth, the other is ready to requite and returne the like, to performe mutuall kindneſſe one to the other.

Gen. 29,18.

Ge. 37,21,22

1 King 5.10.

Rom. 13.8.

This is the right and religious friendſhip, and this is onely to be found among the Saints that are members of the ſame body, and joyned in one brotherhood and Communion. But it is not ſo betweene the godly and ungodly, betweene the holy and prophane, betweene the elect and the reprobate; *There is no fellowſhip betweene righteouſneſſe and unrighteouſneſſe, there is no communion betweene light and darkeneſſe, there is no concord betweene Chriſt and Beliall.* Theſe being mixed and joyned together, are like the feete of *Nebuchadnezzers* Image which he ſaw in a dreame, which were part of Iron and part of Clay, which was eaſily diſſolved, and quickly broken in pieces; ſo is it in the agreement and love that is betweene the faithfull and unfaithfull, it is partly ſtrong, and partly weake, but it cannot be joyned faſt one with the another, as Iron cannot be mixed with Clay. For albeit the godly do love the ungodly, even the Infidels, according to the Commandement of God, yet there can be no ſound and ſincere friendſhip betweene them, be-

2 Cor. 6,14.

Dan. 2,42,43

cauſe

cauſe that is not mutuall love, it is not in both parties, in aſmuch as the wicked doe hate extreamely the children of God, and contemne them in their hearts, as *Caine* did *Abell*. Let us therefore ſort and aſſociate our ſelves with thoſe that are godly men, who will in time of triall prove our ſafeſt friends. All other ſociety, how ſtrongly ſoever it ſeemeth to be planted and builded, will fall to the ground. We ſee neighbours oftentimes forſake us, we ſee our alliance and kindred renounce us, we ſee brethren oftentimes ſhew themſelves as ſtrangers one to another; but where grace and Religion is, there the friendſhip will never faile, but is as a running ſtreame, that never waxeth dry.

Marke this in thoſe ſweete paires of friends which before we coupled together in an equall yoake, whom grace and godlineſſe joyned, and therefore no unkindneſſe could ſeparate. *Ruth* loved *Naomi* as greatly when ſhe returned emptie, as when ſhe came out full and well ſtored. *Ionathan* was found as faithfull to *David* when *Saul* ſought to ſlay him, as when he began to honour him; when he lowred at him, as when he ſhewed the beſt countenance toward him. And howſoever the ungodly may hide the intents of their hearts, and promiſe to performe all duties of love towards us, yet their love hath no certaine foundation, but will deceive them that truſt unto it. When *Iob* was in proſperitie and authority, every one reſpected him, and was ready to pleaſure him, he was honoured in the gate, he was reverenced in the ſtreet, he was feared in the houſe. But when his goods were gone, and all his dignity failed, no man regarded him, his friends, his ſervants, his Wife, deſpiſed him. Let us heare in his owne words the complaint that he maketh, and attend to that he ſpeaketh, where he declareth what befell him, *My neighbours have forſaken me, and my familiars have forgotten me: They that dwell in mine houſe, and my maides tooke me for a ſtranger in their ſight: I called my ſervant, but he would not anſwer me, though I prayed him with my mouth: My breath was ſtrange unto my wife, though I prayed her for the childrens ſake of my body: The wicked deſpiſed me, and when I aroſe, they ſpake againſt mee: All my ſecret friends alſo abhorred me, and they whom I loved, are turned againſt me.* Whereby we ſee, we can make no account of the friendſhip of an ungodly man, where profit is the band, and no piety; he loveth for carnall reſpects, and temporall commodities, and not for the truths ſake. Our delight muſt be to be amongſt the faithfull ſervants of God, who love alwayes, not by brunts and pangs, who love wholely and entirely, not to halves; who love in trouble and adverſity, as well as in the dayes of proſperity, ſo that one may ſay to another, as *Iehu* did to *Iehonadad* the ſonne of *Rechab* comming to meete him, *Is thine heart upright, as mine heart is towars thine?* He wold be accounted an unwiſe man, that would more delight in the ſhadow than in the body; in the ſhew, than in the ſubſtance: the friendſhip that is among the ungodly, is onely the ſhadow of true friendſhip, ſo that they are deſtitute of true wiſdome that advance it above the friendſhip that is among the faithfull, or make any account and reckoning of it, in compariſon of the other. Let us therefore joyne in a firme league of amity and friendſhip with the faithfull, which no time ſhall diſſolve, and no occaſion ſhall breake.

Iob 19,14. 15,16, 17, 18,19.

1 Kin. 10,15.

Secondly, ſeeing Chriſtian friends have a community among themſelves of all good things, it ſerveth to condemne the niggardlineſſe and covetouſneſſe of thoſe that overthrow this Communion, and even pinch and pine away themſelves, depriving even themſelves of the lawfull uſe of that which they have in their owne keeping. Of theſe there are three ſorts; firſt, ſuch as ſay in word and practiſe, That which is mine, is mine, and that which is thine, is thine; I will keepe mine owne, and keepe thou that which is thine owne: I will crave nothing of thee, and thou ſhalt receive nothing of me. Secondly, ſuch as ſay, whatſoever is mine, is mine: and whatſoever is thine, is mine: mine owne is not ſufficient for me, but I hope and gape for a part of thine.

Thirdly,

3. Thirdly, such as say, That which is mine is thine, but with this condition, that thine be mine and no otherwise. These are content to give part of that they have, if you will be content to pleasure them in the like againe. These will neither give nor lend any part of their goods, but to those of whom they looke to receive as much kindnesse. This is true love indeede, when we lend, looking for nothing againe, nor aime at the recompence that others may make us, remembring that we shall be fully recõpenced at the resurrection of the just, *Luk.* 14, 12. These indeede come nearer to the rule of Charity than the two former, and yet one thing they lacke, the good which they would seeme to doe they doe not freely, but as hirelings for a reward. The first sort doe not conveigh other mens goods to themselves, but refraine from wrong and oppression: yet they cannot abide to doe good to any, nor to give away any thing that is their owne. The second sort are yet farther removed from true Charity, who regard not what meanes they use to get other mens goods. Let such men consider, that they offend against God, they offend against their neighbour, they offend against themselves. Against God, because they detaine from him his due; against their neighbour, because they deny to him things necessary; against themselves, because they withhold things fit and reasonable. They are unthankfull to God, they are unjust to their neighbour, they are cruell to themselves. The Apostle chargeth them to commit Idolatry, and to make a god, or rather an Idoll of their money, because as the Idolater serveth his Idoll, so doth the covetous man his riches; and as the one maketh his Image his hope and trust, so doth the other his treasure; and as the one is afraid to breake his Image, so is the other afraid to lessen his substance. These are they that are content to cut large thonges of other mens goods, but are sparing in spending of their owne; who empty their bellies, that they may fill their Coffers, who pinch their body, that they may enlarge their gaine, and draw backe their hand when they should give, but stretch it forth when they would receive. Hence it is that the Apostle saith, *Mortifie your members which are on the earth, fornication, uncleanenesse, the inordinate affection, evill concupiscence, and covetousnesse which is Idolatry, for the which things sake, the wrath of God commeth on the children of disobedience.* And in another place he teacheth, *that the love of money is the root of all evill, which while some lusted after, they erred from the faith, and pierced themselves through with many sorrowes.* In which words, howsoever the Apostle useth an excessive kinde of speaking (for properly originall sinne is the root of all evill, because as a fruitfull off-spring they arise from thence) yet it is a mother that bringeth forth many children; Cruelty, Injustice, Oppression, Fraud, Deceit, Ignorance of God, contempt of his Word, and security in all heavenly things. These things being duely considered, serve to the condemnation of those that shut up the bowels of compassion from Gods Children in their afflictions and necessities. For the Apostle *Iohn* in his first Epistle saith, *Whosoever hath this worlds good, and seeth his brother have neede, and shutteth up his compassion from him, how dwelleth the love of God in him?* Woe therefore unto them that make all things private, and withhold their love from such as are to be loved, and their reliefe from such as are to be relieved. How can these men thinke to finde mercy at the hands of God that shew no mercy to their brethren, seeing there shall be judgement mercilesse, to such as shew no mercy? Let us have our conversation without covetousnesse. *Let no man seeke his owne, but every man anothers wealth.* The wise man teacheth, that *the liberall person shall have plenty, and he that watereth shall also have raine: There is that scattereth, and is more encreased, but he that spareth more than is right, surely commeth to poverty. The treasures of wickednesse shall not prosper or profit us any thing at all, but righteousnesse delivereth from death.*

Innocen. de miser. conditio. humanæ.

Col. 3, 5, 6.

1 Tim. 6, 10.

1 Iohn 3, 17.

1 Cor. 10, 24. Pro. 11, 24, 25. Esay 58, 10, 11. Ier. 31. 12. Prou. 10.

Secondly, this reproveth such as have no familiarity with the faithfull, but shew

ſhew themſelves ſtrangers unto them. For, whereas all our love ſhould be toward the Saints, all our delight ſhould be in the Saints, all our care ſhould be of the Saints; there are many that boaſt themſelves to bee of the communion of Saints, yet make no difference of any company; the moſt wicked are moſt welcome unto them, and the moſt prophane, are moſt pleaſant. No company is ſo ſweete and ſo much deſired, as the communion and communication of Ruffians and ſcoffers; and on the other ſide, nothing is more ſowre and ſharpe unto them, than the preſence and conference of ſuch as feare God. But wee muſt all know, that much helpe or hurt commeth to men, by the company which they haunt and frequent. Hence it is that the Prophet ſaith, *Away from me ye wicked, for I will keepe the Commandements of my God.* So the Apoſtle *Peter* admoniſheth all thoſe that would be delivered from deſtruction, *To ſave themſelves from a froward generation.* Likewiſe *Moſes* and *Aaron* exhorting the people to beware of *Corah, Dathan,* and *Abiram* and the Rebellious rowt of their adherents, ſaith, *Separate your ſelves from among this Congregation, depart from the Tents of the wicked men, and touch nothing of theirs, leaſt ye periſh in all their ſinnes.* The ungodly have their prophane meetings, their drunken feaſts, their unlawfull paſtimes; let us not partake with them in their evill, which is the right way, and the ready meanes to quench all holy deſires, and good purpoſes in us, as faſt as the friendſhip of the faithfull is able to kindle them in our hearts. When ſhall wee ſee wicked men ſtrive and contend to come into the company of the godly? They account nothing ſo unſavory unto them, nothing ſo irkeſome, nothing ſo troubleſome, albeit they might be helped and benefited by their bleſſed meetings. How is it then, that wee ſhould deſire or affect the converſation of the ungodly, by whom we can no way be furthered in any good thing, but be corrupted and defiled in our wayes, to the diſhonour of God, to the danger of our ſoules, and to the preventing and poyſoning of others.

Pſalm. 119, 116.

Acts 2,40.

Numb 16, 21,24,26.

Laſtly, ſeeing there is a Communion and fellowſhip of all the bleſſings of God beſtowed upon us, it is our dutie to love one another, and to performe all duties of love, to the benefit of others, as if we were one man. This the Prophet teacheth, *They ſhall bee my people, and I will be their God, and I will give them one heart, and one way, that they may feare me for ever, for the wealth of them, and of their children after them.* So the Apoſtle *Peter* chargeth us, to love brotherly fellowſhip, *ſaying, Be of one minde, one ſuffer with another; love as brethren, be pittifull, be courteous, ſubmit your ſelves one to another, render not evill, for evill, neither rebuke for rebuke, but contrariwiſe, bleſſe; knowing that yee are thereunto called that yee ſhould be heires of bleſſing.* Whereby it appeareth, that there are many duties, as it were branches of this love, as we ſee, *Rom.* 12,9,10,13. Where many particulars of this unfaigned and fervent love are expreſſed, and we are admoniſhed as members of one body, to provide one for another. We are bound to employ our gifts, not onely to our owne benefit, but to the benefit of the whole body: as the eye ſeeth not for himſelfe alone, the hand worketh for all the parts, the foot walketh for all the members. So if we be true and faithfull Chriſtians, wee ought to carry this minde, to be ready to do ſervice one to another. If we have knowledge, it is our duty to teach others; if we have wiſedome, it is our duty to counſell and direct others; if we have the gift of exhortation, we are to diſſwade from Vice, to perſwade to Vertue, and to ſtirre up others to good things. If we have riches and outward bleſſings, we muſt give cheerefully, not onely of our ſuperfluity, but of our penury and neceſſitie alſo, if neede ſo require. We have all received ſome gifts, none is an empty veſſell without liquor, or a dead tree without fruit, God, to make men without excuſe, hath beſtowed ſomewhat upon all. *Some have received five Talents, ſome two Talents, and ſome one Talent.* Let every man as he hath received the gift, miniſter the ſame one to another, as good diſpoſers

Vſe 3.

Ier. 32,38.39

1 Pet. 2,17. & 3,8, & 4,8. & 5,5.
2 Cor. 13,11

Math 25.
1 Pet. 4,10.

sers of the manifold grace of God. Wee are joyned together in a spirituall society, and have great neede one of another; as the hand cannot say to the foot, I have no neede of thee; so no man can say unto any of his brethren, I have no neede of you. The rich cannot live without the poore, and contrariwise, the poore cannot continue without the rich. As it is the dutie of such as are poore to labour in their callings, it is the duty of the rich to releeve them, not to despise them; to comfort them, not to contemne them; to helpe them, not to disgrace them. These practises of love are a Christians mans badge, declaring evidently what Master hee serueth, and to whom he belongeth. We must shew our selves ready to ride and runne, to use our friends and purse for the good of others. Hence it is, that the Apostle commendeth in
1 Thess.2,3. the Church of the *Thessalonians*, not onely their love, but their labour of love performed with all carefulnesse and cheerefulnesse. Our love therefore must not be idle, but diligent; not standing in word, but in worke; not in profession, but in action.

Moreover, wee must by all good meanes procure the good one of another, and beare the reproofe of a friend that seeketh to set our sinnes before us, and to bring us into the right way. This is it which the Apostle signifieth to the
Gal 4,12. *Galathians, Be you as I, for I am even as you, I beseech you brethren: ye have not hurt mee at all.* Whereby hee meaneth, that albeit he was compelled to use sharpe reproofes (as it were) eating Corasives and strong Purgations, that thereby hee might stirre them up to repentance, and shew them from whence they were fallen, yet his minde was not changed towards them, nor his love turned into hatred, as if he should say; Thinke not that my convincing of your errors, and reproving of your backe-sliding from the sincerity of the Gospell, proceedeth from any mallice towards you, for I am the same man I was, and therefore looke that your mindes be not estranged from mee, for I do tender you, even as mine owne selfe. Seeing therefore a mans friend is all one with himselfe, one is bound to seeke the good of another, and to beare the reproofes of things amisse with all patience.

Lastly, let our communion worke in us lively feeling, as well of the prosperous estate, as of the hard condition of our brethren; either to rejoyce with them, or to lament with them, as occasion is offered. This is the exhortation of the Apostle to the *Romans*, Chapt. 12. when he had stirred them up to love without dissimulation; to service, without slouthfulnesse; to humility, without disdaine; to patience, without revenge, to blesse, without cursing; to
Ro.12.15,16 distribute, without grudging; to pray, without fainting; he saith, *Rejoyce with them that rejoyce, and weepe with them that weepe; be of like affection one toward another.* This teacheth us, that all the godly ought to have (as it
Phil.3,16. were) the same will and wish; they ought to thinke the same thinges, to speake the same thinges, to further the same thinges one to another. The profits and disprofits of our Brethren, we must have in common with them, and it is our duty to account them our owne. Wee are to mourne for the one, and rejoyce for the other, as if it were our owne estate. When any good is befallen unto them, we are to be glad, and to be merry at the heart, as it had befallen us; and so much the rather, seeing we have our portion in it. If we see them weakned in their estate, and go backward and not forward in matters of the World, it ought to be our greefe and sorrow: especially if we see them decline in the best things, and turne aside out of the way from him that called them in the grace of Christ, wavering and wandering wide from the truth of the Gospell which once they embraced, we ought so to take it to hart, and to be swallowed up with heavinesse, as if wee our selves had gone backeward. This affection is worthy great praise, where it is to be found. It assureth us that we are living and feeling members in the body of Christ, and have a neere conjunction with the other parts. It greatly pleaseth God, and hath

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an aſſured promiſe of a rich reward, according to the ſaying of our Saviour, *Bleſſed are the mercifull: for they ſhall obtaine mercy.* This ſerveth to reprehend the common practiſe of Common Chriſtians, that live as thoſe that know not, or regard not this communion and enterchange of the ſame bleſſings that they have received at the hands of God. Theſe are they that ſay, God for us all, and every man for himſelfe. Theſe are they that make what benefit they can of others, but will depart from nothing themſelves: who prize men as ſheepe and Oxen, and bethinke with themſelves how much they may make of them, as if they brought them openly into the Market and ſet them to ſale for what will you give me? Theſe are they that never eſteeme, nor make any account of their brethren, but when they have occaſion to uſe them, and ſtand in great neede and neceſſity of them. Theſe are they, that ſeeke themſelves onely and their owne good; as for others, they regard them, ſo long, and ſo farre, as they may get and gaine any thing by them, according to the common practiſe of the world deciphered and deſcribed by the Apoſtle, *All ſeeke their owne, and not that which is Ieſus Chriſtes.* Is it thus in the parts and members of the naturall body? Doth the eye ſee only for it ſelfe? Doth it not give direction to hand and foot, and ſerve to the good of the whole body? Doth the hand onely labour for it ſelfe and to ſuſtaine it ſelfe, or doth it not rather worke both for it ſelfe, and for every member of the body beſides? The foot, doth it not likewiſe walke up and downe, and take paines for the generall good and common benefit even of the leaſt part that belongeth to the body? If it be thus in the ſeverall members of our body, ought it not much rather to be ſo in the myſticall body of Chriſt Ieſus? Shall we then make a Mart or Monopoly of our brethren, and ſell them for our owne filthy gaine and private advantage? But whereas we ought to rejoyce at their good, how many are there that repine at it, and pine away at the ſight of it; And whereas we ought to be greatly greeved to ſee them goe backe in goodes, or in goodneſſe; in the world, or in the word; they are glad to behold their wantes, and are ready to puſh them downe that begin to fall. Theſe men are not onely without piety, but without pitty and humanity: not onely voyd of conſcience, but of common Civillity, and are no better than rotten members. Every one would be taken and holden for a true Member of Chriſt Ieſus, but few regard to doe the duties of members. The partes of our bodyes delight and rejoyce one in another, but many of us that dwell neere together, regard not to ſee one another in the face, or to converſe and communicate either with other, and yet they would bee accounted Chriſtians. The partes of our body are ready to helpe and defend one another, the hand is at hand to be lifted up to ſave the head; to endanger one member to ſhield another, otherwiſe it were no hand: we will not hazard the leaſt trifle, for the greateſt good of others, and yet wee would be accounted Chriſtians. The partes of our body, when one is in paine, will not leave it deſtitute and diſtreſſed, but ſeeke by all meanes to free it out of trouble; but wee are hand-faſt in helping the poore and needy members of the ſame body with us; nay, ſuch paymentes as are impoſed by Law upon us, are hardly wrung from us; otherwiſe wee could be content to ſuffer the poore Servants of God to periſh and yet wee would be accounted Chriſtians.

If God love the cheerefull giver, how ſhould hee then accept of ſuch Guiftes? *If we have this worldes goods, and ſee our brother have neede, and ſhut our compaſſion from him, how dwelleth the love of God in us? If we ſay we love God, and hate our brother, are we not liars againſt the truth? For how can hee that loveth not his brother whom hee hath ſeene, love God whom he hath not ſeene?* Aſſuredly wee may conclude, that there is no love of God at all in them that have no eyes of compaſſion to ſee their miſeryes, no eares of

Math. 5, 7.

Phil. 2, 21.

Iob 2, 4.

1 Cor. 12, 26

2 Cor. 9, 7.
1 Iohn 3, 17, and 4, 20.

pitty to heare their neceſſitie, not heartes of mercy to melt and relent at their ſorrows, no hands of liberallity to ſupply their wants. For judgement without mercy ſhall fall upon them that will ſhew no mercy: and we ſhall never have fellowſhip with the Father, if we have not fellowſhip and communion with his Children. Wherefore (as the Apoſtle ſaith) *Let us conſider one another, to provoke unto love and to good workes, not forſaking the fellowſhip that we have among our ſelves, as the manner of ſome is: but let us exhort one another, and that ſo much the more, becauſe ye ſee that the day draweth neere.* Let us be ready to practiſe theſe fruits of love toward others, that we may taſt of the Fruites of Gods love toward our ſelves. Would we then breefely know what community ought to be among us? Would wee underſtand how, and in what manner we ought to have all things common? Would we live as true Friendes, and practiſe true friendſhip one toward another? The Holy Man *Iob* giveth us a good and full direction in theſe duties, and ſuch a direction as was ſealed up by his owne example: *He reſtrained not the Poore of their deſire, nor cauſed the eyes of the Widdowes to faile: he did not eate his Morſels alone, but the fatherleſſe did partake thereof: he ſaw not any periſh for want of cloathing, or any poore without covering: he made not Gold his hope, nor ſaid to the Wedge of Gold: Thou art my confidence: he was the eyes to the Blinde, and the Feete to the Lame: he was a Father unto the Poore, and when he knew not the cauſe, he ſought it out diligently.* Heere is a worthy preſident ſet before us, and a pure Glaſſe to looke upon, wherein wee may ſee cleerely into the communion of Saints, what it is, and how it is to be practiſed. Let us evermore have this as a Table painted before our eyes, and joyne with our knowledge obedience, remembring that God is love, and hee that dwelleth in love, dwelleth in God, and God in him.

Ioh. 2, 13, and 1 Iohn 1, 6, 7. Heb. 10, 24, 25.

Iob 31, 16, 17 19, 20, 21, 24 25, and 29, 15 16.

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18 *If he have hurt thee, or oweth thee ought, that impute thou unto me.*

19 *I Paul have written this with mine owne hand: I will recompenſe it, albeit I doe not ſay to thee, that thou oweſt moreover vnto mee, even thine owne ſelfe.*

The order of the wordes.

HItherto wee have ſpoken of the reaſon in the former Verſe. Now wee come to the remooving of another Objection, which the Apoſtle preventeth in theſe two Verſes, which ſeemed to ſtand in his way, and hinder the obtaining of his requeſt. For *Philemon* might have thus ſaid; Thou intreateſt me for a Servant that hath beene injurious and hurtfull unto mee, waſting and miſſpending my goods, and hindering much mine outward eſtate, therefore I muſt intreate thee to give mee leave to punniſh him according to his deſervings, and to recover as I can my dammage inferred by him. How then can I receive him that hath hurt me, and robbed mee, and is in my debt?

Object.

Anſw.

To this Objection of *Philemon*, let us conſider the anſwere of *Paul*, which he doth make two wayes; firſt by a conceſſion, then by a correction; as we ſaw before in remooving the former Objections. By conceſſion, or by way of graunting, impute it to mee, require it at my handes, and lay it upon my accounts. This firſt anſwere, is confirmed and ſtrengthened by an humane teſtimony, [*I Paul have written it with mine owne hand*] I have not ſet to my marke, and uſed the hand of another. This Argument alſo hath the force of another ſecret Objection, for *Philemon* might have ſaid; Thou promiſeſt faire, and undertakeſt much, thou offereſt thy ſelfe to undergoe the debt in word only, but I require ſome better aſſurance, and ſome ſtronger evidence. To this *Paul* anſwereth; If thou refuſe to take my bare word and naked promiſe, thou ſhalt have more. For behold, I doe not requeſt it without ſcript or ſcrole, I have written it with mine owne hand: take this as a Bill or Obligation

Objection.

Anſwer.

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tion of my hand-writing, that I will well and truely ſatisfie, content, and pay, or cauſe thee to be well and truely ſatisfied, contented, and paid whatſoever he oweth thee: Loe, I binde my ſelfe firmely unto thee by theſe preſents, which ſhall be thy warrant, that the debt ſhall be fully and wholy diſcharged, without any fraud or covin, or farther delay. The reaſon may be thus concluded:

If thou have a Bill or Band of my hand to ſhew for his debt, then doubt not of the payment of it:
But thou haſt a Bill or Band of my hand,
Therefore doubt not of the payment of it.

The correction of his former offer to ſatisfie the debt, followeth, which is the ſecond part of the anſwere; [*Albeit, then oweſt to me thy ſelfe.*] As if he ſhould ſay; that which I have promiſed to diſcharge, I am ready to performe, I will pay thee every penny, yea even to the utmoſt farthing. And yet why doe I ſay, I will pay thee? Foraſmuch as thou art in my debt, and oweſt more to me, than he doth to thee: hee oweth thee a little Silver, but thou oweſt mee thine owne Soule. Seeing thou art ſo much indebted unto mee, and that I may juſtly claime from thee and challenge at thy handes thine owne Fleſh, which art in a ſpeciall regard bound unto mee in all that thou haſt, it is no great matter for thee to remit a little Money, or Money-worth, that thou mayſt otherwiſe require from him. This is amplified by an Ironicall paſſing over of the matter, and yet by a certaine Rhetoricall Elegancy hee uttereth it; and calleth *Philemon* to acknowledge it. Hee ſeemeth to be willing to forget it, and yet he would have him to remember it. A like ſpeech unto this the Apoſtle uſeth, 2 Corinth. 9.4. *I have ſent the Brethren, that ye may be ready: leaſt if they of Macedonia come unto me and finde you unprepared, wee (that we may not ſay, you) ſhould be aſhamed in this my conſtant boaſting.* Where hee ſheweth, that having boaſted among the Brethren of the forwardneſſe of the *Corinthians*, if they ſhould be found unprepared, he will not ſay that themſelves ſhould be aſhamed, but he meaneth that they ſhould conſider of it, and confeſſe it. This revocation or denying, to expreſſe in word, that which hee was willing another ſhould underſtand, may be thus concluded in forme of an Argument.

Which the Rhetoricians call *Apophaſis.*

If the caſe ſtand thus betweene thee and me, that thou oweſt unto me thy very ſelfe: Then much more thou mayſt forgive thy Servant this debt for my ſake.
But the caſe ſtandeth thus betweene thee and me.
Therefore thou maiſt forgive him for my ſake.

Thus much concerning the order of theſe two Verſes in this diviſion: wherein wee ſee, how in anſwering he argueth, and in convincing he replyeth and proceedeth to defend his cauſe. Now let us ſee the meaning of the words, ſo far as they require opening and Interpretation. Firſt, when he ſaith, [*If he hath hurt thee, or owe thee ought.*] Theſe generall words may be applied to any wrong, or damage, or In-juſtice; ſignifying thereby the Theft that *Oneſimus* had committed, but mitigating it by a more gentle tearme. For hereby we may gather, that he had robbed his Maſter, as the common faſhion and uſuall manner of thoſe is that run away. Such as are determined to go from their Maſters, and to betake themſelves to their heeles, will not go away empty, but purloyne what they can: and haply his maſter had made him Steward of his houſe, and committed all that he had into his hand, that his maſter knew not what he had, and none was greater in the houſe than he: for no

The meaning of the words.

doubt the Apoſtle would not be ſo earneſt in a triſle, and the Servant was not ſo ſimple as to fly away with a little, yet the Apoſtle diminiſheth the envy of the crime, chuſing to uſe ſuch wordes as either betoken a ſmall fault, or containe no fault at all.

Hence it is that he ſaith, [*If he owe thee any thing.*] For there was not any civill contract or bargaine betweene them, in as much as there could be no ſuch buying, or ſelling, or changing betweene the Maſter and his Servant, eſpecially as the condition of Servants was in thoſe times, whereof we have ſpoken before. Wherefore we ſee that they are deceived that object, it cannot be gathered out of this place, or from this Epiſtle, that the Servant had robbed his Maſter, both becauſe he is not directly charged with theft, and becauſe the Apoſtle onely ſpeaketh by ſuppoſition, [*If he have hurt thee.*] I anſwere, that he doth not indeede name and expreſſe any robbing or rifling of his Maſters Houſe; yet we muſt conſider, how he maketh the leaſt of every thing, in regard of his repentance which had wiped away the ſtaine thereof. For whereas he had beene hurtfull to his Maſter, *Paul* calleth it [*Vnprofitable:*] whereas hee had played the Runna-gate, *Paul* calleth it a departing away: ſo in this place, whereas he hath pilfered and purloyned his Maſters goods, *Paul* calleth it an hurting, which is a leſſe fault; or a debt which is no fault. Seeing then, throughout this Epiſtle the Apoſtles drift is, by expreſſing a little to underſtand more; and by naming a ſmall offence, to underſtand a greater; wee are not to doubt, but his meaning in theſe wordes, is to taxe him of that theft which he had committed. Neither is it any thing to the preſent purpoſe, that it is objected, that the Apoſtle doth not plainely and directly avouch, that he had any way hurt his Maſter, becauſe hee uttereth nothing ſimply but by way of ſuppoſition; [*If he have hurt thee*] as if he ſpake by heare-ſay or a bare report, and knew not the certainety of that which he had heard; For no doubt he knew the whole truth of the matter by *Oneſimus*, who having truely repented, had particularly acknowledged and confeſſed the wickedneſſe of his heart, and the unrighteouſneſſe of his handes in defrauding of his Maſter: ſeeing *Hee that hideth his ſinnes cannot proſper, but hee that confeſſeth and forſaketh them, ſhall finde mercy.* Whoſoever will obtaine pardon muſt make confeſſion. So long as ſinne is unacknowledged, ſo long it is unpardoned. Seeing therefore he had received remiſſion, we cannot imagine, but that before there went confeſſion, and an unfolding of the whole matter from the beginning to the ending; ſo that the Apoſtle would not, nor could not ſpeake waveringly and doubtfully of that, whereof he was fully inſtructed, and perfectly informed from point to point. Beſides, the conjunction [*If*] is not condicionall in this place, but Illative, and is not ſpoken by ſuppoſition, but rather by way of confeſſion or conceſſion. True it is, ſometimes it is condicionall; directly affirming, and plainely denying nothing. As *Iob* 31, *If my heart hath beene deceived by a Woman, or if I have laid waite at the doore of my Neighbour: if I did contemne the judgement of my Servant: if I have ſeene any periſh for want of cloathing.* Thus it is taken *Gen*, 18. 24, *&c. If there be fifty righteous within the Citty, I will ſpare all the place for their ſakes.* And thus it is taken moſt commonly throughout the Scriptures, in more than an hundred places, which are all to be underſtood condicionally, not affirmatively.

Objection.

Anſwer.

Prov. 28, 13.

Iob 31, 9, 13, 19.

Againe, ſometimes the word is to be taken as a particle, not onely connecting and concluding, but affirming, and knitting together that which is affirmed, as in many places of the 8. chapt. to the *Romans*; *If we be Children, then are we alſo heires: If God be on our ſide, who can be againſt us*: as if he ſhould ſay; ſeeing we are Children, ſeeing God is on our ſide. So the Apoſtle exhorteth the *Coloſſians*, *If ye then be riſen with Chriſt, ſeeke thoſe thinges that are above.* Where he doth not ſpeake uncertainely, but conclude peremptorily, that they ought ſeriouſly to enter into the Meditation of the heavenly life,

Rom. 8, 17, 31

Col. 3, 1.

conſi-

conſidering they had beene inſtructed in the reſurrection of Chriſt. Thus *Peter* ſpeaketh in his ſecond Epiſtle, *If God ſpared not the Angels that had ſinned*, that is; ſeeing hee ſpared them not. And thus is the word taken (to goe no farther) in the wordes immediately going before, in this Epiſtle to *Philemon*, [*If thou account our thinges common, receive him as my ſelfe.*] Where the meaning is, ſeeing all thinges betweene us are common as among friendes, doe not thou ſtand or ſticke at the entertaining of him. So likewiſe when he ſaith, [*If he hath hurt thee*] it is a granting of the crime, and as it were a confeſſing of the action whereof he might be charged, as if he had ſaid; ſeeing the caſe is ſo indeede, diſcharge him, and account me as thy debter. Thus much for the cleering of the Interpretation of the firſt words, and the anſwering of the objections againſt it. It followeth [*That impute to me*] where he taketh the debt or wrong offered by *Oneſimus* upon himſelfe, and offereth himſelfe to be bound in a band for him, and to become his pledge or ſurety. When he ſaith [*I have written it with mine owne hand*] it is the confirmation of his promiſe by a civill Inſtrument, and by ſubſcribing his name unto it. Laſtly, when he addeth, [*Albeit, I doe not ſay to thee that thou oweſt to me even thine owne ſelfe,*] we muſt underſtand, that the debt which the Apoſtle urgeth as due unto him from *Philemon*, is in reſpect of his converſion and winning unto Chriſt. Wherin he alludeth to ſuch as being conquered in battell, are reſerved alive to them that have overcome them, and made them their Servants, in ſaving them from death, in keeping them from the ſword, and in preſerving them from deſtruction. Thus then the Apoſtle argueth; I being a Captaine under Ieſus Chriſt, to win him a people from the bondage of ſinne and Satan, have among many other, won thee and thine whole Family, and have taken you away as it were Captive, delivering you in Chriſt Ieſus from eternall miſery; and therefore thou oweſt me much more than thy Servant can owe thee, even thine owne ſelfe, and whatſoever is deareſt unto thee: for thou haſt beene by my meanes reſcued and recovered from the bondage of Satan, and the dominion of death, and haſte beene brought to the freedome and liberty of the Sons of God. Thus we ſee, how the Spirit leaveth no ſtarting hole for *Philemon* to ſhake and ſhift off this duty, to the end it might be a perpetuall rule to the Church in the like caſe, without all exception. As if the Apoſtle ſhould have ſaid; If thou object, that thy loſſe and detriment received by *Oneſimus*, is more than thou maiſt beare and canſt forgive: I anſwere thee, that thou ſhalt not thereby be hindred, for I thy friend *Paul* will anſwere thee whatſoever he is indebted and indangered unto thee, even to the uttermoſt mite thou canſt demaund. And that thou ſhouldſt not doubt of mine offer, beholde, this my hand-writing ſhall be thy warrant and aſſurance, which I have ſubſcribed with mine owne hand; albeit, I may by the right that I have in thee (pulling thee and thy Family out of the Captivity of Satan, the ſlavery of ſin, and the bondage of hell) claime from thee more than thou canſt from *Oneſimus*; for thou oweſt to me indeed and in truth, not a part of thy goods and poſſeſſions, but thine owne ſelfe, even thy Soule and Body, which are by my miniſtry preſerved to everlaſting life: and thou canſt not ſufficiently eſteeme of thy Redemption and Salvation effected and merited by Chriſt, but manifeſted, applyed, and warranted unto thee by my preaching, and the graces of God beſtowed upon me for the effectuall converſion of the elect.

2 Pet. 2.4, &c
1 Pet.4,17,18

The ſum and ſubſtance of the words in this diviſion.

Thus wee have ſeene the order of the wordes, and have learned the meaning of them. It remaineth according to the manner and Method before propounded, to gather from hence ſuch obſervations as are intimated unto us, and might be largely handled of us. Firſt of all, obſerve with mee, that the Apoſtle returneth heere to a conſideration of that which might be objected: ſo that wee ſee it is the duty of the Miniſters, not onely barely to teach the truth, but to remoove doubtes, to anſwere Objections, to put away impedi-

Obſervations offered unto us in theſe words.

mentes, and to cleere all difficulties that may sticke in the mindes of the hearers, and hinder the believing and embracing of the truth delivered unto them. For, howsoever our care be to teach plainely and evidently, yet the carnall reason of a naturall man ministreth many cavilles and questions, whereby diverse scruples remaine in the hearts of the people, as dangerous stumbling-blockes to turne them out of the right way, and to stay their course from running with a right foot in the pathes of righteousnesse. Wherefore it standeth us upon, to consider diligently, what may be alleadged against the truth that is taught by us, and to make a plaine answere unto the same. This we see in every Epistle practised by the Apostle. When hee had taught free justification by faith apprehending Christ without the workes of the Law, the Iewes might have objected; If the law doe not justifie, then it was given in vaine, it is abolished, it serveth to no purpose. He knew this would be concluded, and therefore he preventeth it; saying, *Doe wee then make the Law of none effect through faith? God forbid: yea, we establish the law.* And afterward, having taught that *where sinne abounded, there grace abounded much more*, if he had rawly and barely left the matter thus propounded, a man might have objected; If this be true, that there grace aboundeth where sinne hath abounded, then sinne seemeth to be the cause of Gods glory, and then why doe we not sinne fully and freely, that thereby the glory of God may be magnified? Wherefore he unlooseth this knot in the words and chapter immediately following, *What shall we say then? Shall wee continue still in sin that grace may abound? God forbid: How shall we that are dead to sinne, live yet therein?* Likewise to the same purpose he speaketh againe, for having proved that sin shall not have dominion over us, *because we are not under the law, but under grace*, considering with himselfe, that prophane men might abuse the grace and liberty of the Gospell to commit sinne with greedinesse, hee replieth, *What then? shall wee sinne, because we are not under the law, but under grace? God forbid, &c.* The like we see practised in other places: When he hath taught the Ephesians to *love their wives as their owne bodies, yea even as Christ loved the Church*, and addeth, *that this is a great secret or mystery*: a man might aske, doe you speake this of the love that ought to be betweene the Husband and the Wife, or of the love that is betweene Christ and his Church? he answereth, *I speake concerning Christ, and concerning the Church.* In like manner delivering a rule to the Church, that Widdowes should be chosen to attend upon the sicke and those that were diseased, he would have none under threescore yeares of age set apart to this Office, he addeth, *But refuse the younger Widdowes, for when they have begunne to wax wanton against Christ, they will marry, having damnation*: The Apostle knowing that these words might have beene wrested wrongfully and applyed contrary to his meaning, (for one might have said, what, have they damnation for marrying? Is marriage the cause of damnation?) Hee resteth not so, but answereth the point, *they have damnation for denying and breaking their first faith.* This wisedome is to be put in practise of all the Ministers of Gods word, we must be able not only to teach, but to convince, and to fore-see what may be objected against that which we have delivered. So then the Ministers must be men for knowledge, holding fast the faithfull word, throughly furnished to convince the adversaries and gainesayers, and replenished with store, both new and old, to overthrow all spirits of contradiction that seeke to subvert and destroy the faith of many. And it belongeth to the people to resort and repaire to their Ministers thus qualified, for resolution of doubts wherewith they are troubled, considering with themselves that the Priests lips must preserve knowledge, and that the people are to seeke the law at their mouthes, because they are the Messengers of the Lord of Hoastes.

Rom.3 20,21 22.27,28,31.

Rom,5,20 & 6,1,2.

Rom.6,14, 15.

Ephe.5,32,

1 Tim.5,9,11

Mal.2,7. Matth.23,4.

Secondly, wee see againe in the first wordes of hurting and owing, that

there is uſed a certaine mitigation. For whereas hee might have called him a Theefe and a Runnagate, hee expreſſeth them under much milder names, calling his robbing and flying away, an hurting, and debt; declaring thereby, how gentle and eaſie an hand, how loving and charitable an heart wee ought to beare, toward the penitent. Wee are not to aggravate the ſlippes and falles, nor augment the ſinnes and offences of our brethren, nor to urge them and ſet them out in their colours to the uttermoſt, nor to follow them with extremity; but it is our duty to deale mercifully with ſuch ſinners as are vnfainedly and truely turned unto God, remembring alwayes theſe three thinges. Firſt, that we are ſubject to the like ſinnes, and may be overtaken with the ſame offences, through the tentations of Sathan, and the corruptions of our owne nature. Hence it is, that the Apoſtle admoniſheth us, to reſtore ſuch as have fallen, even with the ſpirit of meekneſſe, withall conſidering our ſelves leaſt we alſo be tempted. Secondly, that as we are ſubject to fall, ſo we have offended as greatly againſt God as they, if not in the ſame kind and after the ſame manner; ſo that if hee ſhould enter into judgement with us, who could ſtand in his preſence, or anſweare him one of a thouſand? This is it which Chriſt Ieſus laide to the charge of the proud Phariſies, when they brought before him the woman taken in adultery, he ſaid unto them, *Let him that is among you without ſinne, caſt the firſt ſtone at her: who when they heard it, being accuſed of their owne conſciences, went out one by one, beginning at the eldeſt even to the laſt.* Thirdly, that we doe deſire to obtaine forgiveneſſe of our ſinnes upon this condition, that we forgive others, when we are taught to ſay; *Forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us.* Wherefore, let us be of a gentle minde and placable nature, eaſie to be intreated, ready to be perſwaded, willing to be reconciled, and forward to forgive all injuries and wronges offered unto us: without which affection all our prayers to God, and all the parts of his worſhip, are made void and nothing worth unto us. Hence it is, that we are moved, when we have brought our gift to the Altar, then and there remembering that our brother hath ought againſt us, to depart and leave our offering untill wee be reconciled unto him. Of this point we have ſpoken before: yet the great neceſſity of it, and the preſent uſe of the Lords ſupper, which is a Sacrament of love and unity, requireth the renewing of it; and therefore, unleſſe it be to thoſe that are dead-hearted and heavy eared, that will neither heare, nor marke, nor underſtand, nor obey, it cannot but worke ſome grace and conſcience in them that have their eares opened, boared and prepared.

Three rules to be obſerved to move us to deale mercifully toward the penitent. Gal. 6,1.

1 ohn 8,7,9.

Math 6,12, 14.

Math. 5,23, 24.

Thirdly, note the ſingular love and exceeding compaſſion in the Apoſtle, offering himſelfe to become ſurety; yea, to enter into bandes for ſo baſe a ſervant as had ſtollen away his Maſters goods, and ranne away for feare of puniſhment. Heerein is great love; and heerein Chriſt Ieſus teſtifieth his love to his Church, in that he became ſinne for us, and undertooke to beare the burden of mans wickedneſſe and Gods wrath: even wickedneſſe moſt heinous, and wrath moſt horrible. Heerein is unſpeakable love, hee offered himſelfe as a pawne and pledge for us miſerable ſinners and bankrout perſons, not able to pay one penny of that great debt that we owe unto him.

2 Cor. 5,21.

Fourthly, we may learne that the imputation of another mans debt, may ſtand with the Law of God and man, ſo that by all law Divine and Humane he is reputed and holden a debter, that offereth and maketh himſelfe ſuretie for another, ſo that he is juſtly charged to be the debtor, and the other man for whom he becommeth ſurety is diſcharged and freed from the debt: yea, the ſatisfaction of another is imputed to the debtor, even as his debt is imputed to the ſurety. This being cleere and evident in all Law, and by all reaſon, why ſhould it ſeeme a marvellous, or rather a monſtrous thing in the eyes and eares of our adverſaries, either that our ſinnes ſhould be imputed to Chriſt

Christ our mediator, or that his satisfaction and justice should be imputed to us; and that we are not justified by inherent righteousnesse, but by the imputed righteousnesse of Christ, *who is made unto us of God to be our righteousnesse, to the end that we might be found in him, not having our owne righteousnesse which is of the law, but that which is through the faith of Christ.* This ought not to seeme strange or unpossible to us, seeing hee is no lesse just and righteous, to whom the justice and righteousnesse of another is imputed, than that person is who hath an inherent righteousnesse of his owne within him: as it skilleth not who payeth the debt, so it be discharged, in asmuch as the debter is as well freed when another hath satisfied the creditor, as if himselfe had done it. Nay, he is more just and righteous that hath Christes righteousnesse made his, than if he had an inherent righteousnesse of his owne, albeit it were perfect and compleate, full and absolute, without all staine and imperfection. For Christs imputed righteousnesse is more worth and worthy, than all the inherent righteousnesse that is in men and Angels: yea that imputed righteousnesse of Christ is more accepted and respected of God, than all the righteousnesse that is found in the Angels themselves: and when we shall live with Christ our head in the Heavens, albeit we shall have perfect righteousnesse inherent in us, and be like the Angels which alwayes enjoy the presence of God, and behold the beauty of his face, yet even then wee shall appeare more glorious, gracious, and accepted of God, through that righteousnesse of Christ imputed unto us (which we shall never lose nor put off, no not when we shall be in immortality) than for this inherent sanctification when it is at the highest toppe and in the greatest perfection, without any want or weaknesse.

1 Cor.1,30. Phil.3,9.

Fiftly, note also the Ironicall preterition or passing by that which hee would have carefully considered, and wisely imprinted in the minde of *Philemon*, [*I say not that thou owest to me thy selfe.*] This he doth to avoid all suspicion of arrogancy and ambition, or least he should seeme proud and haughty, and chalenge overmuch to himselfe; hee lesseneth and diminisheth the matter greatly, whereas hee might have uttered and signified more than hee speaketh, so that he leaveth the rest to *Philemons* secret and serious consideration. This teacheth us to avoyd all arrogant boasting, and to beware of vaine vaunting of our selves above that which is meete, and ought to be in us. Heereunto the Apostle oftentimes exhorteth us. *Let us not be desirous of vaine-glory, provoking one another, envying one another.* And in another place, *Be of one accord and of one judgement, that nothing be done through contention or vaine-glory, but that in meekenesse of minde every man esteeme other better than himselfe.* Wee are naturally given to thinke well of our selves, and to desire to be magnified of others above that which is in us; whereas wee ought to humble and abase our selves, that God may with his gracious hand lift us up.

Gal.5,26. Phil.2,2,3.

Lastly, observe with me in the last wordes of the Metaphor used by the Apostle, witnessing and warning him that he owed to him his owne selfe; as if he had beene taken by him in warres, by the law whereof he was as his owne. This serveth to teach us, that all men are by nature captives to sinne and prisoners to Sathan, being delivered and freed from the subjection and slavery of them. This our Saviour teacheth, *Verily, verily, I say unto you, that whosoever committeth sinne is the servant of sinne: if the Sonne shall make you free, ye shall be free indeede.* To this purpose the Apostle *Paul* speaketh, *Know ye not that to whomsoever ye give your selves as servants to obey, his servants yee are to whom ye obey: whether it be of sinne unto death, or of obedience unto righteousnesse: but God be thanked, that ye have beene the servants of sinne, but ye have obeyed from the heart unto the forme of the Doctrine whereunto ye were delivered: being then made free from sin, ye are made the servants of Righteousnesse.* Where the

Ioh.8,34,36. Rom.6,17, 18. 2 Pet.2,19.

the Apoſtle ſheweth, that there are two ſorts of Servants; ſome are Servants to ſinne; other, are ſervants to righteouſneſſe: and whoſoever is ſervant to one, cannot be ſervant to the other; they are ſo oppoſite and contrary the one to the other, that no man can ſerve theſe two Maſters. This is it which the Apoſtle *Iohn* handleth, *He that committeth ſinne is of the Divill, for the Divill ſinneth from the beginning: for this purpoſe was made manifeſt that Son of God, that he might looſe the workes of the Divell.* Let us all ſuffer the Miniſters of the Goſpell to take us out of the hands of Sathan, and to ſubdue us to the Kingdome of Chriſt, by the two-edged Sword that goeth out of his mouth. Thus much muſt ſuffice for the generall obſervations which ariſe out of the words, and might be ſtood upon at large; but I have onely briefely pointed them out. Now let us particularly lay open ſuch doctrines as are more eſpecially aimed at in theſe words.

1 Iohn 3,8.

[*If he hath hurt thee, or oweth thee ought, &c.*] In the former verſe, we have heard how the Apoſtle hath reaſoned on this manner with *Philemon*, [*If our things be common, thou oughteſt to receive him to favour, whom I have ſo great cauſe to favour*] urging a community and fellowſhip in all Gods bleſſings. But in this verſe he acknowledgeth a debt to *Philemon* from *Oneſimus*, and doth take it upon himſelfe to anſwer it. Wee learne from hence, that the communion which is among the faithfull Saints, doth not take away the private poſſeſſion, dominion, diſtinction, and intereſt in the thinges of this life. Albeit the things belonging to this temporall life, be in ſome reſpect common, yet in another reſpect they are private. They are common touching uſe, they are private touching poſſeſſion. This appeareth in the practiſe of the Fathers that lived after the flood; as *Abraham*, *Iſaac*, *Iacob*, *Iob*, *David*, and divers others; who albeit they willingly imparted to their Brethren the bleſſings of God beſtowed upon them, yet they had their ſpeciall houſes of abode, inheritances of lands, poſſeſſions of goods, Flocks of Sheepe, heards of Cattell, and diſtinction of Servants. Marke this in the order, that God tooke with his owne people, when he had ſubdued their Enemies, and brought them into the Land, every Tribe had his ſeverall inheritance, and every Family in the Tribe, had his peculiar poſſeſſion devided unto him by lot, to avoyd all Controverſie and contention among them. When *Naboth* was urged by *Ahab* to paſſe his Vineyard to him, eyther by ſale or by exchange, he anſwered; *The Lord keepe me from giving the Inheritance of my Father unto thee.* This is it which *Salomon* ſpeaketh in the *Proverbs*, *Drinke the Water of thy Ceſterne, and of the Rivers of Waters in the ſtreetes, but let them bee thine, even thine onely, and not the Strangers with thee.* Hee teacheth the faithfull to live of their owne labours, and to be helpefull to the godly that want. Great were the wants and miſeries of the poore Saints of God, (as wee ſee in the *Acts* of the Apoſtles) ſo that many ſold their poſſeſſions to releeve the diſtreſſed Members of the Church: yet the Apoſtle *Peter* ſath to *Ananias*; who had kept backe a part of the price of that he had ſold; *Whilſt it remained, appertained it not unto thee? And after it was ſolde, was it not in thine owne power? How is it that thou haſt conceived this thing in thine heart? Thou haſt not lied unto men, but unto God.* By which words it is manifeſt, that albeit the Saints accounted nothing their owne, but had all thinges common among themſelves, yet they alwayes retained a ſeverall right and propriety in thoſe things that they poſſeſſed.

Doctrine 1. The communion of the Saints doth not take away the poſſeſſion and intereſt that is in the things of this life.

Num. 32, and 34.

1 King. 21, 3. Prov. 5, 15. 16 17,

Acts 5, 4.

This truth will yet further and better appeare unto us, if we enter into the conſideration of the Reaſons that ſerve to ſtrengthen it. Firſt, it is confirmed by the Commaundements of God, and by the fourth petition of the Lords Prayer. The eight Commaundement forbiddeth us to ſteale away our Neighbours goods, and to doe him the leaſt hurt therein. The tenth Commaunde-

Reaſon 1.

Exod. 20, 15.

Exod.20,17. mandement restraineth the inward lusts and motions that arise in our mindes, and condemneth the coveting of his house, of his wife, of his servant, of his oxe, and his asse, or of any thing that belongeth unto him. If then, God commandeth the preservation of every mans goods, and forbiddeth all injuries to be offered unto them; it standeth vs upon to acknowledge a right and interest that every one hath in earthly thinges given unto him. Likewise, our Mat.6.11 Saviour Christ teacheth us dayly to aske our dayly bread, so that no man ought to desire that which is anothers bread, but every one to know his owne, what God hath given him, and what he hath given to others. If then there be bread that is ours, then also there is bread that is not ours. And if somewhat be ours, and somwhat not ours; it followeth that every one hath an interest in his owne goods, and cannot lay hold of another mans.

Reason 2. Secondly, the invading of other mens inheritances, and the incroaching upon their private possessions, is the fruit either of a confused Anarchy, or of a loose government; and both of them are contrary to that ordinance which God establisheth, and the order that he requireth. This wee see in the latter end of the booke of Iudges, where it is recorded, and often times repeated, that Iudg.17,6,& 18,1,& 19,1 & 21,25. *In those daies, there was no King in Israel, but every man did that which was good in his owne eies.* And what I pray you was that? Even that which was starke naught: they brake out into open outrages; riots, usurpations, oppressions, and community of women. All thinges were out of course, no man ordered his life aright, every man followed his owne lusts. But God is a God of order, and not of confusion, as the Apostle teacheth, 1. Cor. 14, 1 Cor.14,33 40. *God is not the author of confusion, but of peace, as we see in all the Churches of the Saints: let all things be done honestly and in order.* But if every man may enter upon the labours of other men, and take to himselfe what he pleaseth, it would bring as great a Gen.11,8. confusion of families and common wealths, as once there was of tongues when one did not understand another, so that they were constrained to breake off the worke they had begun.

Reason 3. Thirdly, every one hath a proper and peculiar possession, his owne servants to order, his owne ground to till, his owne fieldes to husband, his owne family to governe, and his owne domesticall affaires to manage, that hee may provide thinges honest in the sight of God, that hee may rejoyce in the labour of his owne handes, and be thankefull to the Father and giver of all good thinges. It is a rule taught by nature, approved by experience, strengthened by customes, and established by the founders of Citties and Kingdomes, that whatsoever is cared for of all, is cared for of none as it ought to *Aristot. polit. lib.2.Cap.2.* be, but is neglected of all. This appeareth in every Towne and incorporation, in every house and congregation. If a matter bee committed to many servants to be dispatched, it is commonly either altogether left undone, or done negligently, and worse than if it had been assigned to one. I have heard it delivered as a proverbe, that he which hath one man, is sure of a man, hee that hath two men, hath but halfe a man; and hee that keepeth three, hath none at all. One looketh upon another, and leaveth the worke for his fellowes, thinking with himselfe that albeit he neglect the dooing of it, yet there are two others to finish it: and so among them all, the businesse of the Master lieth undone. Wee see this in mending of high wayes, which because it is to be done by a common hand, and by a generall agreement of many together, is generally posted over from one to another, and commonly left off from yeare to yeare. Marke this moreover in the provision for the poore, who ought to be charitably releeved by the Lawes of God and man: yet because the burden lieth upon the shoulders of all, all men are ready to shake it off from them, and pinch curtesie who shall begin. But when every one knoweth as it were his owne plow-land, it encreaseth care, and doubleth diligence in him, hee rejoyceth with his family in the blessings of God, and learneth to be

a good Steward in the uſe of them, diſpoſing of them to the glory of the giver, and to the comfort of the receiver. This is it which *Salomon* teacheth, Chap. 5. of the Proverbs, *Let thy fountaine be bleſſed, and reioyce with the wife of thy youth, let her be as the loving Hind and pleaſant Roe: let her breaſtes ſatisfie thee at all times, and delight in her continually.* So then the diſtinction of dominion and poſſeſſions, when every one knoweth his owne, and what is not his owne, maketh men carefull to looke unto them. Wherefore ſeeing God is the author of property, the hater of confuſion, and the commaunder and appointer of every man his ſeverall taske and labour; it followeth, that the community of the Saints doth not deſtroy the propriety of ſubſtance, but every man keepeth the title and tenour of his owne goods, which no other can chalenge to himſelfe.

Prov. 5, 15, 18 &c.

As we have ſeene the reaſons that confirme this Doctrine, ſo let us ſee the uſes that inſtruct us in many profitable points tending to edification. Firſt of all, this confuteth and convinceth the deteſtable and damnable ſect of the Anabaptiſtes, who deny to men any property in any thing, but would have all thinges common. True it is, among faithfull friends all thinges are common (as wee have already prooved and confeſſed) ſo that as we have one father, ſo we have one fraternity, and are of one family. Hence it is, that *Tertullian* in his Apology teacheth, that among Chriſtians all things were common, except mens wives. What then? Were theſe firſt Chriſtians, Anabaptiſtes? Or are theſe Anabaptiſtes like theſe firſt Chriſtians? No, in no wiſe. They alledge indeede the example and practiſe of the primitive Church, but it doth not any way favour their opinion, nor countenance any ſuch Communion, as theſe Heretikes would bring in among us. But they object, that all that beleeved were in one place, and had all thinges common; yea, they accounted nothing to be their owne. I anſweare, that theſe words are not to be underſtood, as though they had forſaken their owne houſes, and lived together, in publike, and in common, in the ſame houſe, as it were in the celles and Cloiſters of Monkes; but, as it followeth in the next wordes, *They continued daily with one accord in the Temple, and breaking bread from houſe to houſe, did eate their meate together with gladnes and ſinglenes of heart.* If this be true, let the Anabaptiſtes (a new ſect of Monks) anſwere, at whoſe houſes this was done? Was this meeting and eating of their meat in the houſes of the Infidels, or of the beleevers? I thinke no man is ſo ſottiſh, to ſay it was in the houſes of the unbeleevers, who would not receive them to houſe, nor give them any entertainment among them, ſeeing they hated them and their profeſſion to the death. Wherefore it muſt of neceſſity follow, that theſe aſſemblies were in the houſes of ſuch as were faithfull. If then the faithfull Chriſtians had their houſes, in which they met together, then they did not at all ſell nor forſake their houſes and dwellings, nor coop up themſelves as is it were in Monaſteries or Hermitages from the ſociety of men. Secondly, whereas they object, Chap. 4. *As many as were poſſeſſors of Landes ſold them, and brought the price of the thinges that were ſolde, and laid it downe at the Apoſtles feete*: It is not ſo to be underſtood, as if they had caſt away all care of their houſhold affaires, and poſſeſſed nothing in private afterward. For this was done by ſome of the richer and wealthier ſort, who were not compelled to ſell, neither can it be gathered that they ſold all. Nay it appeareth throughout this booke of the Actes, that many after this fact poſſeſſed houſes of their owne. The Evangeliſt *Luke* noteth, that when *Peter* the Apoſtle was brought out of priſon by the miniſtry of the Angell that was ſent to deliver him, *As he conſidered the thing, he came to the houſe of Mary, the mother of Iohn, where many were gathered together and prayed.* From whence I pray you, had this woman this houſe? If all Chriſtians ſold their inheritances and proper houſes? So then, the communion of goods that was among the

Use 1.

Tertul. in Apologet.

Objection 1.

Anſwere.

Acts 2, 4 6.

Object. 2.

Acts 4, 34, 35.

Anſwere.

Acts 12, 12.

the first Christians, was nothing but a sale of part of their possessions to succor the poore Saints, least being constrained through Famine, and left destitute of the helpe of the Brethren, they should turne backe againe to the Iewish Religion; and therefore it is said, that distribution was made of those things that were sold; not equally, or confusedly, *But according as every one had neede*: so that he that had the greater charge, had the greater allowance, and he that had the lesse Family, had the lesse maintenance. True it is, it is said; *The multitude of them that beleeved were of one heart and of one Soule, neyther any of them accounted any thing of that which he possessed was his owne, but they had all thinges common.* But from hence wee may rightly gather, that every man had speciall interest in his owne goods. For if they had possessed nothing as their owne, and that the community among them had destroyed the property that rested and remained with them, what is it that he saith; *any thing of that which he possessed was his owne?* Whereby we see, that as yet they continued owners and possessours of their goods, as they did before: but they so possessed them, that they were content to imploy them no lesse to the use of others, than to the benefit of themselves; according to the precept of the Apostle, *That they which buy, be as though they possessed not: and they that use this World, be as though they used it not, because the fashion of this world goeth away.* But be it, that the Apostles had instituted such a communion as these imagine, in this Church at Ierusalem: and let us graunt, that among them there was no distinction or property retained: yet it cannot be proved, that the same was required of all Christians, or that it was unlawfull for them to keepe that portion of earthly blessings befallen unto them. Wee heard before what *Peter* said to *Ananias*; *Why hath Sathan filled thy heart that thou shouldst ly unto the Holy-Ghost, and keepe away part of the price of the possession? Whilst it remained, appertained it not unto thee? And after it was solde, was it not in thine owne power? How is it that thou hast conceived this thing in thine heart? Thou hast not lied unto men, but unto God.* How could *Peter* speake this, or with what warrant could hee deliver it, if all Christians had beene enjoyned to sell their possessions, and to renounce their Title and interest in them, to live in common one with another? Doth hee not say, that the possession might have beene kept and unsolde? And when State was delivered, doth he not affirme that the Money that hee had received was in his owne power? If any aske, wherefore then is he so sharpely reprooved, and severely punished? I answer, because hee supposed hee could deceive the holy Ghost, and so kept backe a part of the price, and yet pretended to bring the whole summe unto the Apostles. His sinne therefore was lying, fraud, and deceit. So then the *Anabaptists* are plainely convinced, and a lawfull propriety of goods is established. This we reade farther in other places of this Booke, that the Christians held the possession of their houses and goods as their owne. There was a certaine woman, a Disciple, namely *Tabitha*; shee was full of good workes and Almes which she did, and made many Coates and Garments which shee gave to the poore.

In the next Chapter, among many Christian vertues, *Cornelius* the Captaine is commended, to *Be a devout man, and one that feared God with all his Houshold, which gave much Almes to the people, and prayed God continually.* In the eleaventh Chapter we see, that after *Agabus* had signified by the Spirit, that there should be a great Famine throughout all the world; *The Disciples, every man according to his ability, purposed to send succour unto the brethren which dwelt in Iudea.* Marke here that he saith; *Every man according to his ability*; for what ability could any have, if no man did hold any thing as his owne? Or what difference could there be betweene one and another? In like manner, wee heard before, of the house of *Mary* the Mother of *Iohn*, where many were assembled: and wee read of the house of *Simon* the *Tan-*

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Acts 4,35.

Acts 4,32, & 2,44.

1 Cor. 7,30, 31.

Objection 3.

Answer.

Acts 5,3,4.

Object.

Answ.

Acts 9,36.

Acts 10,2.

Acts 11,29.

Acts 12,12. Acts 9,42, & 10,6.

ner where *Peter* lodged, and continued the space of many dayes: hee was a true Christian, and yet hee kept his house after his conversion to the faith of the Gospell. In the 16. Chapter, *Lydia* a seller of Purple, having her heart opened, and being baptized, said; *If ye have judged mee to be faithfull to the Lord, come into mine House, and abide there: and she constrained them.* Acts 16,15. She doth not say; *Sell my House, but enter into my House*, which shee so possessed, as that shee communicated it also to the Apostles. In the twentith Chapter the Apostle *Paul* doth glorie before the Elders of *Ephesus*, saying; *I have coveted no mans Silver, nor Gold, nor Apparrell.* Acts 20,33. What reason can be rendred of this saying; if no Christian might lawfully retaine the possession and propriety of Gold or Silver? In the 21. Chapter it is said; that *Paul and they that were with him, entred into the House of Phillip the Evangelist, which was one of the seven Deacons, and abode with him.* Acts 21,8. If nothing ought in private to be possessed, why had he not sold his house? How dareth he retaine and reserve any thing to himselfe? Wherefore is he not reproved of the Apostle, and the rest of the Brethren, for breaking the supposed ordinance that they had planted and appointed in all Churches? But of this, I have spoken else-where, and others discusse and dispute this point at large, shewing that God hath setled this order to be observed in the Church, that every one governe aright his owne house, and distribute to the necessities of the Saints. The Apostle speaketh to this purpose; *If any Widdow have Children or Nephewes, let them learne first to shew godlinesse toward their owne house, and to recompence their Kindred, for that is an honest thing, and acceptable before God.* And afterward, *If there be any that provideth not for his owne; and namely for them of his Houshold, he denieth the Faith, and is worse than an Infidell.* Likewise writing to the *Thessalonians*, he saith in the first Epistle, Chapter 4. *We beseech you brethren, that ye increase more and more, and that ye study to be quiet, and to meddle with your owne businesse, and to worke with your owne hands, as wee have commanded you.* And in his second Epistle, Chapter 3. *When we were with you, this we warned you of, that if there were any which would not worke, that they should not eate: for we heare that there are some which walke among you inordinately, and worke not at all, but are Busie bodies: therefore them that are such, we command and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread, &c.* Thus then it evidently appeareth, that the *Anabaptists* are deceived, which goe about to bring in such a communion, or rather confusion among men, as neither Christ hath commaunded, nor the Apostles have instituted, nor experience hath approoved, nor any Christians have practised, nor the example of the Church at *Hierusalem* hath warranted. To this Pestilent and poysoned Sect of detestable Heretiques, we may joyne as Cozen-Germans, those mischievous and miserable Male-contents, that hold in word the lawfulnesse of private possession, but follow in practise the unlawfulnesse of more than an Anabaptisticall communion.

1 Tim. 5. 4. 1 Tim. 5,8. 1 Thess 4,10, 11. 2 Thess. 3,10, 11,12.

Vpon Num. 21,21. *Muscul.* upon Matth. Cha. 6.

These are they that being discontent to see others enjoy more than themselves, endeavour by unlawfull and ungodly actions to bring in an equality of all things; pulling downe Hedges, filling up of Ditches, burning of Houses, remooving of Markes, breaking downe Fences, digging downe Enclosures, dispaling and disparking the bounds of Lands, and laying all things common; (as they did in the Insurrection of *Wat Tyler*, *Iacke Straw*, and many others) which we have seene or heard done in our dayes; yea, many idle and disordered people, hoped and looked for a communion in the latter dayes of our late Soveraigne. For as *Esau* hating his brother, and thirsting after the murther of him, thought in his minde; *The dayes of mourning for my Father will come shortly, then will I slay my Brother Iacob*: so these riotus routs of Rebels, intending to fish in troubled waters, and minding to make a prey

In the raigne of *Richard* the second. Gen. 27,41.

of the richer sort [illegible] themselves; The dayes of mourning for Queene Elizabeth will [illegible] shortly; then we shall have enough, when we shall make the Charles [illegible] all: then we will want nothing that is to be had. Let us take heede of [illegible] persons as begin a conspiracie, and lay the foundation of an [illegible]. Though they call us to come with them, and would have us to joyne in league with them; let us beware wee cast not in our lot among them, nor walke in the way with them, for their feete runne to evill, and their bread perish, are the beaten paths of death.

Vse 2. Secondly, seeing every man hath a state in his owne goods, it teacheth us this duty, that wee ought to be content with the portion which we have; be it more or lesse, be it small or great, be it a simple or a worthy portion, and to be by all meanes thankefull for it: considering with our selves, that the difference of Places, Lands, Possessions, with the properties thereof, be of God, and are to be acknowledged as his gift. True it is, men doe sometimes encrease their wealth by unlawfull meanes, by robbing and wronging of others, to their owne condemnation: but then they want comfort and peace in the possession of them; they cannot say they eate their owne bread; they cannot esteeme God to be their helper. Let us hate such wicked shifts, and renounce from our hearts all deceitfull dealing. Let us seeke for a blessing upon our labour at his hands, that is the disposer of all things in Heaven and Earth. Let us learne, *That godlinesse is great gaine, if a man be content with that he hath; for we brought nothing into the world, and it is certaine that wee can carry nothing out; therefore when we have foode and raiment, let us therewith be content.* This is it which the Apostle teacheth, Heb. 13. *Let your conversation be without covetousnesse, and be content with those things that yee have, for hee hath said; I will not faile thee, neither forsake thee: so that wee may boldly say, The Lord is my helper, neither will I feare what man can doe unto me.* Wee shall never deale faithfully with the goods of other men, nor for conscience sake abstaine from wrong and injustice, untill we rest contented in our hearts with things present, and depend by faith upon Gods providence, knowing that hee hath by his gracious promise bound and charged himselfe with us, and for us, in all things necessary, as well for our bodies, as for our soules. Hee is a mighty God, and a mercifull Father, that never faileth nor forsaketh his children that trust in him, that call unto him, that depend upon him. If this Faith be in us, it will swallow up many cares, and consume many feares, which distract and distemper unbelevers in this life.

1 Tim. 6, 6, 7, 8.

Heb. 13, 5, 6. Psal. 127, 1.

Let not our heart therefore be addicted to Covetousnesse, nor let us suffer our selves to be carried away from God, by the greedy and gaping desire of Riches, nor seeke to augment them, and abound in them by unlawfull meanes, nor possesse them with vexation of minde, or with diffidence in them. But let us rest in our severall callings and conditions of life with contentation, and a quiet conscience, not swelling in heart, or disquieting our selves in vaine, with longing after an higher state and standing, than the Lord hath allotted and allowed unto us. If once our affections ouer-flow the bankes of our present conditions, so that we cannot use with thankfulnesse that which we have received, wee can never be perswaded to be contented, but we will not sticke now and then to borrow of the Law of equity, shifting and providing for our selves what wayes we can without difference, and breaking out into unhonest and unorderly courses, without conscience. Let us therefore for our better instruction in this point, lay up in our hearts, these few Rules that follow, to worke in us contentation.

Rules to be remembred to worke in us contentation.

First, that all of us enjoy more than we deserve, and can justly challenge at the hands of God. If we would have a crum of bread, we must crave it of him, and say, *Give us this day our daily bread.* Matth. 6. 11.

Secondly,

Secondly, that wee oftentimes doe want outward things, becauſe wee eſteeme no more of inward graces and ſpirituall bleſſings. Wee have no promiſe of God to beſtow upon us earthly gifts, any farther than wee aske by prayer, and ſeeke by faith heavenly things, according to the ſaying of Chriſt; *Firſt ſeeke the Kingdome of God and his righteouſneſſe, and all theſe things ſhall be miniſtred unto you.* It is therefore Gods great judgement upon ſuch graceleſſe and thankleſſe men, as contemne theſe things that belong to a better life, that oftentimes they are brought to feele the want of the tranſitory things of this life. Math.6,33.

Thirdly, that it is a great ſubtiltie and policie of Sathan, to inveigle and intangle our mindes with the deſires of ſuch benefits as wee want, thereby to cauſe us to murmure and to moove us to diſtruſt for them, and to diſgrace the preſent benefits which wee enjoy, and ſo to provoke us to be unthankefull. The people of Iſraell abounded plentifully in many great bleſſings in the Wilderneſſe, and taſted liberally of Gods goodneſſe; yet when they ſuffered the leaſt want of Water, or Bread, and had not their luſts ſatisfied at their owne deſire, they did breake out into impaciency of ſpirit, and forgate the mightie workes that he had done for them. Their preſent want made them to diſtaſte and diſlike all the reſt of Gods mercies; *Even as the evill-favoured and leane-fleſhed Kine, did eate up the well-favoured and fat Kine; or as the thin and blaſted eares of Corne, devoured the rancke and full eares, in the dreames of Pharaoh.* Let us not therefore burne with a deſire of an higher eſtate, but labour to finde our hearts and mindes throughly ſetled in that large and liberall portion which wee have in preſent poſſeſſion by the good hand of God toward us. Exod.14,11. and 15,24,& 16,2,& 17,2. Gen.41. 4,7.

Fourthly, that the Lord doth not alwayes actually beſtow upon his Children the riches and wealth of this World, but nurtereth them up to depend wholly upon his faithfull promiſe, who hath given them his word, that hee will not leave them nor forſake them. And in the meane ſeaſon, hee worketh in their hearts a patient bearing of the wants and neceſſities of this life, but in the end, he will beſtow upon them eternall bleſſings that never ſhall have end, and heavenly graces that never ſhall decay.

Fiftly, that one drop of Gods favour toward us, is better worth, and more of value, than the whole World, that is but vaine and tranſitory. If wee cannot reſt in this favour of God, in the want of outward things, it is moſt certaine wee have not yet learned truely to prize, and rightly eſteeme the favour of God. Such as cannot be content to forgoe and forſake earthly things, never truely felt the forgiveneſſe of ſinnes. Let us learne to reſt in the leaſt taſte and touch of the grace and favour of God, whatſoever it bringeth with it; wealth or want; whether plenty, or poverty; whether proſperity or adverſity.

Laſtly, we muſt remember that Nature is content with a little; ſo that if we have food and raiment we ought to be content, as we noted before. This was the vow of *Iacob* when he went from his fathers houſe, while he was in the way to *Haran; If God will be with me, and will keepe me in this journey which I go, and will give me bread to eate, and cloathes to put on, ſo that I come againe unto my Fathers houſe in ſafety, then ſhall the Lord be my God.* There are two points of mans life; his entring into the world, and his going out of the world: the ſpace comming between both theſe, receiveth many changes and alterations, many differences and diverſities. Some are poore, and ſome are rich; ſome noble, and ſome un-noble; ſome high, and ſome low. The beginning of all is equall, the end of all alſo is equall touching this life: for as we brought nothing into this world, ſo we can carry nothing away with us, we came *naked out of our mothers womb, & naked we ſhall return thither*, that is, to the earth, to which it ſeemeth, he pointed. This time between our riſing & falling, our birth & death, is of ſhort Ge.28,20,21. Iob 1,21.

continuance, and therefore wee ought not to be carefull to heape up riches,
Psal.49.17. *For as much as we shall take nothing away when we die, neither shall our pompe descend after us.* If a man have needs of one only Pot or Pitcher of Water, it is a great wisedome and great vanity to trie to draw up a whole streame. If a little provision will serve for thy journey and voiage that we undertake, it is a needelesse and bootelesse thing to hoard and heape up great store of furniture for a small occasion. Let us therefore take heede of all excesse, and content our selves with the moderate use of outward blessings, enjoying such things as wee have with cheerefulnesse and thankefulnesse, bearing the want of such things as wee have not, with patience and meekenesse, depending upon God for his blessing, in all things that any way concerne and belong unto us. To love riches is a token of a base and abject minde; to covet or desire them when we want them not, is a signe of a wretched and miserable minde; to use them well to our private commodity, and the publike utilitie when wee have them, is a testimony of a commendable and contented mind.

Vse 3. Lastly, we learne from this Doctrine, to take good heede that wee doe not abuse our propertie and dominion of those gifts that God hath given us, bestowing them onely to our private use, and with-holding the comfort of them from others, to whom they ought of right to be imparted and imployed. For albeit the possession of them be ours, yet there is an use of them belonging to the Saints; the property of goods, and the communion of Saints standing together. Whensoever we have these outward things, wee must not with-hold them, when they may profit the Church, and refresh the Saints. Wee must not be covetously and corruptly minded, like *Naball*; who, when *David* and his men were in necessity in the Wildernesse, said; *Shall I take my Bread, and my water, and my flesh that I have killed for my Shearers, & give it unto men that I know not whence they are?* Hee challengeth all as proper to himselfe; his Bread is his, his Water is his, his Flesh is his, all is his; he hath nothing for *David*, nothing for his Servants, nothing for others. This wee see in the dealing of *Laban* toward *Iacob*, hee saith unto him; *These Daughters are my Daughters; these Sonnes are my Sonnes; these Sheepe are my Sheepe; and all that thou hast is mine.* He challengeth all to himselfe, he leaveth nothing for *Iacob*, *Gen.*31.43. The Apostle *Iames* teaching us to proove our faith by our workes, saith; *If a Brother or a Sister be naked and destitute of daily foode, and one of you say unto them; Depart in peace, warme your selves, and fill your bellies, notwithstanding ye give them not those things that are needefull, what helpeth it?* Whereby we see, that mercifulnesse to our poore and needy brethren is commanded: so that as we beleeve a Communion to be among all true Professors: so we are charged to be as the Cloudes that drop downe the sweete shewers upon the Hearbes, as lively Fountaines of water that flow out plentifully to the use of others, as fruitfull trees bringing forth store to feede others. Wee must consider, that we are but Stewards of our goods that are lent us for a time, for which wee are to give an account, and of which wee are to give a yearely rent to the chiefe Lord, which his poore Children are appointed to receive at our owne handes, whom we are bound to releeve with our goods. Hee hath said; *The poore ye shall always have with you, but me ye shall not always have.* This duty is oftentimes required and beaten upon the in word of God. This appeareth in the practise of *Iob*, who being accused falsely of his three friends, to be an Hypocrite, is compelled to boast after a sort of his workes as the fruites of his faith, and the assured Seales of his unfained profession; *I delivered the poore that cried, the fatherlesse, and him that had none to helpe him: the blessing of him that was ready to perish came upon me, and I caused the Widdowes heart to rejoyce.*

1 Sam.25.11

Iam.2.15,16.

Math.26.11.

Iob 29.12, 13.

Where wee see, how he rendereth an account of his life past, being of his Adversaries

Adverſaries charged with great wickedneſſe and much diſſimulation. So the Prophet deſcribing the bleſſedneſſe of that man that feareth the Lord, and delighteth greatly in his Commandements, ſaith; *He hath diſtributed and given to the poore, his righteouſneſſe remaineth for ever, his Horne ſhall be exalted with glory:* He ſheweth hereby, that the godly doe not ſpare niggardly, but diſtribute liberally; according as the neceſſitie of the poore Saints requireth, and as his owne power and ability ſuffereth him. Hereunto commeth the precept of Chriſt: *Sell that ye have, and give Almes: make you Bagges which waxe not old, a Treaſure that can never faile in heaven, where no theefe commeth, neither moath corrupteth.* Pſal. 112, 9. Luke 12, 33.

Let us conſider, that God hath made the poore as well as the rich; and that the poore man is our owne fleſh. Eſpecially, let us always remember that the godly poore are our brethren in Chriſt, and that in the laſt judgement the Lord Ieſus will account it, and reward it as done unto himſelfe, whatſoever hath beene beſtowed upon his needy and diſtreſſed Brethren. If we be carefull to practiſe theſe duties of Chriſtian Charity and community, it ſhall availe to ſeale up Gods favour toward us in the remiſſion of our ſinnes, and much advantage us to obtaine many bleſſings, ſeeing many ſupplications ſhall be made and offered up for us, and ſo we ſhall taſte the fruit that we have planted, and harveſt the corne that we have ſowed. For, *Whatſoever a man ſoweth, that he ſhall reape* (as the Apoſtle teſtifies to the *Galathians*) and therefore if we be diligent to helpe the poore and needy, we ſhall receive a full recompence, with much increaſe into our owne boſomes. Math. 25, 34. Gal 6, 7.

[*That imputo to me, I will recompence thee, &c.*] See here the moſt earneſt affection of *Paul*, for this poore ſervant. He offereth himſelfe to become ſurety and Pay-maſter for *Oneſimus*, to anſwer for his debt, and to ſtand as a debtor himſelfe in his place, in reſpect of his Creditor, and to pay whatſoever would be or could berequired at his hands, who haply long ago, like the Prodigall Son, waſted in riotous living, whatſoever he had before purloyned. For had he beene able of himſelfe to make ſatisfaction, the Apoſtle would never have engaged his owne credit. But before we come to the point of inſtruction here offered to our conſideration, it ſhall not be amiſſe to anſwer a queſtion that may here be demanded, how hee promiſed the paiment of money to another, who unleſſe he were himſelfe helped and ſuſtained of the Churches, had not whereupon to live. We know how it went oftentimes with the Apoſtles, by the confeſſion of *Peter*, and of *Iohn*, who ſaid to the Crippell, that lay at the gate of the Temple, *Silver and Gold have we none.* And the Apoſtle *Paul* was alſo conſtrained to labour with his owne hands. How then is he on a ſudden become ſo wealthy, as to offer his ſervice to another, and to undertake to diſcharge the debt of another? I anſwer, the meaning of the Apoſtle is, that he would have him forgive his ſervant, and to require the debt neither of him, nor of his ſervant; as appeareth evidently by the whole courſe of the preventing of this Objection. He would not therefore have him to contend with his poore penitent ſervant, nor ſeeke any trouble againſt him, unleſſe he would account him a debter in his ſtead. And furthermore, he addeth forth-with, that *Philemon* was indeede wholy his, to whom he owed all that he had: ſo that if he would require the debt, he ſhould conſider that the paiment was already made. From this offer that *Paul* maketh, which is, to ſatisfie another mans debt, Wee learne, that it is a lawfull thing for one man to become ſurety for another, and to engage himſelfe for his ſure and faithfull friend, of whom he is well perſwaded. Howſoever ſuretiſhip be to ſome very hurtfull, and to all dangerous, yet it is to none in it ſelfe, and of its owne nature, unlawfull or ſinnefull, when the mercileſſe Creditor ſhall take his Debtor by the throat, and ſay, pay me that thou oweſt:

Objection.

Anſwer.

Doctrin 2. It is lawfull for one man to become ſurety for another.

This truth is confirmed unto us by divers examples, of such as have gone before us in the practise of this duty. When *Iacob* refused to send his youngest and beloved Sonne *Beniamin* (whom he begat in his old age) into *Egypt* with his other Sonnes to fetch corne, saying; *Ye have robbed me of my Children: Ioseph is not, and Simeon is not, and ye will take Beniamin: all these things are against me:* Then *Ruben* answered his Father, saying, *Slay my two Sonnes if I bring him not to thee againe: deliver him to mine hand, and I will bring him to thee againe.* Where wee see, he offereth his Sonnes in hostage, and was ready to deliver them as pledges, and to binde to his Father, man for man, Sonne for Sonne, body for body, and life for life: which is a greater matter than to be bound money for money, and goods for goods. The like wee see more evidently in the Chapter following, when *Iacob* did hang backe, and seemed resolved not to let *Beniamin* depart with them: *Iudah* is earnest with his Father saying; *Send the Boy with me, that we may rise and go, and that we may live and not die; both wee, and thou, and our children: I will be suretie for him, of mine hand shalt thou require him: If I bring him not to thee, and set him before thee, then let me beare the blame for ever.*

Gen.42.36,37.

Gen.43.8,9, 10.

In which words we see, that when *Iudah* considered the cause of their long delay, and the extremity of the great dearth, and the danger of their present estate, that except they had made this tarrying, doubtlesse they might have departed from their Father, and returned to their Father againe the second time, he undertaketh the matter, and becommeth surety for the child. This is it which he freely and franckly confesseth before *Ioseph*, when they had beene brought backe to him, the Cup being found in *Beniamins* sacke, *Doubtlesse thy servant became surety for the child to my Father*, and said, *If I bring him not unto thee againe, then I will beare the blame unto my Father for ever: now therefore (I pray thee) let me thy servant abide for the child, as a servant to my Lord, and let the child go up with his brethren.* Whereby also it appeareth, that he considering with himselfe, that he could not without impeachment of his credit, without breach of his promise, and without heavinesse of his Father, returne to him, except the child were with him: he offereth himselfe as a pawne, and pledge, and prisoner to *Ioseph*, as before he had done to his Father.

Gen 44.32.

This also we see evidently in the Acts of the Apostles, when *Paul* was troubled for preaching Christ crucified, and risen againe from the dead, *Insomuch, that the Iewes which beleeved not, moved with envy, tooke unto them certaine vicious and Vagabond fellowes, and having assembled the multitude, they made a tumult in the Citie*: it is said, that *Iason* received him, and other of the brethren into his house, and offered to baile them, and to be bound for them, putting in good assurance that they should appeare and be forth-comming. And if we require an example in the same kinde and condition, with this that is mentioned in this Epistle: Our Saviour expresseth the like, in the Parable of him that went downe from *Ierusalem* to *Iericho*, and fell among theeves, who wounded him with their weapons, and robbed him of his raiment, and left him in his trouble, even halfe dead: *A certaine Samaritan (as he journied) came neare unto him, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, and poured in Oyle and Wine, and put him on his owne Beast, and brought him to an Inne, and made provision for him: and on the morrow when he departed, he tooke out two pence, and gave them to the Host, and said unto him; Take care of him, and whatsoever thou spendest more, when I come againe, I will recompence thee.* This *Samaritan* did shew himselfe a right neighbour, both in shewing his present charity toward him, and in offering himselfe to become a surety for him. All these approved and allowed examples of the faithfull, do sufficiently and evidently teach us, that it is in it selfe lawfull to undertake paiment for another, and to become surety for him. Now there are three sorts of sureties; some for mens persons, some for mens debts, and some for their behaviour, and all of them lawfull.

Acts 17.5, 8, 9.

Luk.10,34. 35.

And

And if we require better grounds to ſatisfie us in this truth, let us enter into the ſtrength of reaſon to aſſure us, without any wavering heerein. Firſt, waigh with me the example of Chriſt, an excellent patterne and preſident of the practiſe of this, an example farre beyond all exception, an example that overſhadoweth, and dazeleth, and darkneth, al that cloud of witneſſes produced by the Apoſtle in the Epiſtle to the Hebrewes; he became ſurety for his Church unto his Father, to pay the debt of our ſinnes, and to ſatisfie his juſtice. If then any doubt, or make a queſtion of the former examples, wherein we ſaw how *Ruben* offered himſelfe to become as a pledge to his father, *Iudas* to *Ioſeph*, *Iaſon* to the Governours, and the *Samaritan* to his Hoaſt: behold a moſt abſolute and perfect example of Chriſt Ieſus, the author and finiſher of our faith, who bound himſelfe for us; his body for our bodies, and his ſoule for our ſoules, that our ſinful bodies might be made cleane by his body, and our ſoules waſhed through his moſt precious bloud. For the Prophet prophefieth, that he ſhould make his ſoule an offering for ſinne. And Chriſt himſelfe ſaith, *My ſoule is very heavy unto the death, &c.* Thus did his love exceed and abound toward us, that our love might exceed and abound one toward another. To this purpoſe, the Apoſtle ſheweth, that Ieſus is made a ſurety of a better Teſtament. He ſtood in our places, he tooke upon him our ſinnes, he bare in his body the puniſhments due to us, he felt the wrath of God kindled againſt us. *Reaſ.* 1. Heb. 12. 1. 2. Iſay 53, 10. Mat 26, 38. Iohn 12, 27. Heb. 7. 22.

Secondly, it is a fruit of love and brotherly kindneſſe, even this way to releeve and helpe ſuch as are like to ſuffer damage and detriment by want of outward thinges. There is no man ſo rich, but may become poore: no man ſo high, but may be brought low; as there is no full Sea but hath his ebbing. Now, humane ſociety and Chriſtian piety requireth, that one ſhould ſuſtaine and ſuccour another in their neceſſity, as we ſee in the former examples of *Reuben*, *Iudas*, *Iaſon*, and the *Samaritan* before mentioned and remembred. The life of man can hardly ſtand without lending and borrowing, without letting and hiring, without buying and ſelling, without bargaining and truſting one of another. It is a worke of mercy to become ſurety, and therefore as lawfull (no doubt) as to give or lend. The Law of God commandeth us to helpe our neighbours, as we are able, and as they have neede: and they are to be releeved by ſuch meanes as are in our power; by giving, by forgiving, by communicating to them ſuch things as we have, and they have not. For if we love them, and have true charity in us, we muſt not be wanting to them, but be ready to profit them, and do them good, ſo farre as we do not hurt our ſelves. It is no unwiſe ſentence of a wiſe man, *The wicked will not become ſurety, and he that is of an unthankfull minde, forſaketh him that delivered him:* declaring thereby, that as he is a foole that is ſurety for every man, ſo he is ungodly that in no wiſe will be ſuretie for any man. We are commanded to help up our enemies Oxe that is fallen, or his Aſſe that is ſunke downe under his burden; how much more ought wee to ſhew pitty and compaſſion to our brother himſelfe, vexed with the Creditor, terrified with the Priſon, oppreſſed with the Debt, and diſmaid and diſcouraged with the paiment at hand, that is to be made? So then, whether we do conſider that Chriſt Ieſus is made our ſurety, and that ſuretieſhip is a fruit of Chriſtian love one toward another, in both reſpects we ſee, that in it ſelfe it is not to be diſalowed or condemned. *Reaſ.* 2. Levit. 19, 18. Eccle. 29, 18. Exod. 23, 5.

The uſes of this Doctrine are diligently to be conſidered of us. And firſt of all, if it be lawfull and warrantable to become ſurety one for another (as we have before plainely proved) it convinceth and confuteth thoſe that hold it to be evill and unlawfull, to give their word, or offer their hand, or tender their promiſe, or engage themſelves any way for their brethren. Love is a debt that we owe to all men, as the Apoſtle teſtifieth *Rom.* 13. 8. and therefore we ought not to faile in the performance therof. It is imagined and ſuppoſed by ſomethat all or the greateſt part of the controverſies betweene man and man, and ſuites of *Vſe* 1. Rom. 13, 8.

of Law, betweene party and party arise from hence, that things are taken up upon trust, that there is borrowing and lending among us, and that there is crediting one of another; and so would have these quite taken away, and the names of them utterly abolished out of all Incorporations and Common-wealths.

It is reported, that among the *Turkes* are few suites and actions commenced one against another, because there is with them no bargaine or sale, no buying or selling, but for ready money, and for present pay. But this is a plaine fallacion, to put that for a cause which indeede is not the cause. For the corrupt conscience of men, the covetous desire of money, the greedy gaping after gaine, the malicious humor of revenge, the bitter roote of strife, and the extreame want of love, are the true causes of all wranglings and suites one against another, not the lending and borrowing of money or money-worth. Hence it is, that God never forbiddeth in his Law, the use of hiring, or of borrowing, but rather rectifieth the judgement, directeth the practise, and prescribeth the rules of the right and lawfull use thereof. Hence it is, that the Lord saith in the Law; *If thou lend money to my people; that is, to the poore with thee, thou shalt not be as an Vsurer unto him, ye shall not oppresse him with Vsury: if thou take thy neighbours raiment to pledge, thou shalt restore it unto him before the Sunne goe downe; for that is his covering onely, and this is his Garment for his skinne, wherein shall he sleepe? Therefore when he crieth unto me, I will heare him, for I am mercifull.* In these words, he forbiddeth lending upon interest to the poore, and forbiddeth cruelty in retaining pawnes and pledges taken from them that are in necessity, whereas they ought to be restored.

Ex.22,25,26

To this end and purpose *Moses* speaketh in another place, *If one of thy brethren with thee be poore, within any of thy gates in the Land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother, but thou shalt open thine hand unto him and shalt lend him sufficient for his neede which he hath.* So the Prophet saith; *The wicked borroweth, and paieth not againe: but the righteous is ever mercifull, he giveth and lendeth, and his seede enjoyeth the blessing.* To these sayings of *Moses* and the Prophets, accordeth the Commandement of Christ; *Give to him that asketh: and from him that would borrow of thee turne not away.* All these rules of direction serve to instruct us in the practise of the duties of love, and teach us how to behave our selves in buying and borrowing, in letting and lending, unto our brethren that call upon us for our helpe in the time of neede. Secondly, hereby they are reprehended, that binde themselves by vow or oath, from binding themselves in any respect, or in any cause, or upon any occasion, for any person. This is an ungodly and unlawfull shift that some men use, to disable and to barre themselves from doing this worke of charity, and shewing their fruit of love to their brethren. For many, to the end they might not be enwrapped and entangled in the deceitfull snares of suretieship, doe enter into covenant one with another, and do firmely binde themselves upon a great penalty and forfeiture, never to enterpose their credit for any man whatsoever. But it is sometimes a necessary duty of piety, and a testimony of the soundnesse of our Religion, and a great comfort to our consciences, to stand betweene our brethren, and the harmes that are comming toward them.

Deut.15,7,8.

Ps.37,21,26.

Math.5,42.

It is a generall rule taught in the Word of God, delivered by the Law of nature, and observed by the Gentiles; that we should so deale with others, as wee would be dealt withall our owne selves. It is taught by the mouth of of Christ; *Give to every man that asketh of thee, and of him that taketh away the things that be thine, aske them not againe: and as ye would that men should doe to you, so do ye to them likewise.* There is no man if he were in want, and stood in neede of the bare word, or honest promise, or firme band and Obligation of another, but he would be ready to request it, and willing to use it, and content to accept of it. Wherefore, wee are to remember that we ought

Luk.6,30,31

not

not to hang backe when as wee ought to performe the like ſervice, and to ſhew like compaſſion to our brethren. It is therefore a great ſinne, and a great ſigne of the want of love, when we are called unto this duty, not to be forward faithfully to diſcharge it. We ought at all times to be lovingly affected and charitably diſpoſed one toward another; ſo that when God calleth us, and withall enableth us with no damage, or trouble, or loſſe to our ſelves, to deliver our neighbour out of his miſery, then to ſhut up our compaſſion, and to refuſe to paſſe our promiſe for him, is an evident token, that little love and ſmall kindneſſe abideth in us. If then the not doing of this duty, be an offence againſt God and our brethren, how much more to covenant and condition with our ſelves or others, or to enter into great bands, that wee will never enter into any bands (great or little) for them that call upon us, and meane honeſtly to diſcharge whatſoever we mercifully undertake for them? No Vow can be good, no Oath can be lawfull, no Band can be allowed, no Covenant can be equall, no promiſe can be warranted, that is not well grounded, and adviſedly uttered. For, ſeeing ſuretiſhip is not of it ſelfe, and in it ſelfe unlawfull; to binde our ſelves wholly from it, cannot be eſteemed to be lawfull, or to come from a heart that loveth his brother.

Let us therefore in the acknowledgement of this truth, ſhew brotherly Love as occaſion ſerveth, as the neede of our neighbour requireth, and as our owne ability permitteth. Some are willing to helpe their brethren by word and deede, and are not able: In theſe *a willing heart, and a ready minde are to be accepted.* Others, are able to doe much good by their wealth and by their word; yet they cannot be brought to ſhew any releefe either by the one, or by the other. Wherefore, it ſtandeth you upon, that have this worlds good, to be ready to employ it as faithfull Stewards this way; *And to make you friends with the riches of iniquity, that when ye ſhall want, they may receive you into everlaſting habitations.* And in the meane ſeaſon, *Make you Bags that wax not old, a treaſure that can never faile in heaven, where no theefe commeth, neither moth corrupteth.* But how many are there, that are even dead in good workes? They are dumbe and tongue-tide when they ſhould ſpeake for the poore, or give their word for them; their hands have a ſhaking palſie, that they cannot write their names to doe them good; ſo that if one poore man were no more ready to plight his promiſe for another, than the rich, they might many times ſtarve and be undone. Theſe are they that care not what become of thoſe that be in neceſſity, which ſhall one day give an account of their Stewardſhip, and leave behinde them, the goods wherein they delighted, and make them the gods wherein they truſted.

2 Cor,8,12.

Luke 16,9,

Luke 12,33,

Secondly, ſeeing wee have ſhewed it to be lawfull to enter into ſuretiſhip, (for if it had beene ſimply and altogether forbidden, *Paul* would never have proffered himſelfe to be ſurety unto *Philemon* for *Oneſimus*.) This ſerveth divers wayes for our inſtruction. For hereby we are directed to be carefull to uſe it lawfully. A thing that is of it ſelfe, and in it owne nature lawdable and lawfull, may be uſed wickedly, unwarrantably, and unlawfully. The Apoſtle *Paul* ſpeaking of the Law ſaith, *We know that the Law is good, if a man uſe it lawfully.* The thing that is good, may be uſed in a manner that is not good. But it is a true and common Proverbe, *That the faults of the Artificers are not to be aſcribed to the Arts themſelves.* The Law is not to be blamed, but the Teachers of the Law, who did falſely apply it, and wrongfully wreſt it, and ignorantly corrupt it. Now, that which the Apoſtle ſpeaketh of the Law, may rightly be ſpoken of ſuretiſhip: It is good and lawfull, if a man uſe it well and lawfully. But if we uſe it, and enter into it raſhly, not rightly; ordinarily, not warily; fooliſhly, not wiſely; deſperately, not diſcreetly; if we entangle our ſelves with it, without much deliberation, without good circumſpection, and without due conſid eration, it becommeth unlawfull unto us.

Uſe 2.

1 Tim,1,8,

True

Ezek.20,25. True it is, it is not evill in it selfe, but to him it turneth to be evill, that useth it evilly, according to that which the Lord saith by the Prophet, *I gave them Statutes which were not good, and Iudgements wherein they should not live: because they brake them and abused them, and were made more inexcuseable without them, in that they framed not their lives according to the obedience of them.* It falleth out oftentimes, that such as have incombred themselves with rash promises, and unadvised suretiship, seldome live in peace and quietnesse, without distraction of minde, or feare of trouble, or danger of losse, or feeling of misery. Hence it is, that *Salomon* teacheth us to behave our selves wisely and warily in this point, and beateth upon no Doctrine more often, more earnestly, more effectually, than hee doth upon this matter that we have in hand. In the sixt Chapter of the Proverbes, he saith, *My Sonne, if thou be surety for thy neighbour, and hast striken hand with the Stranger, thou art snared with the words of thy mouth, and art taken with the words of thine owne mouth.* Where hee compareth him that is free from bils and bands, and bookes of the Creditors, free from suretiship, and such like bondage, to a Bird that hath the liberty of the whole aire, to flie therein at her owne pleasure: but he that is bound by Promise, or Covenant, or Statute, is like a bird in the net of the Fowler, the which (albeit she flutter with her wing and crie with her voyce, and hop with her foote, yet) is fast caught, and may be killed, or put in the Cage. So is it with him that is entred into bands, or hath given his word for another; he hath after a sort lost his freedome, hee standeth in danger of falling into mischiefe. Wherfore, that this giving of assurance to others, and for others, either by our word or hand, may be performed lawfully to the good of others, and not to the hurt of our selves, wee must marke, remember, and practise, two points: First, consider the persons of others for whom it is done; Secondly, our owne persons that doe it: and these two are caveats for all sureties.

Two things to be observed in suretiship.

Touching those persons for whom we become sureties, we must know, that we are not to engage our selves and our credite, for every one that will crave it at our hands, or will desire us to pawne our word, and enter into bands for them, and promise us faire to see us discharged: but in such men who oftentimes have a greater feeling of their owne wants and necessities, than of freeing them out of woe, that have pledged themselves for them, we are to observe three things. First, that they be well knowne. Secondly, that they be honest and godly. Thirdly, that they be sufficient to pay that which they would have us bound unto another, to assure him that they will pay: Let us looke to all these things, least we be circumvented by counterfeit companions, as *Iosua* was by the *Gibeonites*, *Iosh.* 9.6. for some make us beleeve that they are in more neede than indeede they be: others make their ability greater than in truth it is: others set a better face upon the matter than it deserveth. These are the persons that we are bound to helpe, either for Pietie, or Charity, or Honestie, or Amitie, or Consanguinity, or Affinitie, all which bands do binde us one to another, and require some duty to be performed towards them. This is set downe as a singular point of true wisdome by the Wiseman, *Prov.* 11.15. *He shall be sore vexed that is suretie for a Stranger, and he that hateth suretiship, is sure.* And afterward in the same Booke, to the same effect, *Take his Garment that is suretie for a stranger, and a pledge of him for the stranger.* As if hee should say, pitty him not, let him feele the smart of his folly and rashnesse, and let him beare the punishment of his headinesse and heedlesnes: according to that which is set downe in another place, *A man destitute of understanding, toucheth the hand, and becommeth suretie for his neighbour.* Whereby wee see, that wee must not be so over-seene to undertake for all men hand over head without difference, but for such as are well and throughly knowne unto us within and without, with whom we have lived and beene long conversant, and

In the persons for whom we are bound, we must consider three things.

Prov.20,16. and 27,13.

Prov.17,18.

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eaten (as it is in the Proverbe) a Bushell of Salt, of whose care and conscience in his dealings with others, either in the same, or in the like cases, we have had some good triall and experience. He that doth engage himselfe farre for a stranger whom he doth not know, shall repent afterward when it is too late. And if we have seene or heard of his unfaithfulnesse in former times to others, we are deceived if we expect any other dealing. *Cicer. lib. de amicitia.*

Againe, we are to observe that *Salomon* by the word [*Stranger*] doth not onely understand such an one as is unknowne unto us, but would have us beware of those that are lewd and ungodly. For so throughout the whole Booke of the Proverbs for the most part, he taketh and useth that word; *As by the strange Woman*; he meaneth a wicked Woman: So in the former places his purpose was to teach us to look to our selves, that they be not of prophane life and loose behaviour, for whom we premise to become sureties; they ought to be knowne unto us for their honesty and piety, that so our hearts may trust and rest in them. But such as are ungodly, and given over to all licentiousnesse, and spend their dayes and wealth in beastly drunkennesse, will never make conscience of their word or band to save us harmelesse. They may well flatter us till wee be bound, but they regard not to discharge us after we are bound; so that we must remember, that where the water runneth smoothly, there it is most deepe and dangerous, and the Prophet telleth us, that the wicked borroweth, and paieth not againe, *Psal.* 37. 21. They are unfaithfull to God, and therefore we can not looke to finde them faithfull to our selves; Whereby we see, how grossly they are deceived, and how greatly they are deluded, and how senselessely they are besotted, that will sooner be bound for Shifters, Gamesters, Bankerouts, Tosse-pots, and other base Companions, most unwilling, and most unable to keepe touch with their creditors, than such as are sober-minded, and honest livers, painefull in their calling, and carefull to bring up their families as they ought to doe. These are they, that as they are loose in life, so they are lavish of their word, and prodigall of their tongue for their comforts. If there be any malefactors guiltie of any heinous and horrible crime, they are ready to offer their word or band to baile them, and deliver them from prison, and account it a tricke and token of good fellowship to stand for them, and to keepe them from their deserved punishment. And therefore they are oftentimes rewarded according to their workes, and left in the danger which they have brought upon themselves. These are they that will complaine against the unfaithfulnesse of others, whereas rather they might and should accuse their owne rashnesse and foolishnesse, that joyned with them in their impietie, and brought upon themselves great misery. *Prov.* 2. 16, 3ª

Moreover, as we must know them in the face, and in the faith, so we must heed to their sufficiency. We must not undertake much for them, that are not able to discharge a little. It is notably said of *Salomon*, *There is that maketh himselfe rich, having nothing; and that maketh himselfe poore, having great riches*; that is, a man cannot rightly judge of the estate of every one by their course of life, and outward carriage: many being gloose, and in debt, being Bankrouts and broken fellowes, make shew of great wealth, by putting on brave apparrell, by delighting in costly fare, by setting up sumptuous buildings, by frequenting chargeable company, and by keeping a great port: this is exceeding vanity, and endeth in beggery. Others, on the other side feigne themselves needy, and complaine of poverty; they goe barely, and fare hardly, as if they were nothing worth, who notwithstanding are of great wealth and substance; This is extreame parsimony, and endeth in misery: *Prov.* 13. 7.

Seeing therefore, it is so ordinary and common for men to dissemble their estates, by making it seeme better than it is, we must be wise-hearted, not to thinke all Gold that glistereth. The world is full of those that lift up themselves

selves in pride above [illegible] and make shew of that which is not in them [illegible] and thereby endanger those that looke no nearer, and try no further then [illegible] outward shape and appearance. These are like those running streames [illegible] and yet incontinently are dried up, and deceive such as trust [illegible]; or like those living creatures that hover with their winges and feathers, or raise up their backes and bristles, whereby they seeme much greater than Nature hath made them. Or like to Quagmyres, that appeare faire without, but if you come neere them, you stand in danger to be plunged in them, and to perish by them. Thus we see what is to be considered of us, in making our selves sureties for others; Namely, that in regard of their persons, we must know them throughly, we must have experience of their honesty, and we must learne what is their sufficiency. But if they be strangers meerly unknowne unto us, if they be Varlets void of Conscience and fidelity, if they be boasting and bragging [illegible] without substance and ability, let us take heede we doe not strike hand for them, nor be deceived by them, nor offer our selves as pledges or sureties for them, which is seldome done without hurt, never without danger.

In our owne persons, before we become sureties, we are to consider two things; the quantitie, and our ability. Eccles. 8, 13.

Secondly, touching our owne persons, before we are to enter into band or suretyship for others, we must marke and meditate upon two things. First, what is the summe for which we shall be obliged. Secondly, the meanes how we may be discharged. It standeth us greatly upon, to bethinke our selves both what is the quantity, & what is our ability to answer it. It is a morall precept, and wise saying, worthy to be written in our hearts. *Breake surety above thy power, for if thou be surety, thinke to pay it.* So then, there is more required of us, than to looke to the persons of others, who they are, and what they are. It is a vaine thing to be wise abroad, and foolish at home; to be sharpe-sighted in prying into the [illegible] of others, and never to enter into consideration of our owne. For, whatsoever the person be, and whatsoever their carefulnesse be, draw not a Bow above thy strength. Albeit they be not enemies unto us, but friends; not strangers, but well knowne; not hatefull persons, but most desirous unto thee; not [illegible] Companions, but honest and godly minded: yet bee well advised what thou doe, and looke before thou leape. If it be for thy assured friend, that is as thy soule; if it were for thy brother, the sonne of thy Mother; if it were for thy Kinsman that is of thine owne blood; if it were for thy son, that is thine owne flesh; yet engage not thy selfe so farre, promise not so much, binde not thy selfe in so great a summe, to any enquire thy estate, hurt thy family, hinder thy trade, diminish thy stocke, and undoe thy posterity, if the debt should be required of thee, and the summe be royalted upon thee. For whosoever giveth his word and promise for another, bindeth himselfe to pay and to discharge the debt wherein the principall party faileth: and the Creditor offendeth seldom more upon the sufficiency of the suffiror or undertaker, than upon the honesty of the borrower. Wee are in kindnesse and courtesie to so pleasure another, as that no man is bound to undoe, or to hinder himselfe and his family.

Iude verse 23.

Let every man therefore well weigh his owne strength. It were foolish pitty for the saving of another mans life to loose our owne. It were a mercilesse kind of charity to leape into the water and drowne our selves, while wee seeke to deliver another. We are bound to have compassion of some, pulling them out of the fire, when we see them in danger to be burned; but it were more than childish to leape into the fire, and so burne our selves. Wee are commanded to beare the burden one of another, but it were more than foolish pitty to breake our owne shoulders, by sustaining the waight and bearing the burden of another man. Againe, as wee are to marke our owne strength, so wee are to consider our owne discharge, how we may be secured and set at liberty. For, before we passe our word, or give our hand and hand

Gal. 6, 2.

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for the paiment of other mens debts and duties, we must know how we shall be assured to be delivered from that burthen and bondage that we have undertaken. Wee ought indeede to beare good will to all men, but our good will should not be a loser. It is no charity to receive a blow upon our owne heads, to keepe the stroke from another: neither is it wisedome to undertake to beare a burthen upon our shoulders, which is more than we are able to carrie; or to feede others till we starve our selves; or to cloath others, and go naked our selves; or to discharge others and overcharge our selves. So then, let us remember these few points fit to be learned and practised of us. Know what kinde of man hee is for whom thou becommest a suretie. If he be a stranger to thee, meddle not with him: if he have broken his credite with any before, suspect him: if he be a shifting companion discard him; if he be unsufficient to pay his owne debt, deny him; if the summe be great, and thy ability little, so that it may hinder thee and thy calling, if thou be driven to pay it, enter not into it; and if thou canst not see which way thou maiest be freed from the perrill and danger that hangeth over thy head, flie away from it, as from a Serpent that will sting thee, as from a Canker that will consume thee, as from a Gulfe that is ready to swallow thee.

There are two eating sores, that are in Nature as a Gangrene, which are as two Vultures, that are continually gnawing upon the heart, and devor the flesh, even unto the bones; to wit, Vsury and Suretyship. These are neere of Kinne one to another, and are joyned together as the Father and Sonne, as the cause, and the effect. The unmercifulnesse of the Vsurer constraineth the poore debtor to crave mercy of the suretie. I speake of that Vsury that biteth, and of such suretyship as undoeth: of that Vsury that oppresseth, and of such suretiship, as when it hath taken away the coate, will take away the cloke also; which strippeth a man of the Iewels wherewith hee was decked, of the furniture wherewith hee was stored, of the Garments wherewith hee was cloathed. Notwithstanding, there is great difference to be made betweene them. This Vsurer is as the Hunter; the Suretie as the Prey; the Vsurer as the Horseleech doth cry alwayes bring, bring; the poore surety is made as the Porter or the Packe-horse, that beareth till his shoulders breake. It is necessary for every man to have these notes before his eyes, that he be not disdainely taken, or rather over-taken by the instigation and importunity of others. This reprooveth such as make an ordinary and common matter of it, and a notable point of good fellowship, the part of a good nature and loving disposition, to be of a flexible nature (as the soft wax) to yeeld to every mans request in this businesse. We see generally, that they which have the least purpose to pay, & the smallest care to performe that which they have promised, are for the most part most forward to undertake and offer themselves, their words, their wealth, their bands, their bodies for other men. But such as are most carefull and conscionable in paying their debts, answering the arrerages that accrew by the falsehood of feigned friends, are most backeward to yeeld their necke to this yoake, assuring themselves, that it is farre better to walke at liberty, than to have his feete put in the Stockes of correction. Wherefore, let no man blame those men that hang backe, and are not ready to serve every mans turne, nor to grant every mans request with their hand and Obligation. How many are there in this present, and have beene in former times, that have beene quite undone, and fallen into decay, and with that fall, have throwne downe their wives and children for ever, by yeelding through a foolish pitty to gratifie others, and damnifie themselves through this meanes of rash suretiship? Such as are cruell Creditors, and live upon the prey, as the Eagle doth upon the Carkasse, will shew no more mercy to the debtor that is come in his danger, than the miserable rich man did to the Begger, that lay at his gate, whom he suffered to perish, rather than he would relieve him.

Two Cankers that consume the Commonwealth; Vsury, and Suretyship.

Prov 30,15.

Matth. 14,28.

Luke 16,21.

[illegible] 4. to where one of the [illegible] complaineth [illegible] *the Lord being dead, the Creditor* [illegible] *made the Bondman.* This also appeareth in the [illegible] mentioned in *Nehemiah* 5. 1. 4. 5. to [illegible] *the people, and of their wives against them,* [illegible] *Tribute upon our Landes* [illegible] *of our Brethren; and our* [illegible] *bring into subjection our Sonnes and our* [illegible] *and there be of our Daughters now in subjection, and* [illegible] *Landes, and our Vine-*

If then, wee would not willingly draw vppon our selves the burdens of other men, nor see with our eyes the taking away of our goods, for which we have laboured, nor heare with our eares the cry of our wives, and Children spoyled of their hope and expectation, nor feele our selves bitten with hunger, pinched with cold, throwne into prison, and vexed with all kinde of miseries; let us looked to it betimes, least wee repent when it is too late. It is profitable and Heavenly Counsell given by *Salomon*, *Prov.* 22. 26, 27. *Be not thou of them that touch the hand, nor among them that are suretyes for debts; If thou hast nothing to pay, why should thou that he should take thy bed from under thee?* There is no law in the world, nor conscience that bindes a man to lie in the open streets, to let another lie in his bed. Every surety that hath undertaken for another, maketh the debt to be his owne, and is bound in conscience to see the same discharged. It is a true saying, [*He is happy, that can by other mens harmes take no harme.*] Let us not be cruell and unmercifull to our owne soules, nor ruth our selves into those quicke-sands of troubles and turmoyles that alwaies follow at the heeles of this unthrifty suretiship. Let us use all carefulnesse and diligence to know the party for whom we promise to become Pay-masters. Let us weigh his truth and honesty, his estate and ability, his profession and piety; and withall, let us examine our selves thoroughly, and ponder our owne sufficiency, that we be not at unwares surprized and hastily overtaken. Let us prove our selves, and enter seriously into this cogitation and consideration, whether we be able, without hurting of our wealth or substance, or diminishing of our credite and estimation, or weakning of our estate, to discharge that which we have undertaken, if our friend for whom we are bound, should faile and fall downe. Neither let any foolish and indiscreete persons object, that this pretending of danger, and entering with warinesse, is to suppose a Lyon in the streete; and to be accounted no better than a wanting of love that ought to be in us. For, it is rather a point of good wisedome and discretion, to looke unto our owne estate, and to be wary, and to be warned in time by the fals and ruines of other men. How many are fallen from great riches to extreme poverty, from much, to little, from high condition, to great beggery and misery, and have as it were consumed with the scorching heate that this fire of suretiship hath caused? Wherefore, let us learne to be wise betimes, and take heede by the changes and losses of other men, least by engaging our selves deeply for other mens debts, our minds be distracted with pensive thoughts, our hearts be pierced with bitter sorrowes, and our bodies be cast into loathsome prisons, as in these our dayes we see very many before our eyes. It is a vaine, and a vile thing, for vaine persons, that waste their wealth in vanitie, and spend their goods lavishly, to come and require us to give our words, or to be bound in bonds for them, when we are not bound to do it by the Law of God; any wise any bonds or suretyships are forbidden by the Law of God: we are bound to provide for our owne [illegible] and have denied the faith, and are worse than Infidels that are in the world, and one of the Church. The Apostle, in giving

of almes, and extending of our liberalitie towards the poore Saints, *Would not have one overburdened, and another eaſed: One oppreſſed, and another releaſed; One preſſed downe, another too high lifted up.* The ſame proportion is to be holden and obſerved in this caſe. Indeede, *Love ſeeketh not her owne, but is bountifull*; Nevertheleſſe, it is no fruite of love required to be in us, to be fortiſh, that one ſhould be greeved, and another eaſed; that one ſhould be hindered, and another helped. 2 Cor.8,13. 1 Cor.13.

Laſtly, ſeeing it is not unlawfull or forbidden to binde a mans ſelfe by band or otherwiſe to another, it ought to teach all Creditors and Lenders, not to be rough and rigorous over a ſuretie. No cruelty toward any is lawfull. If it be a Malefactor that hath committed an hainous crime, and deſerveth the puniſhment of death, hee is not to be proceeded againſt with a deſire of pr ivate revenge, and a ſatisfying of our cruell minde, and a thirſting after bloud. If it be a Debter tht is fallen into decay, he is to be dealt withall in mercy and Commiſeration, not with rigour and ſeverity. If then we are to deale ſo with a debter, much more with a ſurety. When we ſee a man that hath beene well adviſed in it, and circumſpect to prevent dangers, and foreſee damages ſo farre as the eye of mans underſtanding and judgement can reach, we ought not to take advantage of his error, but to ſhew him what favour we can. If thou ſeeſt him fallen into thy hands, deale with all mercifulneſſe toward him, and conſider not ſo much what thou maiſt doe by law, as what thou oughteſt to do in love: neither thinke what rigour of Iuſtice will permit, but what the right of equity will allow thee to doe. It is a true ſaying, that the Heathen ſaw into, Extremity of Law, is oftentimes the greateſt injury and want of Carity that can be. Hence it is, that *Salomon* exhorteth ſureties to deale wiſely, to rid themſelves out of danger, and to uſe all lawfull meanes to free themſelves from trouble, and not delay to promote and procure their owne good, *Prov.* 6.3. *My Sonne, if thou be ſurety for thy neighbour, do this now, and deliver thy ſelfe, ſeeing thou art come into the hand of thy neighbour, goe and humble thy ſelfe, and ſollicit thy friends.* Hee would never give this adviſe and direction what hee ſhould doe that is enſnared and intrapped by ſuretiſhip, unleſſe the Creditor were to be drawne to ſhew pitty. *Vſe* 3. *Terent. in Heauton. act. 4 ſcen. 5.*

Now, in theſe words, he giveth a three-fold counſell what to doe, and how to behave our ſelves when we are entangled with a raſh ſuretiſhip. Firſt, wee muſt not ſit ſtill, nor neglect the oportunity to deliver our ſoules from danger, we muſt ſubmit our ſelves to him, to whom wee are bound, and into whoſe power thou art fallen, and at whoſe mercy thou ſtandeſt; crave pardon and patience at his hands, requeſt him earneſtly, to be friendly and favourable towards thee in releeving or releaſing thee, and letting of thee alone. Say unto him, and ſay it in truth of heart, and with full purpoſe of performing, doubt not of your debt, be content for a while, and (God willing) I will diſcharge all at the laſt. And doubtleſſe there is no child of God, if he have any bowels of pitty and compaſſion in him, but will be good to ſuch a poore debter, when he thus humbleth himſelfe unto him. And he that will not ſhew mercy to him that thus intreateth for mercy, ſurely that hard-hearted man muſt looke for no mercy himſelfe either of God or man. Secondly, we are willed and warned to goe to our friend, or to him whom we tooke for our friend, when wee became ſurety for him, and to urge him inſtantly to pay his owne debt, and diſcharge thee of the danger without delay; tell him, it is for his cauſe, that thou endureſt this trouble, and beareſt this burthen, and that for doing good to him, thou ſuffereſt and ſuſtaineſt this loſſe: will him to conſider of thy kindneſſe that haddeſt not the power to deny the engaging of thy ſelfe to helpe him at his neceſſity. Three rules to be obſerved of them that have bin entangled by raſh ſuretiſhip.

Thirdly, we are admoniſhed and adviſed to goe to our friends that love us and deſire our good, and are greatly grieved for our affliction, entreating

[illegible] 4. to where one of the [illegible] crieth, and complaineth [illegible] the Lord being kind, the Creditor [illegible]. This also appeareth in the [illegible] Nehemiah 5. 1. 4. 5. to [illegible] of their wives against them, [illegible] Tribute upon our Landes [illegible] of our Brethren; and our [illegible] bring into subjection our Sonnes and our Daughters, to Servants; and [illegible] our Daughters now in subjection, and there is no power in our handes, for other Men have our Landes, and our Vine-yardes.

If then, wee would not willingly draw upon our selves the burdens of other men, nor see with our eyes the taking away of our goods, for which we have laboured, nor hear with our eares the cry of our wives, and Children spoyled of their hope and expectation, nor feele our selves bitten with hunger, pinched with cold, thrown into prison, and vexed with all kinde of miseries; let us looked to it betimes, least wee repent when it is too late. It is profitable and Heavenly Counsell given by *Salomon*, *Prov.* 22. 26, 27. *Be not thou of them that touch the hand, nor among them that are sureties for debts; If thou hast nothing to pay, why should he take thy bed from under thee?* There is no law in the world, nor conscience that bindes a man to lie in the open streets, to let another lie in his bed. Every surety that hath undertaken for another, maketh the debt to be his owne, and is bound in conscience to see the same discharged. It is a vaine saying, [*He is happy, that can by other mens bondes be free.*] Let us not be cruell and unmercifull to our owne families, nor drive our selves into those quicke-sands of troubles and turmoyles that often follow at the heeles of suretiship. Let us use all carefulnesse and diligence to know the party for whom we promise to become Pay-masters. Let us weigh his truth and honesty, his estate and ability, his profession and piety; and withall, let us examine our selves thoroughly, and ponder our owne sufficiency, that we be not unawares surprized and hastily overtaken. Let us prove our selves, and enter seriously into this cogitation and consideration, whether we be able, without hurting of our wealth or substance, or diminishing of our credite and estimation, or weakning of our estate, to discharge that which we have undertaken, if our friend for whom we are bound, should faile and fall downe. Neither let any foolish and indiscreete persons object, that this pretending of danger, and entering with warinesse, is to suppose a Lyon in the streets; and to be accounted no better than a wanting of love that ought to be in us. For, it is rather a point of good wit and discretion, to looke unto our owne estate, and to be ware, and to be warned in time by the fals and ruines of other men. How many are fallen from great riches, to extreme povertie; from much, to little, from an high condition, to great beggery and misery, and because it were consumed with the scorching heate that is free of suretiship hath cast her? Wherefore, let us learne to be wise betimes, and take heede by the changes and chances of other men, least by engaging our selves too deeply for other mens debts, our minds be distracted with pensive thoughts, our hearts be pierced with bitter sorrowes, and our bodies be cast into loathsome prisons, as it hath done to very many before our eyes. If Rich men live by, and prey upon poore persons, that waste their wealth in vanitie, and spend their goods without pity; doe not such and require us to give our words, or to be bound in bands for them, we are not bound to doe it by the Law of God; nay, wee are bound not to doe it by the Law of God: we are bound to provide for our owne families, deal plainly, have dealt the faithfull are worse than Infidels that are in the world, and out of the Church. The Apostle, in giving

of almes, and extending of our liberalitie towards the poore Saints, *Would not have one overburdened, and another eaſed: One oppreſſed, and another releaſed; One preſſed downe, another too high lifted up.* The ſame proportion is to be holden and obſerved in this caſe. Indeede, *Love ſeeketh not her owne, but is bountifull*; Nevertheleſſe, it is no fruite of love required to be in us, to be fortiſh, that one ſhould be greeved, and another eaſed; that one ſhould be hindered, and another helped. 2 Cor. 8, 13. 1 Cor. 13.

Laſtly, ſeeing it is not unlawfull or forbidden to binde a mans ſelfe by band or otherwiſe to another, it ought to teach all Creditors and Lenders, not to be rough and rigorous over a ſuretie. No cruelty toward any is lawfull. If it be a Malefactor that hath committed an hainous crime, and deſerveth the puniſhment of death, hee is not to be proceeded againſt with a deſire of pr ivate revenge, and a ſatisfying of our cruell minde, and a thirſting after bloud. If it be a Debter tht is fallen into decay, he is to be dealt withall in mercy and Commiſeration, not with rigour and ſeverity. If then we are to deale ſo with a debter, much more with a ſurety. When we ſee a man that hath beene well adviſed in it, and circumſpect to prevent dangers, and foreſee damages ſo farre as the eye of mans underſtanding and judgement can reach, we ought not to take advantage of his error, but to ſhew him what favour we can. If thou ſeeſt him fallen into thy hands, deale with all mercifulneſſe toward him, and conſider not ſo much what thou maiſt doe by law, as what thou oughteſt to do in love: neither thinke what rigour of Iuſtice will permit, but what the right of equity will allow thee to doe. It is a true ſaying, that the Heathen ſaw into, Extremity of Law, is oftentimes the greateſt injury and want of Carity that can be. Hence it is, that *Salomon* exhorteth ſureties to deale wiſely, to rid themſelves out of danger, and to uſe all lawfull meanes to free themſelves from trouble, and not delay to promote and procure their owne good, *Prov.* 6. 3. *My Sonne, if thou be ſurety for thy neighbour, do this now, and deliver thy ſelfe, ſeeing thou art come into the hand of thy neighbour, goe and humble thy ſelfe, and ſollicit thy friends.* Hee would never give this adviſe and direction what hee ſhould doe that is enſnared and intrapped by ſuretiſhip, unleſſe the Creditor were to be drawne to ſhew pitty. *Vſe* 3. *Terent. in Heauton. act.* 4 *ſcen.* 5.

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This woefte in the Creditor mentioned, 2 *Kings* 4. 1. where one of the Wives of the children of the Prophets, complaineth, crieth, and complaineth unto *Elisha*, *That her husband that feared the Lord being dead, the Creditor came to take her two Sonnes to be his Bond-men.* This also appeareth in the practise of the unmercifull rich men, mentioned in *Nehemiah* 5. 1. 4. 5. so that there was a great out-cry of the people, and of their wives against them, who said, *We have borrowed money for the Kings Tribute upon our Landes and our Vineyardes, and now our flesh is as the flesh of our Brethren, and our Sonnes as their Sonnes: And loe, we bring into subjection our Sonnes and our Daughters, as Servants; and there be of our Daughters now in subjection, and there is no power in our handes, for other Men have our Landes, and our Vineyardes.*

If then, wee would not willingly draw uppon our selves the burdens of other men, nor see with our eyes the taking away of our goods, for which we have laboured; not heare with our eares the cry of our wives, and Children spoyled of their hope and expectation, nor feele our selves bitten with hunger, pinched with cold, throwne into prison, and vexed with all kinde of miseries; let us looked to it betimes, least wee repent when it is too late. It is profitable and Heavenly Counsell given by *Salomon*, *Prov.* 22, 26, 27. *Be not thou of them that touch the hand, nor among them that are surety for debts; If thou hast nothing to pay, why causest thou that he should take thy bed from under thee?* There is no law in the world, nor conscience that bindes a man to lie in the open streets, to let another lie in his bed. Every surety that hath undertaken for another, maketh the debt to be his owne, and is bound in conscience to see the same discharged. It is a true saying, [*He is happy, that can by other mens harmes learne to beware.*] Let us not be cruell and unmercifull to our owne families, nor rush our selves into those quicke-sands of troubles and turmoyles that after follow at the heeles of this rashnesse. Let us use all carefulnesse and diligence to know the party for whom we promise to become Pay-masters. Let us weigh his truth and honesty, his estate and ability, his profession and piety: and withall, let us examine our selves thoroughly, and ponder our owne sufficiency, that we be not at unwares surprized and hastily overtaken. Let us prove our selves, and enter seriously into this cogitation and consideration, whether we be able, without shaking of our wealth or substance, or diminishing of our credite and estimation, or weakning of our estate, to discharge that which we have undertaken, if our friend for whom we are bound, should faile and fall downe. Neither let any foolish and undiscreete persons object, that this pretending of danger, and entring with warinesse, is to suppose a Lyon in the street; and to be accounted no better than a wanting of love that ought to be in us: For, it is rather a point of good wisedome and discretion, to looke unto our owne estate, and to beware, and to be warned in time by the fals and ruines of other men. How many are falne from great riches, to extreme povertie; from much, to little, from an high condition, to great beggery and misery, and beene as it were consumed with the fearching heate that this fire of suretieship hath cast out? Wherefore, let us learne to be wise betimes, and take heede by the changes and chances of other men, least by engaging our selves too deepely for other mens debts, our mindes be distracted with pensive thoughts, our hearts be pierced with bitter sorrowes, and our bodies be cast into loathsome prisons, as it hath falne out to very many before our eyes. If Riotous livers, and prodigall persons, that waste their wealth in vanitie, and spend their goods unthriftily, doe request and require us to give our words, or to be bound in bands for them, we are not bound to do it by the Law of God, nay, wee are bound not to doe it by the Law of God: we are bound to provide for our owne familyes, or else we have denied the faith, and are worse then Infidels that are in the world, and out of the Church. The Apostle, in giving

1 Tim. 5. 8.

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them to pitty our case; pardon our negligence, and helpe us out of these briars in which wee are entangled, hoping never to come into the like incomberances againe. These are the wayes that wee are to take, and the pathes that we are to walke in. In the practise of them being sanctified to our use, wee may looke for a blessing from God, and hope to finde comfort in our owne hearts. But if thou thinke to escape the handes of thy Creditors, by hyding or absenting of thy selfe from him, or standing out against him, or holding suite with him, and answearing him at the Law, thou art deceyved. Thou shalt better provide for thine owne peace and security, by submitting thy selfe to the party to whom thou art bound, by intreating the person for whom thou art bound, and by soliciting thy friends, to consider thy case and their owne in thee. All this doth *Salomon* not onely counsell us to doe, but to doe it speedily; and to take little rest, untill wee be delivered from this daunger, saying, *Give no sleepe to thine eyes, nor slumber to thine eye liddes: deliver thy selfe as a Roe from the hand of the Hunter, as a Bird from the hand of the Fowler.*

Pro.6,4,5.

Heereunto accordeth and agreeth the saying of Christ our Saviour, *While thou goest with thine aduersary to the Ruler, as thou art in the way, give diligence in the way, that thou mayest be delivered from him, least hee draw thee to the Iudge, and the Iudge deliver thee to the Iaylour, and the Iaylour cast thee into prison: I tell thee, thou shalt not depart thence, till thou hast payde the vtmost Mite.* There is nothing to bee gotten, by opposing of our selves against such as may hurt us; and this is a better and more warrantable course, than to seeke to deliver our selves by getting protections, or to convey away our goods under a colluſion, or to lye in pryson, or to seeke an agreement for a trifle by colluſion, and by keeping out of their sight, with a purpose to defraude them, and to defend our selves. It is most true, which *Salomon* speaketh in another place, *The Rich ruleth the poore, and the borrower is Servant to the Man that lendeth.* Whereby hee meaneth, that commonly it falleth out among men, that the rich over-rule the poore, and that the Debters are Servants unto their Creditors. To conclude, if wee shew our selves ready and willing to put in practise the Rules given unto us, to bring us out of the Briars and bondage of surety shippe, wee shall finde rest to our Soules, and God will encline the heart of our Creditors, to shew favour unto us, who hath the hearts of all men in his owne handes.

Luke 12,58.

Prov.22.7.

Verse 19. [*I Paul, have written this with mine owne hand, I will recompence it.*] *Philemon* might well have contented himselfe with the bare word and naked Promise of *Paul*, forasmuch as his word and deede did not differ one from the other. This is the defence that hee maketh for himselfe to the *Corinthians*, when hee was accused of lightnesse and inconstancy, promising to come unto them, and yet hee came not: *When I was thus minded to come unto you, did I use lightnesse? Or minde I those thinges which I minde, according to the Flesh, that with me should be yea and nay? Yea, GOD is faithfull, that our word toward you, was not yea and nay.* Notwithstanding, albeit his word was as good as his band, and his saying accorded with his doing, and his promise were as strong as an Obligation, so that hee dealt not as men usually doe, which will rashly auouch any thing that commeth into their head, and by and by chaunge their purpose in the turning of an hand. Wee see in this place, how hee, promising to satisfie *Philemons* dammage, and willing to leave no scruple or doubt in him, doeth farther confirme it, and assureth him by his hand-writing and Covenants, albeit they two were great and neere friends, and had good interest one in another.

2 Cor.1,17, 18.

Wee

Wee learne from hence, that civill Inſtruments and Covenants in writing, together with other aſſurances that may bee asked and granted, are good and lawfull, even amongſt the beſt and greateſt friends. I ſay, when Debts are owing, when bargaines are made, when money is lent, when Lands are ſold, and when there are mutuall Contracts betweene man and man; betweene Friend and Friend; betweene Kinſman and Kinſman; aſſurance in writing with hand and ſeale may be enterchangeably given and received. This we ſee in the practiſe of all people in former times. When *Abraham* had made a Covenant of peace and unitie with *Abimelech* King of *Gerar*, hee did deliver unto him ſeaven Lambes, *That the taking of them might be a witneſſe of the truth, and aſſurance unto him that he had digged that Well of waters.* To this purpoſe, did the King require *Abraham* to take an Oath and ſolemnely to ſweare by the Name of God, that hee would not deale falſely and fraudulently with him, nor hurt him, nor his Children, nor his Childrens Children. The like (or rather greater) aſſurance is required and yeelded in the 23. Chapter of the ſame Booke, where *Abraham*, buying a Field of *Ephron* the Hittite, requireth an Inſtrument with witneſſes, and a delivery of the poſſeſſion. *The Field of Ephron, which was in Machpelah, and over againſt Mamre, even the Field and the Cave that was therein, and all the Trees that were in the Field, which were in all the Borders round about, was made ſure unto Abraham for a poſſeſſion, in the ſight of the Hittites, even of all that went in at the Gates of his Citie.* Where wee ſee, all the circumſtances and manner of the contract which *Abraham* maketh are ſet downe and expreſſed.

Doctrine 3. Covenants in writing for debts, bargains and ſales are honeſt and lawfull,

Ge.21.30,23

Gen. 23,17, 18,20.

Firſt, wee ſee a large deſcription of the place that was bought, together with the bounding and confronting of the place, as alſo of the appurtenances; Namely, the Trees that grew therein. Secondly, wee ſee the name of the Seller ſet downe, who did openly avouch the ſale thereof, as being his owne. Thirdly, the name of the buyer, that no doubt might be left. Laſtly, the witneſſes are recorded of this bargaine and ſale, that none might hereafter lay claime unto it, or deny unto *Abraham* the lawfull poſſeſſion of it, and the holding of it to him and his heires for ever. And if wee would yet ſee this more cleerely, wee have more evident confirmation of it in the Propheſies of *Ieremy*, where to ſhew the certentie of the returne of the Iſraelites into their Land and Country againe, he maketh a ſolemne purchaſe, *I bought the Field of Hanameel mine Uncles ſonne, and weighed him Silver, even ſeaven Shekels, and ten peeces of Silver; and I writ in the Booke, and ſigned it, and tooke witneſſes, and I gaue the Booke of the poſſeſſion unto Baruch, in the ſight of Hanameel mine Vnckles Sonne, and in the preſence of the Witneſſes, which were written in the Booke of the poſſeſſion, before all the Iewes that ſate in the Court of the Priſon.*

Ier.32,9,10.

In theſe words (which are more at large related in the Prophet) wee ſee what aſſurance of ſecuritie was taken and given, with Writing, Sealing, Witneſſes, delivery and keeping the Rolles and Records thereof. This is ſet downe likewiſe, in the latter end of the ſame Chapter, *Ieremy* 32.43.44. where he ſaith, *The Fields ſhall be poſſeſſed in this Land, whereof yee ſay, It is deſolate without man or beaſt, and ſhall be given into the hand of the Caldeans: Men ſhall buy Fields for Silver, and make Writings, and ſeale them, and take Witneſſes in the Land of Beniamin, and round about Ieruſalem, &c. for I will cauſe their Captivity to returne, ſaith the Lord.* This diſcovereth the practiſe of thoſe times, and delivereth the formes and faſhions obſerved among that people. When *Iacob* and *Laban* made a Covenant either with other, which might be a witneſſe betweene them both, they confirmed it by Oath, and ſet up an heape of ſtones, to teſtifie the amity and friendſhip renewed betweene both parties.

Ge.31,51,52

In the parable of the unjuſt Steward it is remembered, that all Debtors and Debts were recorded in writing, with the ſumme that every one owed: Luke 16,5,7. *For hee called every one of his Maſters Debtors, and ſaid unto the firſt: How much oweſt thou unto my Maſter? And hee ſaid, an hundred meaſures of Oyle, And hee ſaid to him, Take thy writing, and ſit downe quickely, and write fiftie. Then ſaid hee to another, How much oweſt thou? And hee ſaid, An hundred meaſures of Wheate: Then hee ſaid to him, take thy writing and write foureſcore.* In this Parable, wee ſee the manner that was uſed in the dayes of old; namely, that Bookes of reckonings and accounts were commonly kept, and uſually brought forth, when men did levell their debts, and make even one with another. All which Teſtimonies, ratifying the practiſe of former times and perſons, ſerve to teach us, that it is lawfull for the faithfull, to uſe all circumſpection to aſſure their debts, bargaines, and contracts one with another.

Reaſon 1. And if we would enter into a further conſideration of this truth, wee ſhall ſee a plaine confirmation of it by ſundry reaſons. For firſt, it is a common Proverbe among us, *Faſt binde, faſt finde.* That which is looſely bound, is lightly loſt; but a three-fold Corde well tied and twiſted by word, by writing, by ſeale, is not eaſily broken. A word affirmeth, a writing confirmeth, a ſeale aſſureth, and every one of them bindeth to confirme our promiſe. We ſee by daily experience, that men are both mortall and mutable, and words prove oftentimes but winde, albeit ratified with the greateſt ſolemnity. True it is, our word ought to be as good as a thouſand Obligations, but deceite is bred naturally in our hearts, ſo that wee cannot ground upon the bare word of men to finde good dealing. Otherwiſe, the Lord would never have given ſo many Lawes to reſtraine wrong and Injuſtice, fraud and oppreſſion. All theſe, or at leaſt a great part of them are prevented, by ſetting downe our Covenants and agreements in Writing, under our hands and ſeales.

Levit. 19,11, 13.

Reaſon 2. Secondly, it is needfull to have this manner of dealing among us, to the end that equity and upright dealing might be obſerved among us, and that all occaſions of wrangling and wreſting of words and bargaines, may bee cut off, as with the ſword of Iuſtice. This is it which the Prophet *Ieremy* expreſſeth in the 32. Chapter of his Propheſies, mentioned before, where the Doctrine hath his confirmation, Ier. 32,14. *Thus ſaith the Lord of Hoaſts, the God of Iſrael, Take the writings, even this Booke of the poſſeſſion; both that is ſealed, and this Booke that is open, and put them in an earthen veſſell, that they may continue along time.* Where he maketh mention of a double writing or inſtrument, which is here called after the manner of the Hebrewes [*A Booke.*] One of them was unſealed; the other was ſealed, and ſo concealed; and both of them were evidences to aſſure unto him the Land that he bought and purchaſed. That which was ſealed, ſeemeth to bee the Originall, and as it were the Court Rolles authentically recorded, and laid up for the perpetuall remembrance of the matter. That which was open and unſealed, ſeemeth to be a Coppie, delivered and taken word for word out of the former, to be carried about with them into Captivitie. The end of both was for continuance, that the bargaine and ſale that paſſed betweene them, might never be forgotten.

Reaſon 3. Thirdly, that all occaſion of Controverſie and couzenage might bee taken away. For if there were no writings to ſhew (the memories of men being fraile, and their practiſes being unfaithfull) the world would be full of all looſe dealings, and concord would be baniſhed from among men. Gen. 21,30. The end why *Abraham* ſet downe Lambes by themſelves, was; becauſe *Abimelech* ſhould receive them at his hands, to be a witneſſe of their agreement, and that all controverſies were finiſhed and ended betweene them. It appeareth

appeareth many times, when proofes in writing faile, that falſe witneſſes are ſuborned, and ſo the ſeates of Iuſtice are ſubverted: all which are eaſily remedied, when good aſſurances are at the firſt taken.

Fourthly, good aſſurance is to be allowed and received, to the end wee may ſafely diſpoſe of ſuch things that are in our power and poſſeſſion, either to our poſteritie or otherwiſe. Hence hath beene in all ages, the laudable and commendable uſe of making Wills and Teſtaments, which the word of God approveth, by delivering divers rules belonging to that profeſſion. The Law of God and of Nature, hath taught; that the Will and Teſtament of the dead, ought not to be abrogated or altered: and that no Will is of force untill the Teſtator be dead. Now, we know not whether the gifts that we give, and the Legacies that we bequeath, be of our owne proper goods, or the goods of other men, except wee have before hand a ſufficient aſſurance of them made unto us. Seeing therefore, where there is a faſt knot, there is a ſure keeping; ſeeing upright dealing is to bee obſerved; ſeeing occaſions of quarrels and contentions are to be ſtopped; and ſeeing the goods that God hath given unto us, are rightly to be beſtowed: it followeth, that every one is to provide for the ſecuritie and quietneſſe of his eſtate by all lawfull meanes, not onely by word of mouth, but by aſſurance in writing, that thereby hee may foreſee the danger that may come upon him, and be wary and circumſpect in all his doings; according to the ſaying of Chriſt, the Teacher and Author of true wiſedome, *Be yee wiſe as Serpents, and innocent as Doves.* For if wiſedome doe ſeaſon all our affaires, then alſo our contracts, that are common in this life.

Rkeſon 4.

Gal 3,15. Heb.9,13.

Math. 10,16.

Wee have heard this Doctrine confirmed: Now let us ſee how it may bee applied, and what uſes may be concluded out of it. Firſt of all, it ſerveth for reproofe of the Anabaptiſts, who are hereby directly overthrowne, that condemne the propertie of goods and poſſeſſions, together with all contracts and conditions that paſſe from one to another. For wee have ſhewed, that bargaines and ſales are lawfull, not onely among the Gentiles, but euen among the Chriſtians; not onely under the rudiments of the Law, but in the times of the Goſpell. The end of ſuch writings Obligatory is nothing elſe, but to aſſure every one of his owne, and to make it appeare what belongeth to another man. If then it be lawfull to poſſeſſe Houſe and Lands; Money and Moveables, as our owne ſubſtance; it is as lawfull to crave and take aſſurance of the poſſeſſion of them, that they may not by fraudulent meanes be alienated from us. But of theſe wee have ſpoken before. Secondly, they are reprehended, who are offended that men in theſe caſes will not truſt them, and relie upon their words without farther aſſurance in writing, and refuſe to give men good ſecuritie. For all is little enough, and many times too little, in regard of the inconſtancy of men, and the uncertentie of life.

Vſe 1.

I have heard it credibly affirmed and avouched by ſome Maiſter of that profeſſion, that albeit a conveiance of Land, a deede of Eſtate, an Indenture of Covenants be drawne, as ſure and certaine as learned counſell can deviſe and contrive; yet it is an eaſie matter to picke holes in them, and to take advantage of them. Wee ſee daily, what quirckes and trickes of Law are broached and invented, whereby ſuch as are ſimply and honeſtly minded, are defrauded and defeated, of Houſes, Lands, and other Chattels. Never was there ſo little truth, and ſo great craft and cozenage in the World, as in theſe dayes. Sathan himſelfe ſeemeth now to have opened all his packe of deviſes, and his Inſtruments as good Schollers of ſo bad a Maſter, have learned ſundry devilliſh practiſes, whereby true meaning men are oftentimes notoriouſly gulled.

Pſal. 52, 9.

Some there are that are thought to ſtudy little elſe, than to finde wants and

and imperfections, in Statutes, in Leaſes, in Lands, and in aſſurances given betweene man and man. This is the cauſe, that the makers of our Lawes are compelled to uſe ſo many words, and to heape up ſo many Tearmes, that thereby they might heale this ſore, and remedy this miſchiefe. Let us not therefore greeve or grudge to make ſure that whereof wee have made ſale. No man ought to be ſo ſimple as not to aske it; and no man ought to be ſo peeviſh as to deny it. Wee may eaſily behold ſuch as are friends to day, to be enemies to morrow: one while they affirme, another while they deny; at one time they promiſe to pay or repay; at another they hang back at it, and make it ſtrange that they ſhould be challenged of their promiſe. Euery one
Phil.2.21. *Seeketh his owne, and not the things of other men*: and how many have been foulely deceiued, and guilefully beguiled by truſting too far? But there is no reaſon or equity, that when wee haue receiued Money, wee ſhould deny or delay to give good ſecurity, and that other men ſhould ſtand to our curteſie. Wherefore, it is a great injury and Injuſtice, to require men to depend upon us and our word, without worthy aſſurance in blacke and white. For albeit, we meane not falſely, but faithfully; not fraudulently, but honeſtly; and our Word is as firme as our Oath; and our Oath as ſure as our Band; and our Band as good as ready payment, and preſent poſſeſſion, in regard of our honeſt meaning and true intent; yet we cannot live for ever, and wee know not
Objection. what may fall out after our deceaſe. But ſome man may ſay; What neede ſo much adoe among Friends? And what ſtirre doe you make, as if we were Infidels, and not Chriſtians? Or what neede ſo many Covenants and conveyances, where there is a ſhorter courſe? And where the profeſſion of Chriſt is a ſtronger band, than all the writings that the wit of man can imagine and ſet downe?
Anſw. I anſwere, that all they that profeſſe Chriſt in word, doe not beleeve in him in heart. And albeit, the ſaving knowledge of Chriſt be a band of all bands, to linke us together; yet this doth not hinder or aboliſh civill contracts, to be aſſured to us and our poſterities. Be it, that we are the greateſt friends, there is ſo much more neede, of ſo much the more adoe among them that are Friends, thereby to keepe them Friends, and to hold the knot of friendſhip betweene them. For oftentimes it falleth out, that through want of wordes, and writings, and witneſſes; ſuch as have bin moſt faithfull friends have become moſt bitter enemies one to another. Were not *Paul* and *Philemon* Friends, neere Friends; yea, the neereſt and deareſt Friends that could be? Were they not as the Father and the Sonne? Did they not ſo live together and love together, *That they had all thinges common*? Yet we ſee *Paul*
Verſe 17. offereth aſſurance of his word and promiſe in writing, ſubſcribed with his owne hand; *I Paul have written it with mine owne hand.* Yea, notwithſtanding all aſſurances that can be deſired and demaunded, wee may well perceive by daily and lamentable experience, what ſuites and ſtrifes ariſe about Titles and conveyances of Lands and Livings: how much more would wee contend one with another, if there were no Inſtruments drawne, no Evidences made, no writings ingroſſed, to teſtifie the truth among us? All Kingdomes and Citties, all Townes and Villages, would be full of ſtirres and ſtrifes, of troubles and tumults, that would never end: and the Iudges and Iuſtices might ſtand from Morning till Evening to heare caſes, and decide controverſies betweene man and man, to the wearying of themſelves and others. Hee that hath an heavy purſſe and a ſtrong heart, would never reſt ſatisfied, if no writing or records could be produced againſt him. Wherefore, it ſtandeth all men upon; on the one ſide, willingly to yeeld good aſſurance; and on the other ſide, to aske good ſecurity, where they buy and ſell, or borrow, or bargaine, and doe give or take upon truſt; thorough want whereof ſometimes, not onely the Rents and Revenewes, but the Lands themſelves are ſpent in ſuits and actions of Law.

Laſtly,

Laſtly, it reproveth ſuch, as notwithſtanding aſſurance given, doe make no conſcience to pay debts and demands due, upon agreement to their brethren. Theſe are forward to give aſſurance, but backeward to make performance. Many there are, that are content to yeeld to what promiſes, and enter into what bands you will crave: but when they have done, they uſe no care, and make no account to pay their debts, and to performe the Covenants whereunto they have conſented and condeſcended, contrary to the counſell of the Prophet, who asking the queſtion; *Who ſhall dwell in the Tabernacle of the Lord, and who ſhall reſt in his holy Mountaine?* He anſwereth, *He that ſweareth to his owne hindrance, and changeth not.* It is requiſite for every one, to be as wary and well adviſed in his promiſes as hee can, and to deliberate with himſelfe and his friends, that he doe nothing raſhly: but when hee hath ſtriken hands, and made a promiſe to his neighbour, he ought to performe it, albeit it be to his hinderance, unleſſe peradventure hee be releaſed. Pſal.15.1,4.

Be it therefore knowne unto all men that as it is lawfull to converſe and commerce one with another; ſo it is meete and convenient that they ſhould deale, not upon uncertaineties, but upon aſſurances, as they that build not upon a ſandy ground, but upon a ſound foundation. As it is right and lawfull, that there ſhould be buying and bargaining, purchaſing and poſſeſſing among us; ſo it is right and lawfull, that there ſhould be a Deedes and Indentures to teſtifie the ſame, and as it were to live when we are dead. And as it is needfull and expedient ſo long as the world endureth and continueth, there ſhould be borrowing and lending; ſo it is as neceſſarie, there ſhould be Bils and Bands, to ſhew the truth, and to binde men to the paiment of all dues, debts, and demands whatſoever: and after paiment well and truely made, to give diſcharge and acquittance accordingly, that controverſies (ſo much as may be) may be avoided, and concord (as farre as is poſſible) may be maintained and eſtabliſhed. They therefore are unworthy to live in any well-ordered and governed Common-wealth, that refuſe (being able) to performe their promiſes, and ſatisfie their Creditors, and cancell the Obligations, that themſelves have ſealed and delivered before many Witneſſes; who albeit they ſtand not by the high-way ſide with Swords or Staves, or Rapiers, or other Weapons, yet are indeede no better than Theeves and Robbers; nay, many times are worſe, inaſmuch they bring greater damage, and are the meanes of undoing many men. Such are they that are angry, and much offended with Notaries and Scriveners, which by their writings binde them (as they imagine) too ſtrongly: and when they ſee themſelves troubled and arreſted upon the Obligation, they hate them, and curſe them, and cannot behold them with a friendly looke and a loving countenance: as if the fault were in the Clearkes, Bayliffes, and other publique Officers, not in themſelves and their owne unfaithfulneſſe, which is all one, as if a Male-factor ſhould charge the Executioner (who is the Miniſter of Iuſtice) to be the cauſe of his death, forgetting that his owne miſdeedes and miſdemeanors, brought him up unto that place and puniſhment.

Vſe 2. Secondly, ſeeing it is needefull, that to confirme our lawfull contractes, there be Evidences to ſhew, it is a good point of wiſedome required of us, to uſe the adviſe of ſuch as are learned in the Law, and are both men of knowledge and of conſcience. For here (if in any thing elſe) wee ſhall finde the common Proverbe true; That the beſt, is beſt cheape. Many there are that regard the Fee more than the Cauſe; and ſpeake for themſelves, rather than for the partie that hath choſen them. Againe, many ſuits arite through ignorance and unskilfulneſſe of the Law; wherefore, it is meete wee ſhould reſort to a learned Counſell: ſo that partly through the want of honeſty and piety in ſome; partly, the want of skill and practiſe in others, many poore Clients

Clients goe to wracke. Wee muſt all deale in the matter of our goods, as wiſe Patients doe for the curing of their bodies, and the recovery of their health. They will not goe to every Slubberer or Sorcerer; to every Leach or Mountebanke, to take charge of their bodies; to whom a man would be loath to commit his beaſts. If any doubts ariſe, avoide all forgerie, and perjury, ſuborning of falſe Witneſſes, counterfeiting of Evidences, and ſuch like deceitfull practiſes, as the God of this world hath taught the children of darkeneſſe and confuſion. Take that courſe which God alloweth, and Iuſtice warranteth; repaire to men of that profeſſion, give them good inſtruction, and follow thou their direction. For this purpoſe, I will crave leave to ſet downe three rules, that are required and are to be performed of men of Law; the obſervation whereof ſhall give peace and comfort of conſcience with God, and gaine them crowne sand credit among men.

Three rules belonging to Lawyers.

Firſt of all, if they diſdaine not to be adviſed and taught by us, let the end of all their pleas and proceedings, be the finding out of the truth. Let this be the marke that they ſhoote at, and the ſtarre whereby they direct all their courſe, which ſeaſoneth all their pleadings (as it were) with Salt. If they regard not the triall of the truth, nor which way the cauſe goe, ſo they may receive their Fee; they abuſe the ballances of Iuſtice, and turne equity into Iniquity. God is truth, and every one that belongeth unto him, ſhould labour to bring the truth to light. It is a generall rule taught by the Apoſtle, 2 Cor. 13, 8. *Wee cannot doe any thing againſt the truth, but for the truth.* Woe therefore unto them that dig deepe to hide the truth, and invent ſhifts to bury it out of ſight, that it may not take place; and doe all things againſt the truth, and nothing for it.

The ſecond rule is, that they doe not delay the cauſes of their Clients, and protract the time in hope of further gaine; from Tearme to Tearme, and from yeare to yeare. As there may be too great haſte and poſting over of matters, ſo there may be too great delay, and there are rockes on either hand; the ſafeſt courſe, is to ſaile in the midſt betweene them both, for feare of ſhipwracke. It is a dutie of the Chirurgion, not to linger the curing of his Patient, and to torment him a whole yeare, where he might reſtore him in a quarter: Suites of Law are tedious and chargeable; they are as the fits of a Feaver, that vexe the body and trouble the minde. It is an evill courſe, to keepe ſores alwayes raw, and wounds greene, in hope to get money: ſo it is an uncharitable proceeding, to retaine cauſes, and to keepe them alwayes on foote, except they may have for expedition, and the ſervant have his bribe alſo, as *Gehazi* had.

Laſtly, as the end of their pleading muſt be truth and veritie, and the courſe of it without delay; ſo it is required of them, when they know the cauſe to be evill, and ſee the manifeſt ſignes of an overthrow, that they do not conceale it, but diſcover and open it unto their Clients. They are to forewarne them of the end, that they doe not intangle themſelves in unneceſſary and unlawfull ſuites. It is delivered as a dutie of the Phiſition, and of the Miniſter, when they come to a ſicke man that lieth on his death-bed, and ſee manifeſt ſignes of death, that they doe not hide it from him, nor flatter him in his ſickneſſe, ſaying; I hope the worſt is paſt, you ſhall doe well and recover, and be as merrry among your neighbours as ever you were; but rather with wiſedome warne him, and with diſcretion certifie him of it, to the end the patient knowing the danger may renounce all confidence in earthly things, and put his whole affiance in Chriſt; according to the ſentence of the Apoſtle, 2 Cor. 1, 9. *We received the ſentence of death in our ſelves, becauſe we ſhould not truſt in our ſelves, but in God which raiſeth the dead.* Thus ought it to be with the carefull and conſcionable Lawyer, when hee ſeeth the cauſe of his Client deſperate and languiſhing, without hope of life, he ought not to draw him on, and move him to proceede, but perſwade him to give over, and tell him the danger that will come upon him.

If

It is too late to bid the Souldier beware, when the victory is loſt. The wiſeſt way is to prevent a miſchiefe betimes, before it be too late. So then, to truſſe up theſe things cloſely together, and to couch them in a narrow roome, if he ſhall uſe his diligence that the truth may be diſcovered, and right take place, and make this the end of his pleading; if he bend his wits to give quicke diſpatch to the cauſes he undertaketh, and not to prolong the time for his owne advantage: And laſt of all, if he lay open the weakeneſſe of his Clyents cauſe unto him, and forewarne him of the iſſue thereof; hee ſhall doe the part of an honeſt man; of a faithfull Chriſtian; of a learned Lawyer; and of a diſcreet Counſeller.

Vſe 3.

Thirdly, from theſe aſſurances in writing, to confirme our promiſes one to another; we learne the cauſe why it pleaſed the Lord to uſe ſo many wayes and meanes with us, to give us his Word, his Oath, his Promiſes, his Miracles, his Covenants and his Seales. We learne wherefore all theſe doe ſerve, even to ſtrengthen our faith in the good meaning of God toward us. And as he thereby aſſureth his owne graces, ſo he provideth for our weakeneſſe. If there were in us that meaſure of faith that ought to be, the bare Word of God might be all-ſufficient to teach us to acknowledge him to be the God of our ſalvation, and to depend upon him for our Redemption. But ſeeing we have much infidelity in us, and are cumbred with doubting in the promiſes of God, it pleaſed him in great mercy to provide a remedy for our infirmity: ſo that we may truely ſay; where ſinne abounded, Grace hath abounded much more. Thus wee ſee the Lord Ieſus dealt with *Thomas*, one of the twelve, when he beleeved not the Reſurrection, nor thoſe that were choſen Witneſſes thereof, but ſaid; *Except I ſee in his hands the print of the Nailes, and put my finger into the print of the Nailes, and put mine hand into his ſide, I will not beleeve it.* Here wee may behold (as in a Glaſſe) the example of exceeding great infidelity and unbeleefe; hee neither beleeveth, nor will beleeve; hee will live by ſight, and not by faith. This was no ſmall obſtinacy and incredulity in one of the Apoſtles, who deſerved to periſh in his ſinne. But Chriſt Ieſus raiſeth him out of this ſleepe, and offereth mercy with much compaſſion, as it were pulling him out of this danger; *Put thy finger here, and ſee mine hands, and put forth thine hand, and put it into my ſide, and be not faithleſſe, but faithfull.* This is it which the Evangeliſt *Matthew* ſetteth downe, Chapt. 12. *A bruiſed Reed ſhall he not breake, and ſmoaking Flaxe ſhall hee not quench, till he bring forth judgement unto victory.* Now, ſuch as *Thomas* was, ſuch we are all by nature: we cannot be perſwaded to beleeve, except we ſee and feele, We will not beleeve the bare Word of God, but are alwayes ready to waver through vnbeleefe.

Ioh. 20.25,27

Math. 12,20.

Hence it is, that God in great mercy did from the beginning of the world adde to his Word his Sacraments; to aſſure his people, that as he is the God of truth, ſo hee meaneth truely, and performeth effectually whatſoever hee hath promiſed. The Sacraments therefore, are as ſignes and ſeales of his promiſes, and dependances upon the word that is gone out of his owne mouth. The Apoſtle ſpeaking of circumciſion given to *Abraham*, ſaith; *He received the ſigne of Circumciſion, as the Seale of the righteouſneſſe of the faith which hee had, when he was uncircumciſed, that he ſhould be the Father of all them that beleeve, not being circumciſed, that righteouſneſſe might be imputed unto them alſo.* Whereby wee may ſee, what the nature of the Sacraments is, to wit, that they are viſible ſignes inſtituted of God, to ſeale up his promiſes of ſalvation in the hearts of the faithfull. The Author or efficient cauſe is God, who onely hath power and authority to appoint and ordaine them, becauſe he it is that can give force and efficacy unto them. The matter is the viſible ſignes: the forme is the manner of inſtitution, according to the rites taught and preſcribed in the Word.

Rom. 4.11.

What a Sacrament is, and to what end it was inſtituted.

The

The end is, that the faithfull may be confirmed and strengthened in the truth of God. The Word was given to instruct the Church by hearing: the Sacraments were given to instruct the Church both by it, and by the rest of the senses. Indeede, if we were Angels, and not men; and were Spirits without bodies, and heavenly creatures, not earthly: we should not stand in neede of visible and bodily Sacraments; but because our faith is feeble, and wrestleth with Satan, the World, the Flesh, and such enemies; it wanteth props and pillers to uphold it, that it doe not fall. For albeit our faith be mingled with doubting, and assaulted strongly with the waves of infidelity, yet it ceaseth not to be a true faith. An unperfect faith is a sound faith, though it be weake; so then it standeth us upon with the Apostles, *To pray for the increase thereof.* Faith goeth before the Sacraments: the which without faith are idle and emptie signes, without profit, without comfort, without use.

Luke 17.5.

True it is, the Infidels, as the *Egyptians*, *Ethiopians*, and other prophane people who neither worshipped the true God, nor embraced the true Religion, had the outward use of circumcision (as Histories testifie) as also the Turkes and Iewes have at this day: but their cutting off the flesh is not the Sacrament of God, but a meere civill thing; yea, an evill thing. Thus then we see, that the Sacraments were ordained of God to helpe our infirmity. The promise of God is certaine, and his Covenant doth not waver: neither can these outward Seales make it stronger. But it is wee that stumble and stagger, and have neede to be suported. And woe unto us if we use not this helpe and remedy left unto us, nor profit thereby in confidence and assurance of our salvation. For God hath after a sort bound himselfe unto us, as by an Obligation. Indeede man, notwithstanding his wordes, his oaths, his promises, his bands, his seales, and his assurances, is oftentimes changeable and unconstant: but it is not so with God, whose word is yea, and Amen. Were it not that wee are weake of faith, and slow to beleeve, he needed not to sweare by himselfe, and by his holinesse: he needed not to have set Authenticke Seales to his Word, saving that he minded to leave no place for doubting in us.

Herod. in Euterpe.

Hence it is, that the Apostle writing to the *Hebrewes*, Chapter 6. saith; *God willing more abundantly to shew unto the heires of promise the stablenesse of his counsell, bound himselfe by an Oath, that by two immutable things, wherein it was impossible that God should lie, we might have strong consolation, which have our refuge, to lay hold upon that hope that is set before us, &c.* The greater meanes God hath left unto us, the greater faith he requireth of us, and the more conscionable use of those meanes, that wee may not alwayes be children. Woe then unto us, if in the store of so great mercies, and variety of so many meanes, we remaine distrustfull, and doe not labour to gather strength of faith, and assurance of comfort. Let us therefore grow from faith to faith, as it were from strength to strength, and not stand at one stay: let us proceede from one degree and measure to another, untill Christ Iesus be throughly formed in us.

Heb. 6, 17, 18

Vse 4.

Rom. 4. 11.

Lastly, seeing Covenants in writing be requisite by the Lawes of God and men; wee must know that it is our duty to deale justly and uprightly one with another, and in our bargainings, to keepe a good conscience toward God and man. For this is the end wherefore instrumentes of writing were brought in, that all cozenage might be cut off, and all occasion of strife might be prevented. True it is (as one saith) if there were that just and faithfull dealing observed among men as ought to be, there would not neede so many sureties, and securities: but it is not so, and therefore they were appointed. If there were such trust and fidelity in servants and neighbours that resort to mens houses, that ought to be, there would not neede so many lockes and keyes, so many boltes and barres: but because there is not, therefore they were ordained. If there were that love and peace among men in all places that ought to be,

there

there ſhould not neede any carrying of weapons about us: but becauſe there is not, therefore they are uſed. If there were that concord and unity among us that ſhould be, what need were there of ſo many lawes? But becauſe there is not, they are profitable and neceſſary. So if there were that truth in our dealings and doings that ought to be, we ſhould not neede ſo many Covenants in writing, nor ſo many producings of witneſſes: but becauſe there is not, therefore they are honeſt and lawfull. Whereby we may gather, that in all ages of men, and times of the World, there have beene many deceits and much unrighteous dealing, to the diſturbance of publike peace, and the diſſolving of concord among men: otherwiſe it were in vaine to require, or to receive ſuch ſecurity in our buying and ſelling, in our borrowing and lending one with another. If every mans word and deede did ever goe together, and the outward wordes of his mouth, did agree with the inward ſecrets of his heart, if hee did hate fraud and falſehood, as Death and Hell: what neede were there of ſo many mens oaths to be taken, of ſo many Witneſſes to be called, of ſo many Writings to be ingroſſed, of ſo many Evidences to be drawne, and of ſo many aſſurances to be made? A man cannot in theſe daies borrow or lend a little Money, but there muſt be Bils and Bands, Writings and Obligations, Seales and Witneſſes, to teſtifie the ſame. If there were thoſe ſincere hearts that ought to be among us, and that upright dealing that God requireth, there ſhould not neede ſo many Oathes, nor ſo many *Noverint univerſi* be every where found. Let us therefore deale juſtly and truely, and not ſeeke to winde away in the darke, ſo ſoone as any ſtarting hole is offered unto us.

Hence it is that *Moyſes* ſaith; *When thou ſelleſt ought to thy Neighbour, or buyeſt at thy Neighbours hand, ye ſhall not oppreſſe one another: but according to the number of yeares thou ſhalt increaſe the price thereof, and according to the fewneſſe of yeares, thou ſhalt abate the price thereof, for the number of Fruits doth he ſell unto thee: oppreſſe ye not therefore any Man his Neighbour, but thou ſhalt feare thy God, for I am the Lord your GOD.* Where wee ſee, the Lord chargeth his people to keepe a good conſcience in their Traffique one with another, and condemneth all deceitfull Sellers, and cozening Bargainers, that ayme onely at their owne gaine, but ſeeke not the good of their Brethren. Heereunto commeth the Exhortation of the Apoſtle, *Let no Man oppreſſe or defraud his Brother in any matter: for the Lord is an Avenger of all ſuch thinges.* This is a notable warning to all men that profeſſe holineſſe, without which no man ſhall ſee God; to beware of all injuries and Injuſtice, and to ſeeke no commodity to our ſelves by the diſcommodity; nor advantage, by the diſadvantage of another. We are all Brethren. Shall one Brother oppreſſe another? Or deceive and defraud another? Thus doth the ſame Apoſtle encreaſe the ſinne of the *Corinthians* when he ſaith unto them, *Why rather ſuffer ye not wrong? Why rather ſuſtaine ye not harme? Nay, ye your ſelves doe wrong, and doe harme, and that to your Brethren.*

Levit 25,14, 15,16,17.

1 Theſſ. 4,6.

1 Cor. 6,7,5.

There are many Bands, as it were joynts, whereby we are knit and coupled one to another, to be of one Blood, of one Kindred, of one Countrey, of one Citty, of one aſſembly, and of one Family: all which kindes of conjunction, as ſo many ſtrong Arguments doe cry out in our eares, and publiſh to our hearts, that no injurious and unjuſt dealings ought to be practiſed among us. And albeit the former reaſons ought to be ſufficient unto us, yet none can be more effectuall to joyne us in mutuall friendſhippe, and to procure the good one of another, than the conſideration of the conjunction that we have with Chriſt our head, and the communion that wee have in Chriſt one with another; Whereby it commeth to paſſe, *That wee are made one new Man in himſelfe, And every one, one anothers Members.* If all theſe things will not ſuffice & ſerve the turne, to turne us away from doing wrongs to thoſe that are ſo neere unto us, yet let the vengeance of God that hangeth over the heads of all

Ephe. 2,15. Rom. 12,5.

Oppreſſours terrifie us, who in all Ages paſt hath ſhewed, in the ſeaſons preſent doth ſhew, and in the times to come will ſhew himſelfe the great Revenger of Fraud, Pillage, Theft, Injurie, and all wrongfull dealings. If then the knowledge of Gods wil cannot worke in us an hatred of Injuſtice, let us be aſſured that after the breach of his Law, and the tranſgreſſion of his will, followeth the execution of his wrath, and the inflicting of puniſhment due thereunto.

It is a fearefull thing to fall into the hands of the living God. If that his wrath be kindled; yea, but a little, bleſſed are all they that truſt in him; Theſe men that ſcratch and ſcrape together the Treaſures of this life, which are but traſh in compariſon of the life to come, never conſider the day of reckoning that ſhall follow, when the Lord will call them to an account of their ſtewardſhip, *And judge every man according to his owne workes*, Rom. 2. 6.

[*Albeit I doe not ſay to thee, that thou oweſt moreover unto me, even thine owne ſelfe.*] Hitherto we have ſeene the former part of the anſwere to the objection: Now remaineth in theſe wordes, to be conſidered the revocation of the former grant; wherein, albeit the Apoſtle will not ſpeake what he thinketh, yet he leaveth it to *Philemons* ſecret cogitation, to conſider what he was indebted unto him, as if he ſhould ſay; I have offered to diſcharge thy Servants debt; nevertheleſſe, if thou remember me, and if thou haſte not forgotten thy ſelfe, the amends is already made, the debt is already paide. Whereby it appeareth, that *Philemon* was himſelfe wonne to the embracing of the Faith by the Miniſtery of *Paul*, as his Servant alſo was. Firſt of all, the Apoſtle claimeth at his hand, that duty he challengeth at the Servants hand; as appeareth verſe 13. Where he ſheweth, that he would have retained him, that in his ſtead he might have miniſtred unto him in the bonds of the Goſpell. Seeing therefore both of them owed the like ſervice; it followeth, that both of them had the ſame occaſion: for the Apoſtle joyneth them together, as the fruits of his Apoſtleſhip.

Philemon won to the faith by the Miniſtery of Paul.

Secondly, it is the greateſt debt (that can be) that is heere expreſſed, when hee ſaith to him [*Thou oweſt to mee even thine owne ſelfe.*] It was a great debt which the Servant owed to his Fellow-Servant, that required of him an hundred pence, but ſo much Money would not have levelled the debt, and diſcharged him from priſon, and have payed that he owed. They were great Debters that owed; the one five hundred pence; the other fifty: but he that owed ten thouſand Talents, was the greateſt of all: and yet if they had beene able to have payde ſo much, the debts had beene fully diſcharged. For where Money is owing, Money will make even: a little ſumme, will be paide with a little; a great ſumme, with the like quantity. The unjuſt Steward called together his Maſters Debters; and one owed an hundred meaſures of Oyle; another ſo many of Wheate, but the Apoſtle ſaith; hee did owe unto him, not fifty pence, not an hundred pence, not ten thouſand Talents, not an hundred meaſures of Oyle, not an hundred meaſures of Wheat, but his owne ſelfe; that is, even his Soule and body. This debt he urgeth becauſe of his Miniſtry, by which he was at the firſt converted, and hitherto continued in the ſtate of grace which remained as a Seale engraven and imprinted in his heart. From hence we learne, that ſuch as have gained us to God, or preſerved us in the ſtate of Salvation by the preaching of the Goſpel, ought to be moſt deare unto us, we owing unto them even our ſelves, and whatſoever wee have beſides to doe them good. The benefits beſtowed upon us by the Miniſtry of the Word, can never be ſufficiently eſteemed, nor worthily enough prized, nor aboundantly enough be recompenced and rewarded, with our love and the fruites of our love.

Math. 18, 28.

Luk. 7, 41, & 16, 7, 8.

Doctrine 4. Such as have gained us unto God, ought aboue all others to be moſt deare unto us.

Hence it is, that when *Eliſha* fell ſicke of his ſickeneſſe, whereof he dyed;

Ioaſh

Ioaſh the King of Iſrael came downe unto him, and wept upon his face, and ſaid; *O my Father, my Father, the Charret of Iſrael, and the Horſemen of the ſame.* Where we may learne what to account of the Teachers of the Church, by the teſtimony of a King that ſitteth on his Throne: if he doe ſo account of them, ſuch as are inferior to him muſt not make leſſe reckoning of them. Heereunto commeth the ſaying of the Prophet, *How beautifull upon the Mountains are the feete of him that declareth and publiſheth peace; that declareth good tidings, and publiſheth ſalvation*; ſaying unto *Sion, thy God reigneth.* Where he ſheweth by way of admiration, that it is one of the greateſt benefits to have Paſtors ſent unto us, that may direct our ſteps into the way of peace, and guide our feete to eternall life. This is the eſtimation that the *Galathians* had of *Paul*, and the commendation which *Paul* giveth of the *Galathians*, that they accounted nothing too deare or too good for him; *The triall of me which was in my fleſh, ye deſpiſed not, neither abhorred: but ye received me as an Angel of God; yea, as Chriſt Ieſus. What was then your felicity? For I beare you record, that if it had beene poſſible, ye would have pulled out your owne eyes, and have given them unto me.* Where he ſheweth, that he was entertained among them as an Angel; nay, above an Angel, even as Chriſt himſelfe. To this purpoſe he writeth to the *Corinthians, Let a man ſo thinke of us as of the Miniſters of Chriſt, and diſpoſers of the ſecrets of God.* By all which teſtimonies it is manifeſt, that ſuch as have converted us to the faith, and brought us to be Cittizens of the Kingdome of heaven, ought to be dearely and entirely beloved of us.

2 Kin. 13,14.

Eſay 52,7. Nah. 1,15.

Gal. 4,14,15.

1 Cor. 4,1.

Neither ſhould this ſeeme ſtrange unto us. First of all, they are moſt of all to be loved and highly eſteemed of us that doe us moſt good: wee are moſt deepely indebted unto them, that labour moſt for our benefit. This it is which our Saviour inſinuateth in the parable of the lender that had two debters; the one ought him more, the other leſſe; and he forgave them both, declaring, that he judged uprightly, *Who ſuppoſed that he would love him moſt, to whom he had forgiven moſt.* The greateſt benefit requireth of us the greateſt love. But the Miniſters doe us, or may doe us the greateſt good, if we lay not a barre in our owne way. For the bleſſings that God beſtoweth upon men by the Miniſtry of his Paſtors and Teachers, are ſpirituall and eternall bleſſings: but the bleſſings that the hearers doe returne, and recompence to their Miniſters, are Temporall, and (as the Apoſtle ſpeaketh, and calleth them) Carnall, ſaying; *If we have ſowen unto you ſpirituall things, is it a great thing if we reape your carnall thinges?* They fight our Spirituall battels for vs, and what do we not owe to ſuch?

Reaſon 1.

Luke 7,43.

1 Cor. 9,11.

Againe, they are unto us in ſtead of Chriſt: They are his officers that he hath appointed in his Church, who when he aſcended into heaven, gave gifts unto men, and ordained thoſe that ſhould teach his people unto the end of the World Hence it is that the Apoſtle ſaith *Now then we are Ambaſſadours for Chriſt: as though God did beſeech you through us, wee pray you in Chriſtes ſtead, that ye be reconciled unto God.* If we did beleeve that the Miniſters, were left us in Chriſts ſtead, and did ſupply his roome, we would otherwiſe reſpect them and eſteeme of them, than we doe.

Reaſon 2.

2 Cor. 5,20.

Thirdly, they are the Miniſters by whom we beleeve, and conſequently, by whom we are ſaved: They are our Fathers in Chriſt, by whom we are begotten to eternall life. To this end the Apoſtle ſaith; *Who is Paul then? And who is Apollos, but the Miniſters by whom ye beleeved, and as the Lord gave to every Man?* Can wee have a greater bleſſing beſtowed upon us than Faith; without which, it is unpoſſible to pleaſe God? *But Faith commeth by hearing, and hearing by the Word of GOD:* And the Word is brought unto us by the Miniſters of God. Seeing then, that they deſerve the greateſt love, that doe us the greateſt good: Seeing the Miniſters are unto us in the place of Chriſt Ieſus; and laſtly, ſeeing they are the Inſtruments by whom wee be-

Reaſon 3.

1 Cor. 3,5.

Rom. 10,17.

leeve. It followeth neceſſarily, that ſuch as turne many unto righteouſneſſe, are highly to be regarded; and to be greatly magnified of us above many, nay above any others.

Vſe 1. The Vſes ariſing from hence, are of divers ſorts. Firſt of all, it directeth us to other neceſſary truths to be learned of us. It is noted by the Apoſtle, to be one generall uſe of the Scripture; that it ſerveth and ſufficeth to teach all truth needfull to ſalvation, ſo the former point being received, will helpe us to finde out and conclude other truthes. Firſt wee learne, that whereſoever there is a true profeſſion, a ſound feeling, and true taſte of Religion, or joy of ſalvation, there will be a reverent account, and joyfull entertainement of the teachers and publiſhers of the Goſpell. On the other ſide a light and ſlender account of the Miniſters, argueth a light account of the word of Chriſt, of the doctrine of ſalvation, and of the trueneſſe of Religion. Let every one of us examine our owne affections, and try our owne hearts by this Touchſtone. It is unpoſſible to make any divorſe betweene the true Miniſters of God, and the true Doctrine which is according to godlineſſe. He that honoreth one, magnifieth the other; and hee that contemneth the one, deſpiſeth the other. Whoſoever it is, that being diſtempered and diſeaſed, eſteemeth of his health, or deſireth it, hee will honour the Phiſition that cureth and recovereth him. He that being wounded, is throughly healed, will greatly regard him that gave unto him the ſalve to make a plaſter. Hee that hath beene ignorant, and is taught the knowledge that he had not before, will make much of him that hath beene his Maſter. This will be the behaviour of all ſuch as have felt the burden of their ſinnes, and beene humbled under the heavy ſtroke of Gods hand, and felt the unſearchable depth of the ſore, feſtering and fretting within them: They are the onely men that know what neceſſary uſe there is of the Miniſters, to ſearch their wounds, to raiſe up with comfort, to binde up the broken-hearted, and ſtrengthen them that are weake and ready to fall. As for thoſe that never knew what the Nature of ſinne is, nor felt the intollerable burthen of it, but thinke themſelves ſound, and not ſicke; heartwhole, and not diſeaſed; Living men by Nature, and not dead in ſinnes and treſpaſſes: they take themſelves to to be in good caſe, according to the ſaying of Chriſt our Saviour; *The whole neede not the Phiſition, but they that are ſicke.* Thus then we ſee, how we may prove our ſelves whether wee be in the Faith or not, even by the good eſtimation that we have of ſuch as are the bringers of it.

Math. 9;12.

Secondly, wee may gather from hence, that the greateſt part of the world lyeth deepely and dangerouſly in condemnation, becauſe ſuch hath beene the unthankefulneſſe thereof toward the Miniſters and Meſſengers of Saluation, that bring glad tydings of peace unto us, that it never reſpected them, or gave them any reverence. We ſee this by the examples of the Prophets, of the Apoſtles, and of Chriſt himſelfe. So long as men reſolve to entertaine their ſins, ſo long they will never be willing to entertaine the Preachers of the Goſpell; whoſe Office is, to beate downe the Kingdome of ſinne and Sathan, and to ſet up the Kingdome of Chriſt Ieſus in the hearts of Men. When *Herod* was determined to keepe his Brothers Wife, he could not abide to heare *Iohn* preach unto him, but committed him to priſon. It is an evident ſigne of a corrupt conſcience and of a prophane heart, to account vilely of thoſe whom God hath highly advanced. The Miniſters of the Goſpel were never ſo much hated, ſcorned, and abhorred; they are made a common reproach and by-word for every baſe Fellow; they are ſet forth as upon a Stage or Scaffold, to be derided of every Man; *They are made as the filth of the world, and the off-ſcowring of all things unto this time.* If this be the eſtate of the Miniſters, we may give a true judgement in what eſtate the cauſe of Religion ſtandeth among us, and what harbour it findeth with the men of this age.

Math. 14,4,5.

1 Cor. 4, 13.

Such

Such as eſteeme of the Miniſters as the filth and off-ſcowring of the earth, doe alſo account the knowledge of the Word as the dregges and dravery of all other things. Such as reſpect not thoſe that are the meanes of faith, will alſo reject faith it ſelfe. The Miniſters of the Word and true Religion, grow up as two plants together; ſo long as the one is countenanced and upholden, ſo long the other will flouriſh and ſpread abroad, and proſper. But if the Miniſters, that are as the Lords Gardiners, or the dreſſers of his Vine, be evilly entreated, maliciouſly ſlandered, deſpightfully handled, and ſcornfully reproached; Religion it ſelfe beginneth to faint and languiſh, and cannot long goe free. Let us know therefore by this ſigne, the ſickneſſe of this age, and the dangerous declining of all good things. There cannot be a more certaine token of the ruine of the Church, than when we ſee the maine poſts and chiefe pillars thereof ſet at nought. It is an eaſie matter to give judgement what will be the iſſue of this diſeaſe; it is no hard thing to feele the pulſes of this Generation, and to tell them that the very panges of death are upon them, ſo long as the ſpirituall Phiſitians of their Soules are baſe in their eyes, that deſire nothing more than to recover them out of that deſperate conſumption into which they are fallen. There is no man hath his vitall Spirits ſo farre ſpent, and the naturall heat ſo much waſted, but is willing to heare of a Phyſition that is able and willing to ſet him on foote againe, and to reſtore his ſtrength unto him that he had before. But we are become ſo ſenſeleſſe or ſhameleſſe, and ſo dead in our ſinnes, that wee have no deſire of health, nor ſeeke any ſpirituall Surgeons or Phiſitions to looke unto us in time of ſickneſſe. There is no diſeaſe without cure, if men of knowledge be enquired after, who have the tongue of the learned to miniſter a word in due ſeaſon.

Secondly, as this Doctrine ſerveth to teach, ſo it is profitable to reproove divers ſortes of men; but I will onely touch theſe three. Firſt, it maketh againſt ſuch as make a bad and baſe account of the Miniſters of God, and thinke they owe no duty to their Paſtours, but reckon them as their Vaſſals and Servants; ſuppoſe that they are bound to pleaſe them, and follow their humours, and account their Teachers beholden unto them for vouchſafing to heare them, as crediting their Miniſtery by their preſence. It muſt not therfore ſeeme a ſtrange thing unto us, when we ſee the Ambaſſadours of God contemned, when we heare them reviled, and all manner of evill done to their perſons. Wee know our calling to be of G O D, acceptable in his ſight, and precious to all faithfull men. We are the ſweet ſavour of God, as well in them that periſh, as in them that are ſaued: we know, that howſoever the preaching of the Word be a ſtumbling blocke to the Iewes, and fooliſhneſſe to the Græcians, and both a ſtumbling blocke and fooliſhneſſe to the filthy Libertines, and carnall Goſpellers: yet to them that are effectually called, it is the power of God, and the wiſedome of God. Wee know that Chriſt hath pronounced of our Miniſtery, ſo long as we deliver the truth of God, Luke 10,16. *He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.*

Vſe 2. The firſt reproofe.

2 Cor.2,15.

1 Cor.1,24.

If a Man abuſe an Ambaſſadour of a Prince, and ſet him at nought, it is reputed and revenged as a diſgrace and diſhonour done to the Prince himſelfe: ſo, if we ſhall abaſe and diſgrace the Miniſters of the Goſpell, which are the Meſſengers of God, wee ſhall never eſcape without puniſhment, but bring upon our ſelves ſwift damnation. Is not hee a godleſſe and ungracious Childe, that mocketh and deſpiſeth his Father, after the example of curſſed *Cham*, who taſted of Gods wrath for his contempt? The Lord pronounceth a fearefull threatning againſt this fearefull ſinne; *The eye that mocketh his Father, and deſpiſeth the inſtruction of his Mother, let the Ravens of the valley picke it out, and the young Eagles eate it.* In like manner, hee is an ungodly and unregenerate hearer, that controlleth and contemneth the Preacher

2 Sam.10,4, 7, & 12,31.

Gen.9.22.

Prou.30,17.

of the word, who is a ſpirituall Father of the ſoule, and giveth us not this life, but a new life; not the firſt birth, but the ſecond birth; not the ſight of the body, but the light of the minde; which thinges are farre more excellent and precious than the other. There can be therefore no greater unthankfulneſſe, than to contemne the Miniſters of Chriſt.

The ſecond reproofe.

Secondly, it meeteth with the ſtarting holes and ſilly defences that many make for themſelves, who to excuſe their contempt of the Goſpell, and treading under foote the Word of God, doe lay all the blame and fault upon the Miniſters. Aske the queſtion of the moſt proud Spirits and prophane perſons, whether they be enemies to the preaching of the Goſpell, and open contemners of the Goſpell, or not: they will deny it, and ſhew themſelves ready to abjure it; and yet none doe more evidently contradict the truth than they. Theſe are ſly and ſecret enemies, who lightly eſteeme Gods ſacred and eternall word, under pretence of mens perſons. They profeſſe in word, to magnifie the word; but they regard not the Miniſters that bring it. They know well enough, that if they ſhould openly oppoſe themſelves againſt the Scripture, and bid battell to God; all men would cry out againſt them; all men would hiſſe at them; all men would point them out with the finger; and nod their heads at them as they go in the ſtreets. But they goe more ſubtilly and circumſpectly to worke, they pretend the greateſt love to the truth that can be, all their quarrell is to the Miniſters that deliver it. And thus they thinke to ſlide away in the darke, that they may not be eſpied: whereas their owne conſciences within them doe accuſe them, and their owne hearts every way, and every day condemne them, to be deepe diſſemblers, hollow hearted Hypocrites, and the moſt daungerous enemies that the Church of God hath. The ſame Apoſtle, that writing to the *Theſſalonians*, chargeth them *Not to deſpiſe propheſying*; exhorteth them alſo, and beſeecheth them in the ſame Chapter, *That they acknowledge them which labour among them, and are over them in the Lord, and admoniſh them, that they have them in ſingular love for their workes ſake.* The ſame Apoſtle that honoured the Scripture with the greateſt Titles of Dignity, and maketh it ſufficient to make *The man of God abſolute, being made perfect to every good worke*, writing unto *Timothy*, dooth alſo commaund him, to *Preach in ſeaſon and out of ſeaſon; to doe the worke of an Evangeliſt, and to cauſe his Miniſtery to be throughly liked of.* The ſame Apoſtle that teacheth that wee are borne againe by the incorruptible ſeede of the word of God which liueth and abideth for ever: doth adde afterward, *This is the word which is preached unto you*, 1 *Pet.* 1.23,25. It is a vaine excuſe, and worſe then the Figge-leaves that *Adam* ſewed together to hide his ſhame, to ſeeme to approve and allow of the word, and yet to reject ſuch as are appointed to ſpeake in the Church, and are ſet over us in the Lord.

1 Thes. 5,20, 12,13.

2 Tim. 3,16 17. and 4,2,5.

He would be accounted a ſtarke foole, that being hungry, would diſlike and diſtaſte his meat, and ſo ſtarve his body through a wilfull famine, becauſe hee cannot abide the Cooke that dreſſed it; or that would refuſe his drinke to quench his thirſt, becauſe he neither loveth nor liketh him that drawed it for him, and brought it unto him. Would not hee be condemned of extreame fooliſhneſſe and ſimplicity, that would not vouchſafe to receive or looke upon, or heare to be read, a Letter ſent unto him from his Prince, and that for his good, becauſe hee careth not for the Meſſenger that offereth it unto his handes? Or, would not all men account him worthy to dye an hundred times, who having a pardon ſealed and ſent him from the King for his offences, whereby he juſtly deſerved to have the ſentence of death pronounced againſt him, to be immediately executed upon him, ſhould ſcorne the pardon, and the Princes mercy; becauſe he favoureth not the man that is imployed to bring it? Or, would not all men ſay he were worthy to be drowned, who being fallen into a ſwift ſtreame, ready to beare him away with the violence of the waves, would

would not lay hand and hold on that which is profferred unto him, becauſe he accounted him his Enemy that deſireth to ſave him? The like folly and madneſſe is in thoſe that refuſe the word, becauſe they hate the perſon of the Miniſter that breaketh the bread of eternall Life, that doth the meſſage that God hath put in his mouth, that publiſheth in Chriſts Name a pardon of ſinne to all people that will repent and beleeve the Goſpell; that would bring them to ſalvation of their Soules, that they might not periſh, but have everlaſting life.

The Prophet commendeth good King *Hezekiah*, who albeit he were ſharpely reprooved, and threatned with a grieuous judgement, hee did not breake out into raging ſpeeches, nor caſt into priſon, nor put to death the Prophet that denounced a great plague againſt him: but ſubmitted himſelfe to God, and reverenced the word in the mouth of that Prophet, ſaying; *The word of the Lord is good which thou haſt ſpoken.* All men will be ready to confeſſe in generall, that the Word of God is good, even as God is good; but they cannot be brought to acknowledge the Word in the mouth of the Miniſter to be good. This is the ſhift of thoſe that are wiſe to deceive themſelves. If they bring unto us the Doctrine of ſalvation revealed in the Scriptures, it is that word whereby wee ſhall be judged in the laſt day, and be found guilty of horrible Treaſon againſt God, *Ioh.* 12.48. Eſay 39, 8.

Hence it is, that the Apoſtle ſaith, *As many as have ſinned in the Law, ſhall be judged by the Law, at the day when God ſhall judge the ſecrets of men by Ieſus Chriſt, according to my Goſpell.* The Iewes and Gentiles oftentimes cried out againſt him, and accounted him unworthy to live, yet he ſheweth that at the laſt day they ſhould be judged, not onely according to the word, but according to his word; not onely according to the Goſpell, but according to his Goſpell. When the Lord was determined to give his owne people into the hand of their enemies, and to roote them out of that good Land which he had given unto their Fathers, hee hideth not from them the cauſe of his judgements, but ſetteth their ſinnes in order before them, that *they mocked the Meſſengers of God, and deſpiſed his words, and miſuſed his Prophets, untill the wrath of the Lord aroſe againſt his people, and till there was no remedy.* Where we ſee, he joyneth together the mocking of his Meſſengers, and the deſpiſing of his words. Theſe two, do neceſſarily follow one another; and where the one goeth before, and leadeth the way, the other will not come farre behinde. If this were well and thoroughly waighed of us, it would availe us to great good, and further us in the word of ſalvation, and rid us from many ſtumbling blockes that lie in our way. Ro 2, 12, 16. 2 Chr. 35, 16.

Laſtly, it reproveth ſuch as refuſe to give them ſufficient maintenance, and doe barre them of that competent and convenient portion that God hath allotted unto them in his worde. For, if ſuch as have ſpent their ſtrength to bring us unto God, ought aboue all others to be regarded of us, and have a worthy recompenſe of their labours; ſurely, they deſerve to be checked and controlled, that deale niggardly toward them, who have kept backe nothing from them, but revealed unto them the whole Counſell of God. Wee ſee in this place, what the Apoſtle *Paul* challengeth at the handes of *Philemon*, whom he had won to the Faith; hee accounteth him to owe unto him all that he had, ſo that if he ſhould give unto him all the ſubſtance of his houſe, nay, his owne life, it were but due, it were but a debt that he owed unto him. He that hath ranſomed a priſoner out of the hands of the enemies, hath juriſdiction and authority over him, and may worthily claime whatſoever he hath. He that hath ſaved the life of his enemy in battell, and made him captive, is wholely at his diſpoſing that hath taken him. In like manner, ſuch as have pulled us out of the fire of hell, out of the jawes of death, and out of the ſlavery of Satan the Prince of this world, that ruleth in the hearts of the children The third reproofe.

dren of disobedience; may by a Divine and humaine right reape our temporall thinges, and require to be sustained and maintained by us. Might not he be registred for a most unthankefull person to all posterities that shall come hereafter, that would suffer him to want that hath fed him, that hath nourished him, that hath preserved his life? Who doth not cry out against *Pharaoh* and the Egyptians, who forgat *Ioseph* a great Benefactor to their whole Land, that provided such Corne in the plentifull yeares, and saved the lives of many thousands by his labour and industry? So likewise, what a shame is it, to suffer such worthy Instruments of our good, to lacke and suffer hunger? Vndoubtedly, they deserve to be forsaken of God and all good men, that forsake those that are their Fathers in Christ, and instructers in Christianitie. Notwithstanding, this blemish and reproach sticketh neerer unto many men now living, than the skin upon their backes, which brandeth and blotteth them, as with a coale of perpetuall infamy; who being brought to know themselves, to see their owne sinnes, to understand their secret offences, to make Conscience of their wayes, to come to true repentance, and to begin to set their footing in the kingdome of heaven, by the blessing of God, upon the labours of his Ministers; yet have no consideration of them, are not grieved nor ashamed to see them want and live in necessity, but have forgotten all the comfort that they have received, and shut up the eyes of their compassion from them. So often as I consider the former times of mens zeale and forwardnesse, that being drawn to a love of the truth became Instruments to draw on others, and compare the same with the present estate of thinges, wee may seeme to live in a continuall Winter, and under a frozen Climate, wherein appeareth nothing all the yeare long, but Frost and Ice, and cold, and Haile, and Snowes, covering the Mountanes and Valleyes, without any Spring or Summer, without any heate or growing, or flourishing of any thing. For I remember, how many being touched with a terror in Conscience, and feeling the burthen of their sins more heavy than Lead, pressing them downe to the nethermost Hell, could finde no comfort in their pleasant Companions, in their delightfull pastimes, and in sweete Instruments of Musicke, all these were tedious and bitter, and wearisome unto the flesh; one word of comfort from the mouth of the Minister, was as Balsam unto them, to refresh their faint and feeble spirits, by whom they were raysed up. But now, living in peace and prosperity, they are fallen asleepe, they remember not the kindenesse they have received, and the consolation that they have tasted, and can both heare and see their misery, and almost beggery, that were the greatest meanes of their bringing them from the greatest misery and slavery that can be imagined. For, what greater bondage, than the bondage of sinne, of Satan, and of Hell? It is a great reproach to see a Christian Brother to begge his Bread, or to crave releefe of others: a faithfull Minister is a Christian Brother, and more than a Brother: yea, a Christian Father, whose Children in the faith ought to give him maintenance in the flesh. It is truely said by the Apostle, *Let him that is taught in the word, make him that taught him, partaker of all his goods: Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reape.* To this purpose he speaketh in another place, *The elders that rule well, let them be had in double honour, especially they which labor in the word and Doctrine: for the Scripture saith, Thou shalt not muzzle the mouth of the Oxe that treadeth out the Corne:* And, *The Labourer is worthy of his wages.* It is a great shame to the people of God that such as are conscionable in their Callings, and are as faithfull Stewards distributing to them in the family such store as they have provided, should complaine for want of maintenance, and a liberall pension in temporall thinges. The Apostle *Iames* teacheth *That the hyre of the Labourers which have reaped their fields* (which was of them kept backe by fraud) *cryeth, and the cries of them which have reaped, are entred into the eares of the Lord of Hoasts.* The Ministers

Exod. 1,8.

Gal. 6,6,7.

1 Tim. 5,17, 18.
Deut. 25.4.
Math. 10,10.

Iames 5,4.

of

of God are his labourers, and labour for us, to gather us as good corne into the Lords barne: if then, we detaine from them the bread which they ſhould eate, and the fleece of the wooll wherewith they ſhould be cloathed, and the fruites of the earth whereby they ſhould be maintained; This is a crying ſinne, and will never ceaſe, untill it have brought downe Gods judgements upon our ſelves, and our ſubſtance.

Thirdly, ſeeing the benefits brought unto us, both upon our bodies and ſoules, by the meanes of the Miniſtry, can never be worthily eſteemed, and ſufficiently expreſſed; it ſerveth to inſtruct us in the neceſſarie duties of our obedience, even to teſtifie our love to the truth, by reverencing and reſpecting them that are the Lords Meſſengers, to bring the truth unto our doores. This the Apoſtle commendeth unto us in the *Theſſalonians*, *For this cauſe alſo thanke we God, without ceaſing, that when ye received the Word of God, which ye heard of us, ye received it not as the word of men, but as it is indeede, the Word of God, which alſo worketh in you that believe.* Where we ſee, that after the *Theſſalonians* had heard the Goſpel of Chriſt publiſhed unto them, ſo many of them as were ordeined unto eternall life believed; and ſubmitted themſelves to be guided and reformed by it. *Vſe 3.* 1 Theſ. 2, 13.

This duty, hath many branches. Firſt, it is required of us to heare the Word of God with patience. This is the firſt ſtep and degree that leadeth unto life, and it proceedeth from the meere grace and favour of God, whenſoever it is wrought in our hearts. For, how many are there, that when they heare, ſtop their eares? That when they ſee, ſhut their eyes? That when they underſtand, doe hearden their hearts? When *Stephen* made a defence for himſelfe, before the chiefe Prieſts that ſat in the Counſell, *They gave a ſhout with a loud voyce, and ſtopped their eares, and ran violently upon him all at once, and caſt him out of the Citty, and ſtoned him with ſtones.* When one *Alexander* a Iew beckned with the hand, prepared himſelfe to ſpeake, and would have excuſed the Apoſtles, *There aroſe a great ſhout almoſt for the ſpace of two houres, of all men crying, Great is Diana of the Epheſians.* Likewiſe when *Paul* made a particular rehearſall of the manner of his converſion to the faith, before the Iewes, they heard him quietly and with ſilence, untill he ſaide he was ſent to the Gentiles; but then thorough impatience, they cryed out, they caſt off their cloathes, and threw duſt into the ayre, and lift up their voyces, ſaying; *Away with ſuch a fellow from the earth, for it is not meete that he ſhould live.* We ſee by theſe examples, that it is a token of Gods goodneſſe, when he giveth us circumciſed eares to liſten and attend to the word preached unto us, with patience and perſeverance unto the end, albeit we heare our ſins reproved, and our ſecret thoughtes opened unto us. It is our duty to ſhew our ſelves ſwift to heare, but ſlow to ſpeake, and ſlow to wrath. We muſt be ſlow to ſpeake againſt that which hath beene delivered, and we muſt be ſlow to anger and indignation againſt thoſe that have delivered the truth unto us.

Foure degrees or ſubmitting our ſelves to the Goſpell.

Acts 7, 57.

Acts 19, 33.

Acts 22, 23.

Secondly, it is required, that we receive the word that we have heard, and aſſent unto it as to the word of truth, and acknowledge it to bee good and true, even that part of the word that containeth his judgements, his threatnings, his curſes, his punniſhments. This is to be craved of God, as being a ſpeciall worke of grace in thoſe that belong to his kingdome. For many there are that heare, and have their eares open to attend; theſe are not dull hearers that marke nothing, but are ready to liſten and give eare; and yet they will not give their aſſent to that which they have heard. The Apoſtle teacheth, *That the naturall man perceiveth not the things of the Spirit of God, for they are fooliſhneſſe unto him: neither can he know them, becauſe they are ſpiritually diſcerned.* When *Paul* preached at *Athens*, in the hearing of the *Stoikes* and Epicures, touching the reſurrection from the dead, they ſaide, *What will this Babler ſay?* A great part of our ordinary hearers, may be placed in this rank, who

1 Cor. 2, 14.

Acts 17, 18.

who are content to heare, and then sit in judgement upon that which they have heard, and never give credit unto it, but measure the truth of God by their carnall conceits, and naturall reasons.

Thirdly, it is farther required of us, to embrace the truth in our hearts, and carefully to apply it to our owne soules. It belongeth unto us, not only to heare it with the eare, and to assent to it with the minde, but to lay it up deeply rooted in us, and to make it our owne by a speciall applycation. This is the right use of the word, this is peculiar to the elect, and this is a worke of grace in our hearts. The Hystoricall faith giveth a generall consent to the truth of God, but never goeth farther to apprehend it, as we see in *Simon* the Sorcerer, who is said to have beleeved, that is, in a general manner to have consented to the Gospell; and yet *Peter* telleth him, *That his heart was not upright, and that he remained in the gall of bitternesse.* Let us therfore appropriate the word of grace that is able to build farther, unto our owne selves; otherwise we shall have no more comfort than the Reprobates have, who come so farre, as to confesse the word to be true, and that God by his Sonne will save the Vessels of mercy.

Acts 8,21.

Lastly, it is required in this speciall manner, to entertaine the word, to wit; as the Word of God. Many receive the word and imbrace it willingly, readily, chearefully, and joyfully; but not as the Word of God. I wil not stand to speake of the Church of Rome, which holdeth that the word written, hath not authority in it selfe, unlesse the Church approove it; and therefore albeit it embraceth the Word of God, yet it embraceth it not as the Word of God. For how many are there among our selves, that receive not the Word of God with that reverence and obedience that they ought, as appeareth by the evill practises of their lives? These men do not receive the Word of God, as the Word of God, who if they did in truth and sincerity acknowledge this truth to be of God, and to have him for the author thereof, they would leade their lives in another maner than they do; they would be affraid to rush forward, and to run headlong as it were with violence into the breach and transgression thereof. They would consider, that God wil not beare and endure the contempt of his word, but revenge the dishonour done to his name, with great plagues and most grievous judgements. These are the duties that are to be performed of us, and the foure degrees that testifie our submitting of our selves to the truth of the Gospel, preached and delivered unto us by the Ministers of Christ.

Vse 4.

Lastly, seeing they by whose ministery we are gained to God, and preserved in the state of salvation being gained, ought to be most deare unto us, we owing unto them our owne selves: this must teach the Ministers of God a necessary duty and lesson to be marked of them, to wit, to endevour by their daily diligence, and continuall preaching of the Gospel, to make the people indebted unto them. For how doe the people come so much in their debt, but that they receive heavenly Doctrine by their Ministry, as from the mouth of God? Such as have neede of admonition, must be exhorted; such as are obstinate, must be threatned; such as are weake in the faith, must be strengthened; such as neede comfort, ought to be comforted; such as are ignorant, must be instructed; such as are willing to be taught, must be beseeched and intreated; and every one must be handled according to his nature and condition, according to the rule of the Apostle, *Study to shew thy selfe approoved unto God, a Workeman that needeth not to be ashamed, dividing the word of truth aright.* All men are not to be handled after one manner, but one after one manner, and another after another. He were a bad and mad Physitian, that would use all his patients to one receit. Some have grosse humors in them, and stand in neede to be purged; some, more strongly; others more gently; according to their condition and Constitution. Others have more neede to have nature restored than purged, such must have Cordials and Restoratives ministred unto them. So it is with such as need Physicke for the Soule. The Minister must not be dumbe and silent among his people,

2 Tim. 2,15.

people, but ſpeake unto them, and inſtruct them as a good Father doeth his Childe, one after one manner, another after another manner, and every one by ſome meanes or other. This the Apoſtle ſetteth downe as a duty by his owne practiſe, *Wee were gentle amongſt you, even as a Nurſe cherriſheth her Children: Thus being affectioned towards you, our good will was to have dealt unto you not the Goſpell of God onely, but alſo our owne ſoules, becauſe yee were deare unto us.* Where the Apoſtle teſtifieth his great love and liberality towards them, that he accounted not his owne life precious and deare unto himſelfe, but was content to offer it up upon the Sacrifice and ſervice of their faith, that hee might rejoyce in the day of Chriſt. So then it belongeth to us the Miniſters of the word, to preach the Goſpell with all patience, diligence, and long-ſuffering. Let us be inſtant, in ſeaſon, and out of ſeaſon: Let us be gentle *towards all men, apt to teach, ſuffering the evill, and inſtructing them that are contrary minded.* 2 Tim. 2.24. *Paul* writing to the *Romans*, and declaring unto them that he oftentimes purpoſed to come unto them, that he might have ſome fruit alſo among them, yeeldeth this as the reaſon: *I am debter both to the Grecians, and to the Barbarians: both to the wiſemen, and unto the unwiſe; therefore ſo much as in me is, I am ready to preach the Goſpell to you alſo that are at Rome.* Rom. 1,14,15 So in another place he teſtifieth, that *Albeit he was free, yet he had made himſelfe a ſervant unto all men, that he might win the moe.* 1 Cor, 9,19. To the Iewes, he became as a Iew, that hee might win the Iewes; to them that are under the Law, as though hee were under the Law, that he might winne them that are under the Law: to the weake, hee became as weake, that hee might win the weake: he was made all things to all men, that he might by al meanes ſave ſome. Thus we ſee how the Miniſters ought to apply, and to imploy themſelves in labouring in the Lords harveſt, to gaine a people unto him, and to bring them into the ſheep fold of Chriſt. For how or which way ſhould the people be indebted unto us, if we never commit the Goſpell unto them? A Debtor and a Creditor are Relatives, and have reference one to another. If we doe not ſeeke to make our hearers partakers of the treaſures of the Goſpell, nor labour to inrich them with the ſaving knowledge of the Doctrine of ſalvation, we cannot be deare unto them, they cannot be indebted unto us. If we reape and receive their temporall things, and eate and drinke, feede and cloathe our ſelves by their labour, without labour in our places, we run continually into their debt, and they owe us nothing but ſhame and contempt to be powred upon us, and to be caſt as dung in our faces, according to our deſerts. It is a great comfort to the people, that make much of them that have the overſight over them, ſubmitting themſelves to them that muſt give an account for their ſoules, conſidering that thereby they may gather confidence, and get aſſurance to themſelves, that they are true beleevers, and have embraced the Goſpell in ſincerity. So on the other ſide, it is a ſingular point of found comfort to all the Miniſters of the Word, that have beene painefull in the worke of the Lord; they may claime as their owne right and proper poſſeſſion of their people, to be maintained and honoured with double honour of them, and nothing indeed can be ſufficient or anſwerable in proportion to their paines. But what reaſon can be alledged, that the people ſhould be burthened, and not inſtructed? Charged with Tithes, and not helped with teaching? Pay their duties, and receive no Doctrine. Hence it is that the Apoſtle ſaith, *Let a man ſo thinke of us, as of the Miniſters of Chriſt, and diſpoſers of the ſecrets of God; and as for the reſt, it is required of the diſpoſers, that every man be found faithfull.* 1 Cor. 4, 1, 2. Whereby wee ſee, the good account and eſtimation that the Miniſter receiveth of his people, ought to move him to faithfulneſſe and painefulneſſe in his office; ſo that we muſt conclude, that ſuch as will be reputed for the Miniſters of Chriſt, ſhould ſhew themſelves to be ſo indeed, by their care of the flocke committed unto them.

20 *Yea Brother, let me obtaine this pleasure of thee in the Lord, comfort my bowels in the Lord.*

21 *Trusting in thine obedience I wrote unto thee, knowing that thou wilt doe even more than I say.*

The order of the words.

Hitherto wee have seene the Reasons that *Paul* hath propounded to urge *Philemon* to receive and entertaine his servant: In these wordes, wee see the matter concluded and repeated againe, howbeit not idlely or unprofitably, but with gaine and an holy advantage: for in the closing up of the whole, he reasoneth farther, and inserteth a new argument to perswade *Philemon*, drawne from the benefit and comfort hee should receive by it. The reason is taken from the effects, and may be thus concluded:

If hereby I shall obtaine fruite of thee in the Lord, and if thou doest refresh my bowels in the Lord, then thou shouldest receive him againe:
But I shall hereby obtaine fruite, and have my bowels refreshed,
Therefore receive him to thee againe.

Or wee may frame the reason on this manner:

That which may greatly rejoyce me, and both please and pleasure mee, I am assured thou wilt willingly doe:
But the forgiving of Onelimus *will do so,*
Therefore I am assured thou wilt willingly doe it.

This is contained in the 20. verse. In the next verse, we have the preventing of another Objection which might be made, not against some part, but against the whole Epistle, and the Apostles manner of handling thereof. The Objection is wanting, but may easily be gathered, and may be thus supplied out of the Answer which is expressed: Why are you so earnest and vehement in this matter? Have you so great distrust, and so little confidence in me, that you use so many words, and deale so earnestly with me? Do you thinke I have so little Charity in my selfe, and so small respect to you, and so hard an heart toward him, that no perswasion can mollifie me, no reason overcome me, no friends turne me? The answer to this followeth: I have written unto thee, not because I doubt of thy favour, but because I trust in thy obedience: not because I feare thou wilt deny me, but because I know thou wilt pleasure me. This perswasion hee amplifieth by a comparison drawne from the greater to the lesse, as if hee should say: Nay, I am well assured, that for my sake thou wilt grant a greater matter than I crave at thy hands. The reason may be thus contrived:

If thou be ready to yeeld more than this, then I know assuredly that thou wilt doe this:
But thou art ready to yeeld more than this,
Therefore I know assuredly thou wilt doe this.

The meaning of the words.

Thus much is to be marked of us touching the method, wherein wee have the conclusion of the chiefe matter, howbeit adorned with much efficacy of words, and strengthned with great force of reasons. Now let us consider the meaning of such things as require interpretation. [*Yea, Brother*] This first word is a note of exclamation, or an Adverbe of asking, or wishing, or beseeching,

Nai,

ſeeching, or hoping well; as if hee ſhould ſay: Oh my Brother, I hope that this my interceſſion for him ſhall not be in vaine, but carry ſufficient waight and authority to worke in thee moderation in relenting, and compaſſion in pardoning of him. This word of affirmation is put to garniſh the ſentence, and to make the exhortation more powerfull and patheticall. When hee ſaith, *Let me obtaine this favour*, or fruite; benefite or pleaſure; hee uſeth the Optative mood, and alludeth to the name of *Oneſimus* in the word [*Onaimen*] which fitly ſerveth his purpoſe. Touching theſe words [*Comfort my Bowels.*] The meaning is, receive him, and remit his offences, and in ſo doing, thou ſhalt cheere and revive my heart: for the receiving of him, is the releeving and refreſhing of my outward parts, and of my inward affections; ſo that nothing ſhall be more pleaſing unto mee. He addeth [*in the Lord,*] thereby ſignifying, that the duty required of him is ſuch, that it pleaſeth God, and ſetteth forth his glory, and may religiouſly be performed; nay ſuch, as could not with a ſafe Conſcience bee omitted or denied. So then, hee underſtandeth hereby, that hee ſhould doe him a great pleaſure, and withall pleaſe God and obey him. That then which hee doth requeſt, is commended by two fruites; it ſhall benefit man, and it ſhall be acceptable to God. In the 21. Verſe he ſaith, [*Truſting in thine Obedience,*] which is word for word (in thy hearkning to me) expreſſing wherein Obedience conſiſteth; Namely, in hearkning to that which is commanded, even to hearken with a purpoſe to doe it.

ὀναίμην.

To this purpoſe *Samuel* joyneth Hearkning and Obeying together, *Hath the Lord as great pleaſure in Burnt-offerings and Sacrifices, as when the voyce of the Lord is obeyed? Behold, to Obey is better than Sacrifice, and to Hearken is better than the fat of Rammes.* So then the uſe of this word [*of Obedience,*] is not without great force, for thereby hee inſinuateth, that *Philemon* could never eſcape the note of diſobedience, if he did not yeeld to the Apoſtle of Chriſt, making ſo honeſt, ſo equall, ſo juſt a requeſt. Laſtly, when he ſaith, [*Thou wilt doe more than I ſay,*] the words are in the Originall, (*Above that I ſpeake,*) that is; thou wilt grant more than I aske or demand at thy hands: teſtifying hereby, the free hearts of true Chriſtians, that being provoked to neceſſarie and holy duties, they will oftentimes exceed that whereunto they are deſired. This being the right order, and true interpretation of theſe words, in theſe two verſes, they are thus much in effect; O my Brother, if thou regardeſt any good to me, or deſireſt to pleaſure me in that which I deſire or delight in, let me obtaine this benefite and good turne at thy hands, which will alſo be accepted of God, being a worke of mercy allowed and commended in his word, refreſh I beſeech thee my bowels, and comfort me in my ſonne *Oneſimus*, for what thou doſt to him herein, ſhall be as done to me. If thou aske me, why I uſe ſo many words, and whether I doe diſtruſt of thy dealing? I anſwer, that I write nothing at all doubting, but altogether truſting thou wilt grant my requeſt; yea aſſuring my ſelfe, thou wilt ſhew thy ſelfe willing to grant more than I have requeſted, even to ſet him free if I ſhould requeſt it.

1 Sam. 15. 22

These words are ſhort, but the Obſervations that ariſe from hence, might bee many: ſome I will onely point out, and afterward handle others particularly. Firſt of all, marke the forcible farewell that the Apoſtle taketh. The *Concluſions* and *Perorations* that Orators uſe, are wont to have the ſharpeſt edge, but they are wont for the moſt part to bee long and tedious, and full of words; but the Apoſtle in this place uſeth the greateſt brevitie, with the greateſt vehemencie: Wherein hee repeateth againe the ſame manner of ſpeech, [*Of refreſhing his bowels,*] which wee had before in the twelfth Verſe. [*Thou therefore receive him, that is, mine owne Bowels.*] Likewiſe, as hee ſaith, [*Let mee obtaine this pleaſure in the Lord,*] ſo hee doubleth it, [*Comfort my bowels in the Lord.*] This teacheth, that repeti-

Generall Obſervations out of theſe two Verſes,

Phil.3,1. repetitions of the same Doctrine, are good and profitable to the Church, according to the saying of *Paul, It grieveth me not to write the same things to you, and for you it is a sure thing.* Let it not therefore grieve us, or offend us to heare the same Exhortations, Reprehensions, and Threatnings, but rather to lay better hold of them at the last, than wee have done at the first.

Secondly, by these phrases of obtaining a pleasure, and refreshing his bowels, we may learne, what joy and comfort the godly doe feele, and receive in themselves by the raising and restoring of a sinner. It is as if wee wanted an hand, an eye, a foote, or an arme, and had it given unto us: would not this rejoyce us, and revive us greatly? So is it with the faithfull, when they behold a fellow member with them in Christs bodie restored and coupled with the head, from whence it receiveth a gracious influence of all spirituall blessings; it ministreth occasion of the greatest joy that can be unto them. Thus it ought to be with us, when we see any converted to the faith, we ought to have a fellow-feeling of

Luke 15,10. the goodnesse of God bestowed upon them, inasmuch as the Angels themselves rejoyce when one sinner is converted.

Thirdly; marke what words of beseeching and intreating he useth, of praying and desiring him to grant his request, albeit by his Apostolicall authoritie he might command him. Whereby we learne, that the godly and faithfull are more moved with mildnesse and gentlenesse, and with loving and friendly exhortations, than by severe threatnings denounced against them. They are indued with Gods Spirit, which is a Master to teach them, and worketh in them the will and the deede. Of unwilling, they are made willing; of tough and rough hewen, they are made pliable and apt for the building; of stubborne, they are become obedient and ready to learne. They are as good schollers in the schoole of Christ, who feare more the displeasure of their Master whom they love, and who loveth them, than the suffering of many stripes and strokes given unto them. This is a true note to know the Disciples of Christ from all others. Evill men abstaine from sinne onely for feare of the punishment, and for feeling of judgement, so that if there were no threatnings denounced, nor curses annexed, no plagues and torments feared, they would grow worse and worse, and quickly fill up the measure of their iniquity.

Fourthly, wee may gather hereby, that publicke order is not overthrowne by the Doctrine of the Gospell, neither is the right and authoritie of Masters over their servants abrogated by the faith of Christ. For *Philemon* was

Verse 1. not an Infidell or unbeleever, but a fellow-helper with *Paul*; yet rule over his servants is not denied him, nor taken from him, but hee is onely bidden to receive him curteously, and to pardon him mercifully; yea *Paul* (as we see) doth humbly beseech him; that he may obtaine and retaine his former place, and doth not straitly command him to discharge him of his service. This jurisdiction standeth by good warrant of the Lawes of God and men: but of this wee have spoken more at large before, in the 14. Verse of this Epistle.

Fiftly, we see the Title againe repeated, that he giveth to *Philemon*, when he calleth him by the name of his Brother. Thus he called him before verse 7. and so he esteemed of *Onesimus*, verse 16. Whereby wee see, that all men made members of Christ, and engrafted into his body, are become as faithfull Brethren one to another. Thus doth the Apostle call this *Onesimus* *A faithfull and a beloved brother*, who is as one of them that were chiefe in the Church.

Col.4,9. The consideration hereof, ought on the one side, to pull downe our proud feathers, and make us equall with them of the lower sort: and on the other side, to make us love one another not with dissimulation, but with brotherly love; not in word onely, but in truth; as members of one body, and as brethren of one father.

Sixtly,

Sixtly, hee continueth his humble ſupplication for *Oneſimus*; which ſheweth, that they are farre from true repentance, that doe excuſe, or defend, or deny their faults and offences; *For hee that hideth his ſinnes ſhall not proſper, but he that confeſſeth and forſaketh them, ſhall finde mercy.* When *Oneſimus* did ſee ſo famous an Apoſtle of Chriſt, ſo carefully to intreate for his cauſe, he ought much more to be humbled with a feeling and remembrance of his former offences, thereby to move the minde of his Maſter to gentleneſſe and moderation. Prov. 28,13.

Laſtly, obſerve out of this place, that albeit we doubt not to obtaine that which wee deſire, but are aſſured to injoy that which wee aske, yet we muſt deale earneſtly and effectually, both in regard of the matter it ſelfe (for in a weighty and neceſſary cauſe, wee ought not to proceede ſlenderly) and in reſpect of the nature of men, who many times are dull to conceive, and ſlow to grant that which we crave. There is no man ſo quicke of pace, but needeth to have the ſpurres clapped to his ſides now and then. No man runneth ſo ſwift a pace, but ſometimes wanteth exhortations, conſolations, reprehenſions, admonitions, threatnings, and ſuch like encouragements. Wee have not yet attained unto perfection, ſo long as wee live we muſt be Schollers in Chriſts Schoole, and as it were, proceed from ſtep to ſtep. Thus much briefly touching the generall Obſervations: Now let us come to the handling of the particular Doctrines.

[*Yea, Brother, let me obtaine this fruite.*] By this concluſion it may appeare, that albeit *Oneſimus* had robbed his Maſter, and runne away with a great part of his ſubſtance, yet hee had ſpent all (as it often falleth out with ill-gotten goods) and then being beaten with his owne rod (as the Prodigall Sonne) and brought to neceſſitie, taſted of the ſweete fruite of the Miniſterie of the bleſſed Apoſtle. Hence it is, that hee urgeth ſo earneſtly, and preſſeth *Philemon* ſo exceedingly to remit the debt, and ſo forgive the hurt he had received by his naughtie ſervant, as being no way able to ſatisfie him, nor by any meanes hereafter being likely to ſatisfie him. For if any ability had beene in him, to make ſatisfaction, there had beene no place for pardon and remiſſion, nor for *Pauls* undertaking of the debt, as wee ſhewed before. If wee by fraud and ſtealth, by injury and injuſtice, poſſeſſe the goods of other men, we are commanded to make actuall and reall reſtitution. The word of God teacheth directly, that ſuch as detaine the goods of other men, are vnmeet for his worſhip, and unfit for his ſervice. Againe, ſuch as withhold from the right owners, ſhall die in their ſinnes, and not have pardon before reſtitution, when God hath enabled them thereunto. But if wee doe keepe backe from them their owne, our repentance is not conſcionable, but counterfet. Hereby it appeareth, that *Oneſimus* was not able to pay unto his Maſter ſuch things as he had taken away, for otherwiſe it hath beene an unreaſonable requeſt to have a debt pardoned which might be reſtored. For that which any man doth unjuſtly detaine, is none of his, but that perſons from whom it is detained. So then, this being the poore ſervants condition, that he had left nothing of all that which he had taken away (as commonly goods that are evilly gotten, are evilly ſpent) the Apoſtle craveth pardon. From hence we learne, that we ought not to be eager and extreame in urging and exacting debts from the poore and needy, but rather be ready to remit and releeve, or at leaſt to forbeare what we may, and are inabled to doe. Hereunto commeth the precept delivered in the law of *Moſes*, *Every creditor ſhall quit the lone of his hand which he hath lent to his neighbour; he ſhall not aske it againe of his neighbour, nor of his brother, for the yeare of the Lords freedome is proclaimed.* Where he teacheth, that mercy ſhould be ſhewed to their brethren in neceſſity, that they ought not to be haſty in calling for the things that are due to them, but rather to give farther day and reſpit. So afterward, Luke 15, 17.

Levit. 6, 1, 7. Mat. 5, 23, 24 Numb. 5, 5, 7. Eze. 18, 15. 33. *Auguſt. epiſt. ad Maced.*

Doctrine 1. No man ought to be eager and extreame, in exacting debts and dues from the poore and needy. Deut. 15, 2.

ward, *If one of thy brethren with thee be poore, within any of thy gates in the Land which the Lord thy God giveth thee: thou shalt not harden thine heart, nor shut thine hand from thy poore brother.* To these Commandements remembred unto us in the Law, let us joyne the practise of *Nehemiah* in the time of a Publicke want and out-cry of the people, when they complained that they were constrained to take up corne upon trust, to morgage their Lands, their Houses, and their Vineyards, thorough extreamity of the famine, to borrow Money for the Kings Tribute, which must be paid, and to sell their sonnes and daughters for Slaves, he said; *Ought yee not to walke in the feare of our God, for the reproach of the Heathen our enemies? For even I, my brethren, and my servants doe lend them Money and Corne. I pray you, let us leave off this burthen: Restore (I pray you) unto them this day their Lands, their Vineyards, their Olives, and their Houses, and remit the hundereth part of the Silver, of the Corne, of the Wine, and of the Oyle that yee exact of them. Then they said; Wee will restore it, and will not require it of them, we will doe as thou hast said.* Where wee see, the wonderfull care that this Governour of the people had, to have the poore releeved, and to cause their case to be respected, and to move the rich to be beneficiall and bountifull unto them. So then, it is a cleare point, that no man ought to be over-hasty in requiring such Debts as are due unto him from poore men, and such as are in great neede.

Nehem. 5. 9.

Reason 1. If any will yet make a doubt and a question of this truth, let him diligently marke the Reasons whereupon it is grounded. First, it is a common Proverbe, *That where nothing can be had, the King loseth his right.* Wee must therefore consider the extreame necessitie wherein some men are, and the poore estate into which they are brought. Compassion and Love, are to be extended towards such as crave favour, and are willing, albeit not able to satisfie us, according to their desire, and our demand. This is the Reason which is pointed out unto us, in the Parable propounded by our Saviour, and expressed by the Evangelist Saint *Luke*, in the 7. Chapter, and the 41. Verse. *A certaine Lender had two Debters; the one ought five hundered pence, and the other fifty; and when they had nothing to pay, hee forgave them both.* The like appeareth in another Parable mentioned in *Mathew*, Chapter 18. 24. *When the Servant was brought that ought to his Maister tenne thousand Talents, because hee had nothing to pay, hee had compassion, and loosed him, and forgave him that debt.* Whereby wee see, that the cause why his Lord had compassion upon him, was his inability and necessity, he was not able to pay.

Reason 2 Secondly, it is a meanes to bring a blessing from God, that is the giver, and from them to whom wee give, and it is accepted for righteousnesse. If then, our doing good to others, bringeth profit to our selves, it is our duty to shew to them our Compassion, in easing and mitigating such burthens as otherwise wee might lay upon them. This is the reason that *Moses* maketh, *Deut.* 24.12. 13. *If it bee a poore body, thou shalt not sleepe with his pledge, but shalt restore him the pledge when the Sonne goeth downe, that hee may sleepe in his Raiment, and blesse thee, and it shall bee righteousnesse unto thee before the Lord thy God.* This Reason is not superfluous, but very effectuall, considering what Hand-fasts and Hold-fasts wee are, and how every one seeketh to provide for himselfe. Wee thinke, the whole earth will faile us; Wee Dreame that whatsoever is lent is lost; wee feare that GOD will forget us, and forsake us. Hence it is, that *Moses* doth encourage us to liberality, by these two arguments; namely, that the poore shall pray for us, and GOD will heare them, and accept of us.

Reason 3. Thirdly, the example of God is to be set before us: he forgiveth his poore Debtors

Debters that are not able to pay him. Wee are all deepely indebted to God, wee are deſperate debters, wee owe unto him more than tenne thouſand Talents, and have nothing to ſatisfie the leaſt mite of that hee may require and challenge of us. We are in an hard caſe, if God ſhould deale roughly and rigorouſly with us. But when we cannot reſtore, he doth remit; and when wee are not ably to pay, he offereth pardon. This reaſon is urged by *Moſes, Deut.* 24.17.18. *Thou ſhalt not pervert the right of the Stranger, nor of the Fatherleſſe, nor take a Widdowes Rayment to pledge: but remember that thou waſt a ſervant in Egypt, and how the Lord thy God delivered thee thence.* In which words, hee moveth them to ſhew mercy, becauſe they had received mercy; they had received it of God, they muſt returne it backe againe unto their brethren. Thus Chriſt himſelfe inſtructeth us by his owne mouth, *Be ye mercifull, as your heavenly Father is mercifull.* We muſt therefore be followers of the bountifulneſſe of God. So then, if wee lay theſe things together, and conſider with our ſelves either the perſons of our brethren that are in neceſſitie; or our owne perſons, that receive by it a Commoditie; or the perſon of God that pardoneth our iniquitie, wee may eaſily gather the truth of this Doctrine, That it is our duty to ſhew mercy toward our poore debters that are not able to make ſatisfaction to us, as they deſire, and wee require.

Luke 6,36.

Let us come to the Vſes. Firſt, this ſerveth to teach us, that men are not alwayes to looke to their owne benefit and profit, but likewiſe to the profite of others. Wee ſee by experience, that many are ſuch great Devourers and Sea-gulphes, that they are never contented, but ſeeke to ſwallow up all they can lay hold upon: Theſe will remit nothing, releaſe nothing, mitigate nothing. It is a worthy precept given by the Apoſtle, *Looke not every man on his owne things, but every man alſo on the things of other men.* This is a fruite of true faith, and a ſigne of true love, when we ſeeke to doe good one to another. It is a bleſſed and comfortable thing unto our owne hearts, to be content to leave our owne, to depart from our right, and to ſuffer loſſe and damage. We heard before, how *Nehemiah* remedied the oppreſſion of the people, whereby he found as great comfort to himſelfe, as he brought comfort to them, ſo that he prayed, *Remember me, (O my God) in goodneſſe, according to all that I have done to this people.* If we feele the ſame affection in our ſelves, wee ſhall finde the benefite thereof in our hearts. On the other ſide, it ſhall fall out to be a matter of great griefe and griping to our Conſciences, to remember how hard-hearted and hand-faſted, we have beene, even when the calamity of times and the neceſſitie of our Brethren have cryed out unto us for mercy.

Vſe 1.

Phil 2,4.

1 Cor.13,5.

Nehem 5,19.

Wee may ſee a great number that lie in waite and ambuſhment, as ſkouts and eſpials, nay as Theeves and Robbers for their prey, who ſucke the bloud of their poore Brethren out of their veines, and draw the marrow out of their bones. What perſons are to be releeved ſooner than the poore? And what times and ſeaſons are there to ſhew mercy, better than of Dearth and Famine? Yet then doe mercileſſe men (as Horſe-Leaches) pull what they can from the poore, to enrich themſelves, albeit it be with the ruine of others. They are glad of ſuch times, they are moſt welcome unto them, whereas (in very deede) they ſhould then eſpecially open their bowels and breaſts to ſhew Compaſſion to ſuch as are in neceſſity. Their mindes are onely bent to inrich themſelves, they praiſe it as a faire and fat yeare for themſelves, albeit it bee a leane and lamentable yeare for all others. This is a moſt wretched deſire: this argueth a ſmall regard towards the poore, which have much adoe to maintaine themſelves, even when they are helped and ſuccoured. Wee ſee how the prizes of all things encreaſe, of Meat, of Drinke, of Bread, of Houſes, of Lands, of Cattle,

and other Commodities; but the earnings and wages of poore folkes doe not encreafe, but rather decreafe, ſo that ſuch as have beene able to live and to maintaine their families in reaſonable ſort, are now driven to begge, and goe behinde hand, and live by Almes. If in the generall riſing of all other things, and the raiſing, or rather racking of Rents, if in the inhancing of the prizes of ſuch wares as the rich men have to uter, the hire alſo of the Day-labourer were augmented and encreaſed, it would be more eaſie for them to maintaine an hard and poore life, and by the ſweate of their labour to keepe their Wife and Children. But this ſeemeth to be corrupt and unconſcionable dealing againſt the Law of God, againſt civill Equity, and common Humanity, and to threaten the decay of many mens eſtates, that all commodities ſhould alter to extraordinary prizes, and yet the poore have onely his ordinary allowance for the day, and be made even a common Drudge or Packehorſe, to beare the burthens of others upon his backe. The Law of love requireth, that the more wee ſee any man diſtreſſed, ſo much the more wee ought to ſpare him, untill hee may recover his eſtate. If we ſee him willing to pay us, and grieved in himſelfe that hee cannot pay us, and uſe all good meanes to his utmoſt power to pay us, let us beare with him, and not ſhew rigor toward him. If wee ſhould ſee a poore Cripple halting, and ſcarce able to draw his legges after him, and another, inſtead of reaching him a ſtaffe to ſtay him, or his hand to helpe him, would cut his ſinewes in ſunder, or ſmite his Hamſtrings, that he ſhould be able to goe no further, would not all men condemne him of cruelty and inhumanity? In like manner, when wee behold our poore Brother in great neceſſity, having much adoe to maintaine himſelfe, and ſuſtaine his life, if we thruſt him downe altogether, how dwelleth the love of God in us? Shall not his poverty cry unto him for vengeance? Let us therefore beware of adding affliction to ſuch as are already in miſery, and know, that the ſparing of the poore, is an acceptable ſervice and ſacrifice unto God, wherewith he is exceedingly well pleaſed.

Vſe 2. Secondly, this Doctrine ſerveth for reproofe. Firſt, againſt wretched Vſurers, and extreame Creditors, that will neither ſpare nor forbeare their poore Debtors any time, albeit their neceſſitie be never ſo great, albeit their loſſe be never ſo inevitable, albeit their deſire bee never ſo earneſt to make them ſatisfaction, yet they will extort and exact the utmoſt farthing, to the utter ruine of them, and of all that belong unto them. To theſe men the Apoſtle *Iames* ſaith, *There ſhall be condemnation mercileſſe, to him that ſheweth not mercy, and mercy rejoyceth againſt condemnation.* For in the laſt day, when they ſhall ſtand at the judgement ſeate of Chriſt, they ſhall find him as rigorous to them, as they ſhew themſelves hard-hearted toward others. The rich man in the Goſpell that ſuffered *Lazarus* to lie at his gate, without releefe and compaſſion, would have given an whole world (if hee had had it) for one droppe of water to coole his tongue that was tormented in that flame: but when hee moſt of all wanted comfort, it was denied unto him. The ſervant in the Parable, that would not refraine his anger, nor forbeare his fellow that fell downe at his feet, and craved reſpite, but went and caſt him into priſon, till he ſhould pay the debt, hath the ſame meaſure meaſured unto him againe, for the Lord did call him unto him, and ſaid unto him; *O evill Servant, I forgave thee all that debt, becauſe thou prayedſt me, oughteſt not thou alſo to have had pitty on thy fellow-ſervant, as I had pitty on thee? So his Lord was wroth, and delivered him to the Tormenters, till he ſhould pay all that was due to him.* It is laid to the charge of the Iewes, that notwithſtanding their outward profeſſion and ſhew of Religion, they were indeede irreligious and voide of true piety, in that they refuſed to ſhew mercy toward the poore. For the Prophet *Eſay*, Chapt. 58. 3. or rather the Lord by the Prophet, ſaith; *They will draw neere unto God, ſaying; Wherefore have wee Faſted, and thou ſeeſt it not? Wee*

Iames 2,13.

Luke 16,24.

Mat. 18,32, 33,34.

have

have punished our selves, and thou regardest it not? Behold, in the day of your fast, you will seeke your will, and require all your debts.

Where the Prophet reproveth the hypocrisie of this people that gloried in the observation of the Ceremonies, and yet they shewed no pittie to their Neighbours, but delighted rather to fleece and flay them to the uttermost. It is wisely said of *Salomon*, *Prov.* 22. *He that oppresseth the poore to increase himselfe, and giveth unto the rich, shall surely come to povertie.* Seeing therefore wee ought not to pull out the throats, or grinde the faces, or grieve the hearts of the poore that are not able to pay us, but to shew all mildnesse and moderation toward them; it condemneth their practise that are hot and hasty in pursuing their right, and in persecuting such as beare honest minds to pay every man his owne. Prov. 2,16.

Hence it is, that the Prophet pronounceth him happy and blessed, that considereth wisely, and thinketh charitably of such as are in poverty and distresse; albeit, they want power to helpe them, abilitie to releeve them, meanes to direct them, and counsell to comfort them; *Blessed is hee that judgeth wisely of the poore, the Lord shall deliver him in the time of trouble: the Lord will keepe him and preserve him alive, he shall be blessed upon the earth, &c. the Lord will strengthen him upon the bed of sorrow, thou hast turned all his bed in his sickneſſe.* Secondly, this Doctrine is against those, that count themselves cleere and beyond all reproofe, if they keepe the Letter of the Positive Law, being notwithstanding therein cruell, unjust, and unmercifull. Extreame Law, is extreame wrong, and great cruelty: for even the Lawes themselves require to be mittigated with equity, and tempered with reason; and seasoned with conscience. It is not enough for us to say; I doe but Iustice; Idoe him no wrong; I seeke but mine owne. This cannot excuse our extreame courses, nor make our wicked words and workes warrantable. The times and occasions may be such, as may make the seeking of our owne to be theft; yea, Murther; when it taketh away the Bread of the poore which is their living. Psal. 41,1,2,3

Wee see, how the Prophet maketh it unlawfull for all persons at all times, to require all their debts of all sorts of men. Wee see, that the Servant in the Gospell is punished for requiring all his owne: he cast his fellow-servant into Prison by a warrant of Law, and a strict course of Iustice; he exacted no more than was due unto him; he required not two hundred pence, when an hundred onely would have discharged the debt; yet himselfe was therefore throwne into utter darkenesse, where shall be weeping and gnashing of teeth. For the times may be so hard, our brethren may be so poore, and wee may be so wealthy, that we ought to be content to depart from our right, and to yeelde to the necessity of such as are in want, and to say with the Prophet; *Is this a time to take Money, and to receive Garments, and Olives, and Vineyards, and Sheepe, and Oxen, and Men-Servants, and Maid-Servants?* The Creditor could say thus much for himselfe, and lay this for his defence, that came to take away the children of the poore Widdow to make them his bondmen; He required but his owne. The Apostle condemning the contentions that were among the *Corinthians* in Law-matters saith, *Why rather suffer ye not wrong? Why rather sustaine ye not harme? Nay, ye your selves doe wrong and doe harme, and that to your Brethren.* Wherefore, when wee see mens poverty so extreame, that they have neede to have all forgiven unto them, wee must be content, not by constraint, but willingly to lose sometimes the principall. It is a silly shift to say, I doe nothing but that which Law warranteth me: for wee must also be able to say, I have done nothing but that which a good conscience hath warranted me; which equity hath warranted mee; which love hath warranted me; and (that which is more than all the rest) I have done nothing, but that which the profession of the Gospell of Christ hath 2 King 5,26. 1 Cor. 6,7.

hath warranted me. If we can say this truely, we have comfort in God, and peace in our owne hearts. This is it which the Apostle speaketh touching himselfe, and his owne practise; *We have not used this power, but suffer all things, lest we should not hinder the Gospell of Christ.* We must diligently consider our callings, and labour to bring forth the fruits of the Gospell, that the Name of God be not evill spoken of.

1 Cor. 9,12

Vse 3.

Thirdly, albeit wee ought not to be rough or rash in exacting our owne, but to deale mercifully, and to beare patiently with the poore: yet this must not give men liberty, to gather other mens goods into their hands, and then to defraud them as much as they can. There be some, that under a colour of Religion, will cozen and deceive, creeping into mens bosomes, borrowing and getting from them what they can, with a corrupt minde and a guilefull conscience, and spending it in idlenesse, in riotousnesse, in drunkennesse, and such like lewdnesse. These are they, that when they are demanded to pay their due, will be ready to curse their Creditors, and to keepe from them their goods with a strong hand, and then upbraid them with covetousnesse, with miserablenesse, with extortion, and oppression. Yea, so neare so unthankefull, so proud, and so wicked, that they receive the favours of men, and their friendship toward them, as matters of duty onely: insomuch that some say; what have these rich men done unto me, but they were bound to doe that and more also? And what is this in comparison of that, which by the Commandement of God they owe unto me? Thus, while these men aske releefe, they thinke they require nothing but their owne, and that others are much indebted and greatly beholden unto them, that they will take an almes at their hands. Others (who yet are more proud and prophane) do shamefully abuse, not only the liberality of the rich, but the very Word of God it selfe, framing it to serve their owne turne, and wresting it to please their owne humors, pretending that they *Ought to lend, looking for nothing againe.* Thus they bend the Scriptures which way they list, not knowing what they say, nor understanding the purpose of Christ. For first, to speake properly when wee looke for nothing againe, wee doe not lend but give. When a man lendeth, hee may looke for his owne; whereas hee that giveth, doth it freely.

Luke 6,35.

Againe, the purpose of our Saviour is to be considered, who in that place moveth us to doe good one to another, with a single eye, and with a single heart; not to love, because we would be loved; nor to doe pleasure, because wee would receive the like; but to love even our enemies, of whom we have no kindnesse againe. For in the words going before, hee saith; *If yee love them which love you, what thanke shall yee have? For even the Sinners love those that love them, &c. And if yee lend to them of whom yee hope to receive, what thanke shall yee have? For even the Sinners lend to Sinners, to receive the like.* Then afterward followeth the former sentence which these men alledge; *Love ye your enemies and doe good, and lend, looking for nothing againe*; that is, for no such pleasure at their hands, doe not lend to them at one time, to the end that they may lend to you another time: for this were to respect more our owne commodity, than their necessitie; and the love of our selves, more than the love we beare to our brethren. It standeth not with the rule of Charitie, to give away part of our goods with this condition, that hee pleasure us in the like with that which hee hath. For these give or lend nothing, but to those of whom they hope to receive the like; and therefore obey not the counsell of Christ, that would have those called and invited to our Tables, which cannot bid us againe, nor give us any recompence. So then, wee must shew our selves willing to make the poore partakers of that we have, although they be not able to doe the like for us. This is it which our Saviour meaneth *By lending, and looking for nothing againe*: And thus much touching the natu-

Luke 6,32, 33,34.

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rall Interpretation of this place, which theſe men abuſe and pervert, as they doe alſo other Scriptures. But to leave them, and to returne to the former matter; it is a pernicious kinde of Theft, in former dayes ſcarſe heard of, or at the leaſt not ſo commonly practiſed, that men regard not how great ſums, or what value of other mens goods they get into their hands. If a man bee holpen in his neede, and hee forget it; if hee doe not acknowledge it; if hee doe not pray to God to requite and recompence it, when himſelfe hath no meanes to doe it, hee abuſeth the liberality ſhewed toward him, and is no better than a theefe. But to gather the wealth of others to our ſelves, and to borrow Money, or take up Wares of credit, as farre as they can be truſted; of one, an hundred pound; of another, fiftie; of one more, and of another leſſe; never purpoſing to repay, but as ſoone as they have laid hold on it, to breake up, is a more monſtrous kind of robbery than the former. For when a report is noyſed abroad that they are Banckrupt, then by and by an agreement muſt be ſought with their Creditors, to ſatisfie them forſooth with the third, with the ſixt, with the tenth part: they purpoſing afterwards to live upon the ſtolne goods and the labours of other men; whereby oftentimes it falleth out, that many godly and honeſt dealing men are utterly undone, and their poore Wives and Children brought to great poverty. It is made a propertie of the wicked by the Prophet, to make care to borrow, but to take no care to reſtore. *Pſal* 73. *The wicked borroweth and payeth not againe, but the righteous is mercifull and giveth.* It teſtifies the wonderfull care that was among the Servants of God to make reſtitution, in that when the Iron wherewith one was felling of a Tree, fell into the water, he cried out and ſaid; *Alaſſe Maſter, it was but borrowed.* Pſal. 37.21. 2 King. 6,5.

Whereby it appeareth, he was more troubled for the lacke and loſſe of it, than if it had beene his owne. It is likewiſe to be conſidered of us, which the Apoſtle *Paul* teacheth, *Rom.* 13. *Owe nothing to any man, but to love one another: for he that loveth another, hath fulfilled the Law.* Wherefore it ſtandeth us upon, to reſtore the things we have borrowed, and to pay thoſe to whom wee are indebted; albeit, it be with the ſale of the neceſſary things wee have. The Widdow of the Sonne of the Prophets, at the commandement of *Eliſha*, ſelleth the Oyle that God ſent her to pay her Creditor: as we ſee 2 *King.* 4. for the Prophet ſaid unto her; *Goe and ſell the Oyle, and pay them that thou art in debt unto, and live thou and thy Children upon the reſt.* Where wee ſee, God would not have the Creditor defrauded, but rather than the debt ſhould be unpaide, the Lord himſelfe will pay it: and the Prophet did not give her counſell to raile and rage againſt the Creditor; to call him a Miſer and covetous Cormorant, or to live in exceſſe and abonndance, without care to ſatisfie that debt which might bee demanded: but charged her firſt of all to pay the whole, and if any were left, ſhee and her Children, ſhould feede upon the reſt. But ſome man may ſay, what if wee be not able? What if we have nothing wherewith to pay? What are we then to doe, or what courſe are we to take? I anſwer, God accepteth of a ready and willing minde, where there is no further ſtrength or better abilitie. Offer thy labour and ſervice; ſhew thy repentance and remorſe of conſcience, teſtifie the truth of them by thy ſorrow and teares, and if ever God make thee able, thou muſt doe it actually. Rom. 13,7,8. 2 King. 2,4,7. *Objection* 1. *Anſwere.* 2 Cor. 8,12.

It may be further objected, though a man be able to reſtore, how if in doing it, he ſhall utterly ſhame himſelfe and his profeſſion? If this of neceſſitie muſt follow, make choiſe of ſome faithfull Friende that may performe this duty for thee, and conceale thy Name. Secondly, it is better to ſeeke the praiſe of God, than the praiſe of men. Thirdly, honour, and praiſe, and peace, are promiſed to all that be truely converted: and the reward of ſinne not repented of, is ſhame, and reproach, and contempt, both temporall and Eternall; *Obiect.* 2. *Anſwere.*

Ro.6,21,22. Eternall; according to the reſtimony of the Apoſtle, *What fruit had yee then in thoſe things, whereof ye are now aſhamed? For the end of thoſe things is death: but now being made free from ſinne, and made ſervants unto God, ye have your fruit in holineſſe, and the end everlaſting life.* But if it be farther asked, How if the partie be dead, or what if I know not the ſpeciall perſons whoſe goods I poſſeſſe? I anſwer, reſtore them to their Heires; if they have none, or thou knowſt not, yet keepe them not with thee, they will kindle a fire in thy Family that ſhall conſume all thy wealth and ſtore, till nothing be left. In this caſe make thine Heires, deale as *Zacheus*, Luke 19. *Be mercifull toward them, and thou ſhalt have peace.*

Object. 4. Laſtly, the queſtion may be demanded, whether the Sonne be bound to reſtore the goods, which the Father hath gotten by oppreſſion? I anſwer briefely, whatſoever the Sonne knoweth to be evill gotten, cannot be juſtly kept from the lawfull and juſt owners thereof, *Ezek.* 18.14.15. &c. *Prov.* 28,8. If the Sonne follow the abominations of his Father, and walke in them; or approve of them, he maketh himſelfe guilty of the ſame offences alſo.

Anſwere.

Vſe 4. Laſtly, ſeeing it is our bounden duty to forbeare, and ſometimes to forgive ſuch as are poore and not able to pay: Wee may gather from hence, for the ſtrengthening and confirmation of our Faith, that much more will God with patience forbeare, and in mercy forgive us our debts and treſpaſſes. He teacheth us to aske forgiveneſſe at his hands. *Being aſſured of it if we forgive,* He chargeth us to forgive, *Not only ſeaven times, but ſeaventy times ſeaven times.* Hee inſtructeth us, *That if our Brother ſinne againſt us ſeaven times in a day, and ſeaven times in a day turne againe to us,* ſaying; *It repenteth me, we muſt forgive him.* Wee have not one droppe of that infinite mercy that is in God, whoſe compaſſion is higher than the Heavens, and greater than the love of Parents towards their Children. He that commandeth mercy to others, will not be unmercifull himſelfe: and he that forbids crueltie to others, will remember to be mercifull himſelfe. It is the greateſt diſhonour done unto God that can be, to doubt of his favour, and to call his loving kindneſſe into queſtion. Wee muſt build upon his promiſes as upon a ſtable and ſtedfaſt foundation that ſhall never be removed. Heaven and earth ſhall paſſe away, *But his Word ſhall not paſſe away.* Wee have the Word and Oath of God, as two unchangeable Witneſſes, ſo that it is unpoſſible that he ſhould lie, or we to be deceived. We have the Sacraments of God as two Authenticke Seales, to ratifie his promiſes, and to make them moſt ſure unto us. We have the earneſt penny as a certaine pawne left unto us, to wit, *the Spirit of adoption teſtifying with our ſpirits that we are the Sonnes of God.* Wee have the grace of Sanctification written in our hearts, whereby wee are dead to ſinne, and crucified unto the world.

Mat.6,14. Mar.11,25. Luk.17,4.

Mat.5,18, Heb.6,18.

Rom.8,16.

Wherefore, ſeeing wee have ſo many wayes to warrant his gracious goodneſſe unto us; Why doe wee ſtand in doubt? And wherefore are our mindes wavering in his mercies, *and a wave of the Sea toſſed by the violence of the Winde?* Let us enter into our owne hearts, and conſider our owne dealings toward our Brethren. If wee finde our ſelves ready to forgive, and inclined to remit the injuries done unto us, and willing to releaſe, or at leaſt to forbeare the debts, that we may worthily challenge of many of our poore and needy brethren: we may from this compaſſion toward them, gather an undoubted perſwaſion (as a neceſſary concluſion) to our ſelves, that his mercy ſhould be extended in great meaſure toward us, and that he will never forget his wonderfull compaſſion, knowing that whomſoever he loveth, undoubtedly he loveth unto the end. He is never weary of well-doing, his gifts are without repentance. Hee is not as man, that hee ſhould lie; nor as the Sonne of man that hee ſhould change, *With whom is no variableneſſe, nor ſhaddow of turning.*

Iames 1,6.

Iames 1,17.

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Wee are variable and unconstant, but hee is alwayes the same, and will make good the words that are gone out of his owne mouth.

[*Let mee obtaine this pleasure in the Lord, &c.*] The Apostle in these words doth testifie, that these things which hee requested of *Philemon* were in the Lord; that is, agreeable to the Will of God. Hee doth not crave them to please himselfe, or to pleasure *Onesimus* onely, but he asketh them, because hee knoweth that the obtaining of the same will be acceptable to God. Here then he sheweth what ought to be the end that wee propound to our selves, in making suites and requests to others; we must consider, not so much what may content us, as what God commandeth and alloweth. From hence wee learne, that whatsoever wee doe moove, desire, provoke, and perswade others to doe, must be in the Lord; that is, warrantable, and conscionable, standing with the Will of God and a good conscience. This is it which the Apostle handleth, *Phil. 4. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are worthy love, whatsoever things are of good report; if there be any vertue, or if there be any praise, thinke on these things.* And afterwards in the same Chapter, commending them for a worke of mercy; he sheweth, *That it was an odour that smelleth sweete, a Sacrifice acceptable and pleasing to God.* Likewise *Ester* 4.14. When *Mordecai* would perswade *Ester* to adventure her credit and life in the behalfe of the Church, which was sold to the mercy of the Sword, and to the tyranny of the Enemies; he sheweth the equitie and lawfulnesse of it, though it were dangerous for her, and threatned death unto her: *Who knoweth whether thou art come to the Kingdome for such a time?* As if he should say; Thou owest this duty to God and service to his Church, being advanced to the Kingdome for this end and purpose, and therefore it is well-pleasing in his sight. Thus doth *Nehemiah* exhort the rich and the Rulers among the people, to restore Lands, the Vine-yards, the Olives, the Houses, together with the hundred part of the Silver, and of the Corne, and of the Wine, and of the Oyle that they exacted of them; shewing, that in so doing, *They should walke in the feare of God, and redeeme themselves from the reproach of the Heathen.* Thus the Apostle perswadeth the *Thessalonians* to sanctification, *Because it is the will and pleasure of God, who hath not called us to uncleannesse, but unto holinesse.* By all these consents, as by most strong Evidences and firme Witnesses it appeareth, that we ought to have the warrant of Gods Word and approved will, to allow whatsoevee wee require or provoke others to doe.

Doctrine 2. Whatsoever we desire, provoke, and perswade others to do, must be in the Lord. Phil. 4, 8, 18.

Ester 4, 14.

Nehem. 5, 9, 11, 12, 1 Thes. 4, 3, 7, 1 Tim. 2, 3.

This will be made very plaine and manifest by sundry reasons. First of all, true love will require onely such things as are honest. Such as proceede further, and make their owne will the rule and line to square out other mens actions withall, doe want true love, and are not indeede true friends. The Apostle describing the fruits and effects of love, saith; *It rejoyceth not in Iniquity, but rejoyceth in the truth.* It is a good and sound note of a right friend, to request such things onely as are just and seemely. The very Heathen by the light of Nature could see thus farre, and teach how farre we are bound to pleasure and profit our friends.

Reason 1.

1 Cor. 13, 6.

Cicer de amicitia.

Secondly, such requests as are lawfull and laudable, doe give warrant in craving boldnesse in asking, and comfort in obtaining. Such requests shall never make us ashamed to move them, nor cause us to take the repulse or denialll when we have moved them. Wee see this in the example of *Mordecai*, when he craved of *Ester* to make intercession for her people, shee looked more into her owne danger, than into the Churches deliverance; and respected more her owne person, than their safetie: notwithstanding, hee knowing his request to be honest and lawfull, would not give over, but continued

Reason 2

Ester 4, 13.

tinued his suit; though hee were delayed, yet he was not daunted; though he were denied, yet he was not discouraged; but went forward boldly, untill he received a gracious answer. The like we see in the Woman of *Canaan*, who came to Christ for her Daughter, that *Was miserably vexed with a Divell*; albeit, shee received a threefold repulse, or rather, three-fold delay; yet such was her faith, that shee would take no deniall, but did stride over all things that might seeme to hinder her, and never would cease untill shee had obtained her request. Whereby we see, that her honest request was granted, and shee went not away empty.

Math. 15, 22.

Reason 3. Thirdly, such motions receive a blessing from God. If we crave and desire nothing at the hands of others but that which is right, our perswasions shall be accepted of God, who hath the hearts of all men in his owne power, to change and alter as it pleaseth him. When *Ester* asked of the King to have her life given her at her petition, and her people at her request; she had it granted, and more also than she asked. On the other side, unlawfull and ungodly suites, doe oftentimes turne to the confusion of such as obtaine them; albeit they may florish for a time, yet in the end they are snared with the words of their owne mouth. We see this in the example of *Haman*, who after he was exalted to honor next unto the King, he craved of the King very earnestly, *That all the Iewes should be slaine and put to death in one day*: this he obtained, and prevailed in his suit, but he never lived to put it in execution, but was hanged on a tree which he had provided and prepared for *Mordecai*. Wherefore, seeing it is a chiefe and principall rule in friendship, to request and require onely honest things; seeing such requests (though they be great) give comfort and assurance of obtaining, and seeing they receive a blessing at the hands of God: it followeth, that whatsoever we provoke or procure men to doe, must have a faire warrant, and be agreeable to the Will of God.

Ester 7, 1.

Ester 7, 2.

Vse 1. The uses of this Doctrine are not to be omitted. First, we learne from hence other truths for the strengthening of our faith. So long as any of our brethren aske that which is good, and crave of us to give our consent to that which is lawfull, we ought to have our eares and our hearts opened to hearken unto them. No request among tenne thousand is more reasonable, than when the word of exhortation is offered unto us, and wee are moved to repent, and bring forth the fruits of amendment of life. So long as wee follow our owne lusts, and delight in the prophanenesse of our corrupt hearts, wee walke in darkenesse, and in the shaddow of death, and runne the way that leadeth to destruction. If then any come unto us, and perswade us to turne unto God, and to forsake our former wayes: who are better, or greater, or surer friends unto us than these? For who can wish us greater good, or procure us greater benefit, than to seeke to save our soules, and to make us inheritors of Gods Kingdome? Wee ought therefore to make much of them, and not send them away from us weeping. These seeke not themselves, but us; they aime not at their owne profit, but ours; it is our duty one to another, to exhort one another, while it is called *To day*. Are they charged and commanded to have mouths to speake unto us, and ought not we to have eares to heare them, and hearts to obey them? On the other side, it is necessary to deny whatsoever is unjust, and unhonest, and unreasonable, whatsoever we are required, and by whomsoever we are so importuned. For as it is a commendable vertue not to deny, or delay a Christian request put up unto us: so is it as praise-worthy, to refuse to hearken and yeeld to any unlawfull and wicked desire. What though wee be deare friends, or great acquaintance, or neere brethren? What though we have a mutuall communion of good things among us? Should we therefore abuse this conjunction that we have one with another? It is accounted by the Heathen Philosophers, as the first Law to be observed in friendship, that wee neither request things shamefull and dishonest,

Prov. 3, 28.

Hæc prima lex in amicitia sanciatur, ut neque rogemus res turpes, nec faciamus rogati, neve. de amicit.

honeſt, neyther doe them when we are requeſted. It is an abſurd thing to imagine, that they which refuſe to gratifie us in ungodly thinges, and to follow our corrupt mindes, and to be ready at our pleaſure, to call light darkeneſſe, and darkeneſſe, light; good evill, and evill good; ſhould be ſaide to part friendſhip, and to tranſgreſſe the limits of peace and concord. For it is a baſe and blinde excuſe, and a weake pretence, not to be allowed; for a man, when he hath done evill, to confeſſe he did it for his friendes cauſe, or at his friendes requeſt. There is no man ſo cloſely tyed unto any, that for their ſakes he ſhould ſubmit himſelfe to that which is evill, and ſo make himſelfe partaker of their ſinnes. There is little difference betweene him that committeth evill, and another that yeeldeth to the committing of it. Let us therefore know, that God requireth of us this duty, to take diligent heed that wee give no conſent to evill, nor incline our hearts to obey thoſe that would provoke us unto it. They are Inſtruments of the Divell, that would draw us to iniquity, and pull upon our owne heads, the heavy wrath and diſpleaſure of God: ſo that we ought as much to abhorre them, and to fly from them, as if we heard the Divell himſelfe ſpeake unto us, and therefore to ſay unto them; Come behinde me Sathan, or avoyde Sathan, thou art an offence unto me.

Wee have a worthy example of this in *Ioſeph*, when his Maſters Wife caſt her eyes upon him and ſaide; *Lye with me*, he hearkned not unto her, but denied her requeſt, and refuſed to be in her company; *Behold* (ſaith hee) *my Maſter knoweth not what he hath in the Houſe with me, and hath committed all he hath to mine hand: there is no Man greater in this Houſe than I: neither hath he kept any thing from me, but onely thee, becauſe thou art his Wife: how then can I doe this great wickedneſſe, and ſo ſinne againſt GOD?* A Carnall Man, that is nothing elſe but a Lumpe of Nature, and a Maſſe of Fleſh, and an heape of corruption, would marvaile much at the great ſimplicity of *Ioſeph* in this place, and thinke he dealt like an unwiſe man, who by obeying his Miſtreſſe, might have gotten great honour, purchaſed much favour, and rid himſelfe from much trouble, which afterward he fell into; as well through the falſe accuſation and information of his Miſtreſſe, as alſo through the raſhneſſe and haſtineſſe of his Maſter, Yea, *Ioſeph* himſelfe if he had looked no farther than to the beholding of glory and proſperity, might have reaſoned thus with himſelfe; What ſhall I doe in this caſe? I am in great trouble on every ſide. If I doe not conſent unto her, I ſhall be falſely accuſed, evilly intreated, hardly impriſoned, and cruelly handled; I ſhall live in al woe and miſery al the daies of my life: were I not therefore better to hearken unto her voyce, and thereby avoyd all theſe troubles that hang over mine head: whereas on the other ſide, I am likely by her meanes, to come to honour and preferment, and to be in greater credit in my Maſters Houſe? He doth not thus conferre with Fleſh and Blood, neyther conſent to her filthy luſt; to the diſhonour of God; to the injury of his Maſter, to the blot of his owne name; and the wounding of his owne conſcience: but ſtandeth at denyance and defiance with her, notwithſtanding her great flattery and daily importunity. Thus ought it to be with every one of us, though it be our Maſter, our Governour, our Parents, our Friendes, wee muſt not yeelde to them in evill; wee muſt not graunt any wicked requeſtes that may bring us out of favour with God, and procure his juſt Iudgements to come upon us. It were better for us to be out of favour with Men, than out of favour with God: and to fall into their hands, than to fall into the handes of the living God. It were better to endure a little reproach for a ſmall ſeaſon for well-doing; than to undergoe the wrath of God for ever, for evill-doing. Gen. 39.8.9.

The Mother of *Zebedeus* Children came with her Sonnes to Chriſt, worſhipping him, and deſiring a certaine thing of him; to wit, that her two

Sonnes might sit; the one at his right hand, and the other at his left hand in his Kingdome: he denied them, and sayde; *Ye know not what ye aske: are ye able to drinke of the Cuppe that I shall drinke of, and be baptised with the Baptisme that I shall be baptized withall?* The like we see in *Peter* and *Iohn*, when they were commaunded in no wise to speake or teach in the Name of Iesus, they answered unto them; *Whether it be right in the sight of GOD to obey you rather than God, judge you?* This is duely to bee considered, and carefully to bee practised of us. Let us not bee carryed away with the entisements and suggestions of others, knowing that if wee follow their directions and counsell in evill, wee shall incurre the same punishment with them.

Mach. 20,22.

Acts 4,19.

Use 2. Secondly, this serveth to reproove and condemne their folly, that in making suites and requests, never consider what they ought to aske, and what another may graunt unto them; but respect their owne lustes, anger, mallice, revenge, honour, and advantage. What did the Wife of *Potipher* respect in her raging and burning lust? Did shee respect the Covenant of GOD, or the credit of her Husband, or her owne honour or honesty? No, uncleanesse had possessed her heart; Lust carryed her eye; Impudencye ruled her tongue; and all parts of Soule and Body were out of order. The Mother of *Salomon* requested (as shee thought) a small request of him, that *Abishag* the *Shunamite*, might be given to *Adonijah* his Brother to Wife: and the King promised not to say her nay: but when he heard it, he revoked his promise, denyed his Mother, and executed *Adonijah*, as one that aspired to the Kingdome. Wherefore, shee was not well advised what shee asked.

1 Kin. 2,18, 22.

The like we might say of *Herodias* and her daughter. For when *Herods* Birthday was come and kept, the dancing Minion pleased the eyes of a light and lascivious King, so that he promised with an Oath, *That he would give her whatsoever she should aske: and she being before instructed of her Mother*, saide; *Give me heere Iohn Baptists head in a Platter.* The marke that these lascivious Women sought after in this request, was the murthering and making away of *Iohn*, which also followed the giving of this counsell, and the asking of this request. It is an evill thing, to make an evill motion; yea, albeit no evill follow after it, and albeit no consent be given unto it. It was evill in Sathan the Tempter, to tempt our Saviour in the Wildernesse; albeit hee found nothing in him, and could fasten no infidelity, no presumption, no sinne upon him. So is it in his Instruments, although they cannot prevaile to seduce any unto sinne, and draw them to offend God: yet they have wicked hearts and intents, in laying snares and baites to intrap others. Wee see this in *Iosephes* unchast Mistresse, albeit shee could not draw away his heart from the feare of God, nor weaken the Faith hee had in him, yet her sinne was not the lesse, nor her purpose any whit the better. Wee see this likewise in the suit that *Haman* propounded and obtained; *If it please the King, let it be written that the Iewes may be destroyed.* Now albeit the Church was delivered, yet his mallice was insatiable, and in the ende turned to his owne destruction. This ought to terrifie all graceless Suppliants, that make no choyse or conscience what they demaund; for when they are not carefull to desire such thinges as are warrantable and consonant to the will and heavenly pleasure of God, their owne requestes doe many times in the just judgement of God, turne to their owne confusion. Wherefore it standeth all men upon, to looke with a single eye into the cause which they minde, before they seeke it, and sue for it; that it be just, reasonable, conscionable and honest: against such, as never have in themselves such consideration, but so they may speede in their purpose, they regard not what they desire. This is a point worthy to be marked of all, specially of those that depend upon

Mat. 14,7,8.

Iohn 4,46.

Ester 3,9.

others

others to be advanced and preferred. It is a grievous ſinne to abuſe the favour and authority of others, to bring their bad and leud purpoſes to paſſe. It is the manner of many that are in credit with great perſons, to be bold to ſollicite any of them without difference or due regard of equitie; not conſidering the lawfulneſſe or unlawfulneſſe of the thing; the making or marring of others; the doing of good unto them, or the utter undoing of them. Hence it is, that *Iohn Baptiſt* exhorteth the Souldiers that came unto him to be inſtructed; *Doe violence to no man, neither accuſe any falſely, and be content with your wages.* We muſt therefore take heede what we aske, and into what inconveniences we draw and drive others into. Our requeſts muſt be ſeaſoned with the feare of God. Luke 3,14.

Laſtly, we learne, that no man hath an abſolute power and authority over others, but limited and reſtrained within certaine bounds. *Paul* had the higheſt office of Apoſtleſhip committed unto him, yet he could not require and command what hee liſt, hee could goe no further than the Will of the Lord, which is declared and doubled in this place. Albeit God have lifted up our heads above others, and made us Rulers to command, yet wee cannot command what wee liſt. The Maſter muſt remember, *That he hath alſo a Maſter in heaven.* The Father muſt conſider that he alſo hath a Father which is in heaven. Such as are inferiours, are not bound to yeeld an abſolute obedience in all things, but they are tied to obey their Superiors, ſo farre as they doe not diſobey the Superior power, which is above all power in heaven and earth. Whatſoever they are commanded to doe can binde the conſcience no farther than ſtandeth with the pleaſure of God. It is not enough for them to ſay; I was moved to it by others; I was commanded to doe it; it lay not in my power to prevent it or reſiſt it; I am under the juriſdiction of others, and am tied to obey. This will not goe for currant paiment, but beareth a counterfeit ſtampe; it is like the Figge-leaves of *Adam* wherewith hee covered himſelfe, which ſerved his turne well enough, untill God came to examine him, and to enter into judgement with him. So theſe weake excuſes, ſeeme wiſe reaſons to juſtifie our wicked obedience, untill they come to be ſearched and ſifted by the light of Gods Word. For this cauſe the Apoſtle teaching ſubjection to Parents, ſaith; *Children obey your Parents in the Lord, for this is right.* Whereby wee learne, how to underſtand that precept which ſeemeth to exact a generall or univerſall obedience, *Coloſſ.* 3. *Children, obey your Parents in all things*; namely, that it muſt be in good and lawfull things. *Vſe* 3. Ephe. 6,9. Ephe. 6,1.

In like manner, as the obedience of Inferiours is ſtinted and reſtrained, not left at randome and at liberty; ſo the juriſdiction of ſuch as are in Superiour places, it is not ſo great, as to tyrannize over mens conſciences, to require what they pleaſe, and to command what ſeemeth good in their owne eyes; but it muſt know the bounds that God hath appointed, and not exceede the ſame. This made the Apoſtle ſay to the Church of the *Corinthians*, 1 *Cor.* Chap. 11. verſe 1. *Be ye followers of me, as I am of Chriſt.* Hee chargeth them to goe no further with him, than they ſaw him to walke with Chriſt; and therefore in another place he ſheweth, *Gal.* 1. 9. *That if any man or Angell from heaven ſhould Preach otherwiſe than they had received, he muſt be holden accurſed.*

This ſerveth to reproove all ſuch as binde their inferiours to do whatſoever they commaund. This is to ſet up our ſelves in ſtead of God. Abſolute obedience in all things without reſtraint is due to none, but unto him that hath an abſolute power and commaund over all Creatures. His authority is infinite, and receiveth no limitation. As for the Sonnes of men, how great ſoever their power be; yet it is finite, and it urgeth us no farther, than they have warrant to commaund us.

Wherefore, they are greatly deceived, and take too much upon them, that thinke themselves abused, their places contemned, and their authority diminished, when they are not in all things obeyed. Nay, they themselves doe not sufficiently know themselves, nor their high callings, that looke for more than is due unto them, and require of their Inferiours, so much as they with a good conscience cannot performe. These are they that say; Doe they not owe us a dutie? Are they not under us? Have not wee power over them? May not wee command subjection and obedience unto us? True it is, all reverence and obedience is due unto them in the Lord; but if they will have subjection against the Lord, and against his Will, they forget their places, they take too much upon them, and they usurpe a Dominion that was never committed and communicated unto them. Let all that are in authoritie, beware of the pride of heart, and advancing themselves above that which ought to be in them.

1 Sam.22,17. This wee see to have beene in *Saul*, as hee persecuted *David* from place to place, so hee commanded the the Sergeants that stood about him, *To turne and slay the Priests of the Lord*; as if they were bound to doe it at his desire. The like appeareth in *Absalom*, when hee would satisfie his owne mallice, and

2 Sam.13,28 revenge the dishonour done to his Sister *Tamar*, hee commanded his servants, saying; *Marke now when Ammons heart is merry with Wine, and when I say to you; Smite Ammon; kill him, feare not, for have not I commanded you? Be bold therefore, and play the men.* Hee doth not goe about to perswade their consciences of the lawfulnesse of the fact, but hee is blinde himselfe, and seeketh to blinde the eyes of other; hee is carried away with mallice, and filleth the hands of others with bloud. Thus are the wicked possessed with pride, and presume in the height of their iniquity, that all their ungodly commandements whatsoever are to be obeyed. But as they are reprooved that execute whatsoever they are required to doe; so are they reprehended, that will require every thing that they lift, to glut their owne anger and mallice. They that doe command, and such as are commanded, are both culpable of judgement. *Saul*, in commanding to slay the Priests of the Lord, was a horrible murtherer; so was also *Doeg*, the Executioner of it.

Absalom charging his servants to kill his Brother, was a detestable Paricide; so also the servants had their hands defiled with bloud that obeyed his commandement. Let us therefore all of us remember the rule of the

2 Cor.13,8. Apostle, 2 Cor.13.8. *Wee cannot doe any thing against the truth, but for the truth*: So let all Superiors say; Wee can command nothing against the Lord, but for the Lord. And let all Inferiours say; wee cannot obey against the Lord, but in the Lord; and whether it be better to obey God or man, judge you. We must all consider, before we require obedience, what it is that wee would have done, that we may have warrant to exact it; and others comfort to execute it.

[*Refresh my Bowels in the Lord.*] This is another variable phrase, whereby the Apostle requireth, that *Onesimus* be received againe to his Masters service. This earnestnesse for him argueth, both that the man before his calling was most wicked; but now after his conversion, was turned to be most godly and religious: besides, that his Masters heart was wonderfully estranged from him. So then, wee are herein to consider two things: first, that unlesse he had greatly wronged his Master, and done him injury in some heynous manner, the Apostle would not have beene so vehement, nor have doubled and trebled his request for him.

Secondly, unlesse hee had beene throughly assured and perswaded of his unfained repentance, doubtlesse hee would never have pleaded his cause with

with ſuch effectuall Reaſons, earneſt aſſeverations, and often repetitions. Now, in theſe words of comforting and refreſhing his Bowels, hee witneſſeth; that hee ſhould receive exceeding great joy, if *Philemon* would releaſe *Oneſimus*, and receive him into his love and favour againe, as hee deſired of him.

Doctrine. 3. Men ought greatly to rejoyce at the good and benefit of their brethren, in temporall bleſſings. Exod. 18, 9. Pſal. 122, 1. 1 Chro. 29, 9.

Wee learne from hence, that it is a ſpeciall duty required of us, to rejoyce at the good and benefite of our Brethren, both in Temporall and Eternall bleſſings. When wee ſee any good befall them in matters concerning this life, or the life to come, it belongeth unto us greatly to rejoyce, and inwardly be comforted. The practiſe hereof wee may behold in *Iethro*, when *Moſes* told him all that the Lord had done unto *Pharaoh* and to the *Ægyptians* for Iſraels ſake, and all the travell that had come unto them by the way, and how the Lord delivered them; *Iethro rejoyced at all the goodneſſe which the Lord had ſhewed to Iſraell, and becauſe he had delivered them out of the hands of the Ægyptians.* The like appeareth in the Virgine *Marie*, *Luke* 1.39. *She aroſe in thoſe dayes and went into the Hill Countrey with haſte, to a Citie of Iudah, ſhe entred into the Houſe of Zacharie, and ſaluted Elizabeth.* They had both taſted of Gods great mercy, and had experience of his mighty power: *Elizabeth* conceived in her old age: *Marie* conceived being a Virgine, and *One of them rejoyced with the other*, in a mutuall feeling; not onely of the goodneſſe of God toward themſelves, but of his loving kindneſſe toward each other. The ſame wee ſee afterward, *When Elizabeths time was fulfilled that ſhe ſhould be delivered, ſhe brought forth a Sonne: and her Neighbours and Cozins heard tell how the Lord had ſhewed his great mercy upon her, and they rejoyced with her.* The ſame affection did the Angell fore-ſhew to *Zachary* to be at his birth; as appeareth in the former part of the ſame Chapter, *Luke* 1. 14. *Thou ſhalt have joy and gladneſſe, and many ſhall rejoyce at his Birth.* The Apoſtle *Iohn* teſtifieth, that *He rejoyced greatly, when hee found the Children of the elect Lady walking in the truth.* So the Apoſtle *Paul* writing unto the *Theſſalonians*, one of the moſt excellent Churches that ever was planted, calleth them *His Ioy, his Crowne, his Glory.* By all theſe examples wee may ſee, that men ought greatly to rejoyce and be glad when they behold any good to befall their Brethren.

Luke 1, 57. 58. & 15. 7. 10.

2 Iohn 4.

1. Theſ. 2.

Reaſon 1.

The Reaſons are very plaine. For firſt, wee ought to be of like affection one toward another, as members of the ſame body. If wee doe draw nouriſhment from Chriſt our head, wee muſt yeeld mutuall helpe one to another. Thus the caſe ſtandeth in the members of our naturall bodies: and this wee are put in minde of, *Rom.* 12. 16. *Be of like affection one toward another, Be not high minded, &c.* Wee have many members in one body, and all members have not one office: ſo wee beeing many, are in one body in Chriſt, and every one, one anothers members. Seeing then, wee are ſo neerely coupled together, our joy ought not to be private to our owne ſelves, but mutuall.

Reaſon 2.

Secondly, true love worketh hearty joy for the good of him whom wee love. Where there is no true love, there can be no joy, but envy at the good eſtate of another. Every good and godly thing that wee ſee upon them, will be judged to be too much; and every croſſe that wee ſee upon them, will be judged to be too little. But if wee doe indeede love them, and have our hearts joyned unto them, we will rejoyce and be glad in their good as in our owne. This is it which the Apoſtle *Paul* ſpeaketh, as wee have ſhewed you before, 1 *Corinth.* 13. 6. *Love rejoyceth not in Iniquitie, but rejoyceth in the truth.* So then, foraſmuch as wee are members one of another, and that whereſoever and in whomſoever true love is to be found, there will alſo follow a rejoycing in the good things that befall unto him

whom we love: wee may well conclude, that when wee see God any way good and gracious to our Brethren, whether it be in matters of this life, or in things belonging to the life to come, wee ought to rejoyce and to be glad thereat.

Vſe 1.

Let us now proceed and paſſe to the uſes, and ſo apply this to our ſelves. Firſt of all, ſeeing wee are to rejoyce at the good of our brethren, as at our owne good; it is our duty to be ſad and ſorrowfull at the hurt and loſſe that commeth unto them. This is that uſe which the Apoſtle deduceth from the contrary, *Rom.* 12.15. *Rejoyce with them that rejoyce, and weepe with them that weepe.* This ſerveth to reproove ſuch as are dull and ſenſeleſſe, that they cannot rejoyce at any grace or bleſſing beſtowed upon their brethren, they are not affected at it, they care not for it, they delight not in it, they are not comforted by it. This deadneſſe of Spirit turneth us into the Nature of Beaſts, nay, maketh us worſe than bruite Beaſts, who are not wholly without naturall affections. It is made a note of a very wicked and ungodly man, *To be without naturall affection, and to be mercileſſe.* The Apoſtle chargeth us *To be affectioned to love one another with brotherly love.* If a man ſhould be ſmitten and wounded, have Pinnes or Bodkins thruſt into him, and yet never ſtirre, or moove, or wagge at it, all men would conclude he were paſt feeling, and without life, and approaching to death. So is it with us, if wee can behold the miſeries of our brethren, and never be touched at it, nor troubled with it, wee are as dead men, and as rotten members. Secondly, if it make againſt them that are as ſtockes and ſtones, and are never a whit mooved or cheered at the proſperous eſtate of their Chriſtian Brethren; then they are much more to be reprehended, that rejoyce at the ruine and downefall of others, reproaching them, inſulting upon them, laughing them to ſcorne. Theſe men have no ſparke of true humanity, but are deſtitute of all Charitie, which ought to abound in us toward thoſe that are in miſery.

Rom. 1.30, Rom. 12.10.

Theſe are farre from being grieved at other mens troubles, that after a ſort feede upon them, and make a ſport at them. If wee were in trouble, and any ſhould thus deale with us, that is, not pitty us, but make a paſtime of us; not comfort us, but deride us; not mourne with us, but ſcoffe at us; wee would thinke our ſelves greatly abuſed and injuried at their hands. That which we would not have men offer unto us, that wee ought not to doe unto them; according to the rule of Chriſt our Saviour, *Math.* 7. 12. *Whatſoever ye would that men ſhould do to you, even ſo do you to them: for this is the Law and the Prophets.* This is the ſubſtance of the ſecond Table: And thus farre did divers of the Heathen ſee. They ſaw this to be a very great cruelty, and a ſavage and brutiſh uſage of men, to throw them downe that are ready to fall, and to caſt them flat on their faces, that beginne to ſtumble. If theſe men did but conſider that all troubles are of God, and that no troubles befall to others, but are incident to the Nature of man, and may come upon our owne heads, it would be an effectuall meanes to hold us backe from jeſting and ſcorning at others, in as much as it bringeth the wrath of God upon us and our poſterity.

Vſe 2.

Secondly, ſeeing it is our duty to be glad thereat, when any good things befall our brethren; it ſtandeth us upon to ſearch and enquire in love after the condition of the Saints in particular, and of the Church in generall. For how ſhall wee rejoyce and be glad at their good, if wee be not carefull to know in what ſtate they are, and how they fare? This duty we may ſee practiſed in the holy Scriptures; by *Abraham, Lot, Nehemiah, David,* and divers others, who were both carefull to ſuccour and releeve ſuch as were in diſtreſſe, and watchfull to informe themſelves of the wants and neceſſities of their Brethren. And thus wee may ſee how one Church

provideth for another, as the Church of *Antioch*, of *Macedonia*, and of *Corinth*, *for the poore afflicted Members of Christ abode were at Jerusalem.* 2 Cor.8.& 9
This reproveth such, as albeit they see the troubles of the Church with their eyes, and heare the complaint of the poore with their eares, yet shut their eyes, and stop their eares, and passe by them, as the Priest and Levite did, when they saw him that fell upon Theeves lie wounded and halfe dead. These shall finde as little mercy at the hand of God, as they shew to their afflicted and distressed Brethren. If then wee would find mercy in time of need, let us shew mercy and comfort in the time of calamity, when our Friends, our Neighbours, our Kindred are in trouble. And albeit wee never see our Brethren lye in their affliction, nor over-whelmed with sorrow, that wee should succor them, yet are wee not thereby justified and discharged, unlesse wee also have beene carefull to enquire of others how they doe, what they want, and wherein they stand in need of our helpe. It is recorded of *Abraham* and *Lot*, that while they offered their service to entertaine strangers, they received Angels into their houses at unawares. When *Nehemiah* met with some of his Brethren that came from *Jerusalem*, hee tarried not untill they made relation of the estate of the Church, to testifie his zeale to Gods worship, his love to the poore Saints, his desire of the prosperity of the faithfull, but hee prevented them, and asked earnestly of their welfare. Thus did *David* remember the kindnesse betweene him and *Jonathan*, and forgat not to shew it to his posterity, and to the house of *Saul:* and albeit hee had dealt graciously and mercifully with many, yet he called for more, and left none of them unregarded. Ge.18. &19 Heb.13,2,3. Nehem.1,2.

Let this affection rule in us, and draw out of us this testimony of a loving heart. Many there are, that will seeme to be friends of the Church, and to regard the good thereof; and when helpe is craved of them, will not bee behind hand to deale liberally toward the releeving thereof. This is a good beginning, and a commendable vertue which is to be cherrished in them, for there are hundreds and thousands that never come so farre, nor proceede to this steppe, but declare themselves either open enemies, or senceleese *Newters*, that looke onely to themselves, but have no feeling of the estate of others. Nevertheleese, if God have given unto us a bountifull hand, wee must not rest there, and stand at a stay, wee must learne a further lesson, and ascend up higher, and shew more love to the Church, than to give to them that aske, and to succour such as we see in necessitie; for wee must give an account of a farther duty, even use our tongues that God hath given us to enforme our selves in the knowledge of their condition that wee see not, that are absent from us, that are unknowne unto us. Wee see how desirous and greedy men are of newes, and to enquire of Travellers the estate of places and persons, that they may seeeme to be ignorant of nothing: and in this they are very *Athenians*, who gave themselves to nothing else, but either to tell, or to heare some newes. But this desire of novelty, argueth the vanitie of our mindes, or serveth to the delight of the outward man, or at the farthest bringeth with it only a momentany pleasure, and slender profite. If we would know such newes as may delight our selves and others, and bring great pleasure, and greater profit both to our selves and others, let us inquire how the poore people of God doe, let us aske of their welfare, let us use all meanes to know their estate; this shall be well pleasing to God, comfortable to our selves, profitable to the Church, and availeable to stirre up others to follow our example. Acts 17.21.

Thirdly, if it be required of us to be touched with a feeling of the good things that come to our brethren; then it followeth, that wee ought much more to be moved to rejoyce at our owne good. Hee will never be glad at the benefite that befalleth another, that is no way affected at the good that befalleth *Use 3.*

Herod in Clio

Matth.14,6. Marke 6,21.

Ezek.16,1,2

Gen.6.5.

Luke 19,6.

Acts 16, 32. 33.

John 3,1,3,4.

beholdeth himselfe. While wee have the meanes of instruction offered unto us, [illegible] begunne to be converted unto the faith, there is matter [illegible] great joy and gladnesse set before us. It hath been an old custome for men to celebrate and solemnize their birth day, the day wherein they were borne and brought forth into the world: and wee have [illegible] of it in the Gospell, of *Herod*, who when *his birth day was kept*, made a Supper to his *Princes and Captaines, and chiefe estates of Galile.* It was used among the Heathen, to retaine in memory the remembrance of that time, wherein it was said, *A man child is borne into the world*, how much more ought wee that are Christians, to make the day of our new birth, a day of joy and gladnesse, a day of mirth and delight, a day of feasting and rejoycing in the Lord, wherein wee have beene borne againe, and made the Children of God? For the first birth is unto death; the second, is unto life. The first birth giveth us a being; the second, giveth us a good being in God; the first birth is to condemnation, the second birth is to salvation. By the first birth we are made the vessels of wrath; by the second, wee are made the heires of the heavenly kingdome. The first birth is in uncleanenesse; the second birth is in righteousnesse and in true holinesse. By the first birth, we beare the Image of the first *Adam*; by the second, we beare the Image of Christ the second *Adam*. By the first birth, we can doe nothing but evill; inasmuch as the imaginations of the thoughts of our hearts, are only evill continually; by the second birth, wee are enabled and strengthened by the Spirit to doe good, and to walke in the wayes of God that are well pleasing in his sight; so that this ought to bee much more esteemed of us than the former; and to comfort us above all things and times in the world. Wee see this in the example of *Zacchæus*, who at his new birth was comforted exceedingly, he received Christ Iesus joyfully, hee acknowledged him as the father that begat him willingly: hee made a great feast for gladnesse, and gave great gifts to the poore, withall alacrity. The like appeareth in the Iaylor, recorded in the Acts of the Apostles. *Who being converted, at the same time he tooke his two Fathers, Paul and Silas, and washed their wounds; he set meate before them, and rejoyced greatly with all his houshold.* Wee ought therefore to know them that have begotten us in the Lord, and have beene Instruments of our conversion.

These examples serve as a reproofe against those, that never had knowledge either of the time when, or of the place where, or of the manner how, or of the person by whom they were converted and begotten againe as new borne babes in Christ; that neither had the feeling of this grace of regeneration. This is a wretched condition, and a fearefull signe, that they savour still of the flesh, and lie in the corruptions of the old *Adam*, and know not what a second birth meaneth. Thus it was with *Nicodemus*, a man of the Pharisies, a Ruler of the Iewes; and a Teacher of Israel, when Christ had taught him, *That except a man be borne againe, he cannot see the Kingdome of God*, hee answered, *How can these things be? How can a man be borne which is old? Can he enter into his Mothers wombe againe, and be borne?* We see in all Churches there hath been order appointed (and to good purpose) that a note should be taken, and a Register kept of our birth, and the birth of our children. If there be a good use of this, much more benefite and comfort shall we finde by the recording of our second birth, of our life in God, and our dying to sinne, by remembring the time, the place, the party, and other such like circumstances, to the everlasting peace of our owne consciences, by whom we have beene brought to this life. And indeede it is impossible that ever we should rejoyce at the conversion of a sinner, except we have learned to conceive great joy and gladnesse, when our hearts are opened and softned to receive the Graces of God into them.

Lastly,

Vſe.4.

Laſtly, ſeeing wee are to rejoyce at the good of our brethren, wee muſt from hence be drawne to an higher and further duty; Namely, to give thanks to God for them, as for the bleſſings beſtowed upon our ſelves. It is our duty to crave of God ſuch things as they want, and to give him the praiſe for ſuch things as he hath beſtowed upon them. Our joy muſt not be carnall, but our rejoycing muſt be in the Lord. If then we order our joy and gladneſſe aright, it will lift us up to behold and conſider from whence all good things proceede. Wee oftentimes receive at the hands of God many good gifts, but never remember to returne unto him the praiſe. So it falleth out, that divers will ſeeme joyfull and glad at the proſperity and happineſſe of their brethren, who nevertheleſſe are tongue-tied, and never open their mouthes to give glorie to the giver and granter of them. Wee muſt therefore know, that it is our duty to render thankes to God for his benefits vouchſafed to his people. And this is a notable ſigne and token whereby to try and examine what our mirth and gladneſſe is, and whether it be rightly ordered and diſpoſed, or not. If it be Spirituall, and not Carnall; Holy, and not Prophane; Heavenly, and not Worldly; it will ſtirre us up to caſt up our eyes and hearts to the Father of Lights, acknowledging all to come from the Seat of his holineſſe. The Apoſtle directing the Church what their joy ought to be, ſaith, *Phil.* 4.4. *Rejoyce in the Lord alwayes, againe I ſay rejoyce.* This uſe which now we urge of this Doctrine, is expreſſely confirmed and concluded in the practiſe of *Iethro*, as we ſee *Exod.* 18.10.11, before remembred unto us: ſo ſoone as hee had teſtified his rejoycing at all the goodneſſe which the Lord had ſhewed to *Iſraell*, immediately he ſaid, *Bleſſed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath alſo delivered the people from under the hand of the* Egyptians: *now I know, that the Lord is greater than all the Gods, for as they have dealt proudly with them, ſo are they recompenced.*

Thus *Moſes* declareth, that the great workes and wonders that God had ſhewed to *Iſraell*, wrought great joy of heart in *Iethro* his Father in Law; but hee reſted not there, nor ſtaied in an outward rejoycing; his joy did end in thankeſgiving, which ſanctifieth all our mirth and gladneſſe. For if our mouths be filled with laughter, and our tongue with joy, and yet God be ſhut out of our mindes, there is nothing in us, but pride and prophaneneſſe of heart. Then is our mirth true mirth; and our joyfulneſſe true gladneſſe; when God is all in all, when we acknowledge him to be our Author of it. This appeareth in the people, when God brought againe the Captivity of *Sion*, *They were like them that dreame, and became very joyfull: Then ſaid they among the Heathen, the Lord hath done great things for them; the Lord hath done great things for us, whereof we rejoyce.* Where wee ſee, that their joy of heart was accompanied with giving of thankes. The like wee might ſay of *Melchizedek* King of *Shalem*, and Prieſt of the moſt high God, who met *Abraham* returning from the ſlaughter of the Kings, and bleſſed him, ſaying; *Bleſſed are thou Abram, of God, moſt high poſſeſſor of heaven and earth, and bleſſed be the moſt high God, which hath delivered thine enemies into thine hand.* This reproveth thoſe that know no joy, but that which is fleſhly, like unto themſelves, who as they are carnall, ſo they rejoyce in nothing but that which is carnall. The end of this joy is heavineſſe. It is the faithfull onely that are of God in Chriſt Ieſus, that can truely rejoyce and be merrie from the heart: as for the joy of others, it is but from the teeth and tongue outwardly, it commeth not from the inward parts. This the Prophet teacheth, *Pſal.* 32. 11. and 33. 1. *Be glad ye righteous, and rejoyce in the Lord: and be joyfull all ye that are upright in heart*: Thereby declaring, that the ungodly and prophane men of the World, have nothing to doe with this gladneſſe whereof wee ſpeake: their joy is not in the Lord, but in the fleſh, it is not accompanied

Pſ.126.1.2.2.

Gen.14.19.

compassed with [illegible], that with all gentlenesse, sweetnesse, and moderatenesse.

Verse [illegible] *I have written unto you.*] In these words the Apostle expresseth, that hee hath hitherto beene reserved with *Philemon*, in writing this exceeding kinde, yet short and effectuall manner of writing thereunto, lest doubtlesse of his receiving of him into his former good opinion. So then, his drift is to shew his good opinion of him, that hee would not stick to forgive him, but yeeld readily to every honest and reasonable request. Hee knew not certainely what *Philemon* would doe, hee knew what wrongs hee had received, and what losses he had sustained at his Servants hands; yet wee see how grounding himselfe upon the former triall of his faith and Obedience; hee hopeth the best, hee doubteth not the worst, hee trusteth to his obedience, hee feareth not his denial. From hence wee learne, that it is our dutie alwayes to hope well, and to thinke the best, not to suspect the worst of our brethren. This appeareth to have beene in *Iacob* towards his Children, when they had sold their brother, and dipped his Coate in a Kids bloud, and brought it to their Father, albeit hee knew they hated *Ioseph* whom hee loved exceedingly, yet hee would not suspect them for the murthering and making away of his Sonne, but said; *Gen.* 37.33. *It is my sonnes Coate, a wicked Beast hath devoured him, Ioseph is surely torne in peeces.* The like appeareth in *Ioseph*, who was betrothed to *Marie* the Mother of Christ, when hee saw that shee was with child, hee concluded rather, that it was by committing fornication before the contracting, than by committing adultery after her betrothing. When the matter was uncertaine and unknowne unto him, he judged the best. Thus dealt *Ionathan*, who was faithfull towards *David*, hee perswaded himselfe and his friend the best of his Father. For when *David* said, *What have I done? What is mine iniquitie? And what sinne have I committed before thy Father, that he seeketh my life?* He said unto him, *God forbid, thou shalt not die: Behold, my Father will doe nothing, great, nor small, but he will shew it me: and why should my Father hide this thing from me? He will not doe it.* There was more charity in the sonne, than there was piety in the Father; for he judged the best, and better than *Saul* deserved. Likewise when the Apostle *Peter* had reproved the Iewes for crucifying Christ the Lord of glory, and delivering of him into the hands of sinners, hee exhorteth them to repentance, saying; *Now Brethren, I know that through ignorance ye did it, as also your Governours: amend your lives therefore and turne, that your sinnes may be put away, when the time of refreshing shall come from the presence of the Lord.* He hopeth the best of them, and doth not keepe or hide in his heart any hard conceit against any of them. In like manner, the Apostle writing to the Hebrewes, and denouncing a sharpe and severe threatning against those that fall from God, deny his truth, and renounce his Religion, he addeth: *But beloved, wee have perswaded our selves better things of you, and such as accompany salvation, though we thus speake.* Whereby he mitigateth and alswageth all that hee had said, hoping better of them to whom hee writeth. All these testimonies, taken both out of the Old and New Testament, doe serve to teach us, that wee are bound to judge the best, and charged not to nourish any hard conceits against our brethren.

Doctrine 4. Men ought alwayes to hope well, and to think the best of their brethren.

Matth. 1. 19.

1 Sam. 20. 1, 2

Acts 3. 17, 19 and 26. 27.

Heb. 6. 9.

Reason 1. The Reasons following will make it more plaine, if any thing can yet be plainer. First, it is a property of love to be charitably affected, as the Apostle testifieth in his description of it, 1 *Cor.* 13. 5. 7. *Love thinketh not evill.* Againe, he saith, *It perswadeth all things, it believeth all things, it hopeth all things, it endureth all things.* The Wise man also teacheth, *That love covereth a multitude of sinnes.* So then, where Christian Love, and Brotherly kindenesse is, there is the best opinion and judgement one of another.

Prov. 10. 21.

Secondly,

Secondly, it is a fruite of a righteous man to hope the beſt, and to judge charitably of his Brother. The beſt man doth hardly ſuſpect others to bee bad. It is ſaide of *Ioſeph*, Matth. 1. 19. that being a juſt and righteous man, hee was not willing to make the Virgin *Mary* that was betrothed unto him, (παραδειγματίσαι,) a publike example, but was minded to put her away ſecretly. Whereby wee gather, that the reaſon why hee would not purſue his right with extreamity, but conceyved the beſt according to the rule of Charity, was, becauſe he was a juſt man, ready to give to every man his owne. On the other ſide, it is a note of a wicked man, to thinke or immagine the worſt of men. It is a common Proverbe, *A man doth muſe, as he doth uſe*; as himſelfe uſeth to doe, ſo he immagineth of another. Hee that judgeth lewdly of another, by meere ſuſpition or ſuppoſition, is commonly lewd himſelfe. For ſuch as are wicked, doe thinke others as wicked as themſelves: and ſuch as are Hypocrites themſelves, are moſt forward to tax others of hypocriſie. Seeing therefore, to be charitably minded, is both a property of love, and a fruit of righteouſneſſe; it followeth, that we ought to hope the beſt of all our brethren. *Reaſon 2.*

The Vſes remaine to be conſidered. Firſt, this ſerveth to reproove ſundry abuſes that are crept in among us, and are too common in our practiſe, directly condemned in the ninth Commaundement; which tend to the hurt of our Brothers good name, as all hard conceits and evill ſurmizes, all uncharitable opinions, and ſuſpitions, againſt them. The good name of a man is very precious, better than ſilver, yet it hath many enemies. If then we be charged to conceive the beſt in doubtfull caſes one of another, the capitall ſinne of Calumniation or ſlander, is heereby condemned, as the chiefe oppoſite to a mans eſtimation and credit. This hath many branches, that are breaches of the Law: all of one kinde and Kindred, and al enemies unto the good Names of our Brethren. In this number are ranged theſe three, as Companions one of another: the Tale-breeder, the Tale-bearer, and the Tale-beleever. *Vſe 1.*

The firſt beginner of all the miſchiefe, is the Inventer and Deviſer of Tales, who forgeth them in the fire of hell, who hammereth them upon the Anvile of mallice and envy, who venteth them abroad, and letteth them flye upon the wings of fame and report, thereby malliciouſly intending the diſgrace and damage of his Brother. There is no ſinne maketh a man ſo reſemble the Devill, as this doth; inaſmuch as he hath his name from ſlaundering and backbyting. Theſe men the Lord doth greatly deteſt, and will ſhut them out of his kingdome.

Secondly, heereby is reprooved the Tale-carrier; the former Merchant bringeth in the wares, this man is as a Pedler to utter the wares, and to ſet them to ſale. And thus the Scripture it ſelfe ſpeaketh of theſe broachers and bringers of them, as *Levit.* 19 16. *Thou ſhalt not Merchandize tales, or walke about with Tales among thy people.* This ſort of men is not ydle, but is alwayes ſtirring up and downe; they ſit not at home, but frequent many places; they are not ſtrangers, and unknowne abroad, but are acquainted with many perſons, and will inſinuate themſelves into their company. It is a notable Metaphor that the Spirit of God uſeth, to compare them to Pedlers, or petty-chapmen. Wee ſee what the Trade and faſhion of Pedlers is, ſo ſoone as they have bought their wares of ſome one or moe Merchants, they ſell the ſame commodities to others. Thus it is with Backbyters and Tale-bearers; when they have gathered together a fardle of tales, of rumors, and reports, as it were a packe of Wares; they wander from one place to another, from one houſe to another, from one perſon to another, that they may ſet out to ſale ſuch ſtuffe as they have heard, and utter them in the abſence of their Neighbor, to his diſgrace and infamy. Theſe are they, which encreaſe hatred among enemies, and make diſcord among the beſt Friendes. Hence it is,

that

Prou.26,20. that Salomon saith, *Where no wood is the fire is quenched, and without a Tale-bearer strife ceaseth.* These persons are the very plagues and poyson of humane
society. They wound a man in his good name; they rob him of his goodes,
they bereave him of his friendes, they bereave him of his life. This wee see in
the example of *Doeg* the Edomite, who caused the Priests of the Lord to be
slaine: and *Ziba* the false and unfaithfull servant of *Mephibosheth*, who by slan-
dering his Master, obtained his goodes. It is a great injury to rob a man of
his goodes, it is an heynous Theft in the sight of God: it is a greater injury to
spoile a man of his good name, which is sweeter than Oyntments, and better
than Riches; for that which is stolne may be restored, but a blot of infamy is
hardly or never wiped away. There is some remedy against the byting of Ser-
pents, mad Dogges, and venemous beasts; but against the tongue of the slan-
derer and Sycophant, there can none be found. We see that theeves (who
come to spoyle and to steale) may be prevented or shunned, but who can stand
before the tongues and tales of the Tale-bearer? But it is the greatest injury
to bereave a man of his life; which the slanderer doth oftentimes, by sowing
discord betweene party and party, as we shewed before in *Doeg*, of whom the
Prophet *David* complaineth, *Psal.*52,2-4. *That his Tongue did cut like a sharpe*
Mat.5,9. *Razor, and that he loved all words that may destroy.* They are pronounced hap-
py by the mouth of Christ that are peace-makers; are not they therefore to
be holden accursed, that sow hatred among friends, as it were Darnell in the
fields; that are Make-bates and pick-thankes, seeking to please the fansies of
others? If then, the makers of peace be the Sonnes of God; surely Tale-bea-
rers, that are makers of debate, are the Children of the Divell, whose Image
they beare. These are the Divels Merchants, and carry about with them his
wares; They are his Apprentises or Iourny-men, and serve him for wages.
And albeit they set up one Trade, yet they sell not after one fashion. Some come
whispering and jesting secretly to the disgrace of others; some come glozing
and perverting the words that they utter, contrary to their meaning; some
have no sooner sold their commodities that they carry into one place, but they
store themselves by and by with new. For, as they speake to us of other men
freely, and fully, and falsely; so they will speake as largely and lewdly of us, to
other men.

Thirdly, heere is condemned another enemy of our name and credit, to
wit; he that loveth, beleeveth, and entertaineth lies and slanders. These are
such, as deale not toward others as they would have others deale with them.
This sinne is reproved in the Law, *Exod.*23,1. *Thou shalt not receive a false*
Tale, neither shalt thou put thine hand with the wicked, to be a false witnesse.
This the Prophet *David* teacheth, *Psal.*15,3. *He that slandereth not with his*
tongue, nor doth evill to his Neighbor, nor receiveth a false report against his
neighbour, shall dwell in the Lords Tabernacle, and rest in his holy hill. But on
the contrary, such as slander, and defame, and receive, and beleeve false tales,
are delivered up to Satan, and are heires of hell. In theft we see that such as
receive stolne goods, are accessary to the theft; so hee that willingly heareth
and receiveth the reports of whisperers, is guilty of the crime of back-byting.
For it is a true saying; If there were no Tale-inventer, there would be no Tale-
receiver; and if there were no Tale-receiver, there would bee no Tale-bea-
rer. Against all these Maladies and Mischiefes, an approved and often tried
Medicine, is true Charity; for if there bee in us a Charitable Minde, a Cha-
ritable Tongue, a Charitable Eare, a Charitable Heart, wee shall bee safe
from these evilles. Where there is a Charitable Minde, there will bee no
devising and inventing of slanders. Where there is a Charitable Tongue,
there will bee no carring and carrying of false reports. Where there is a
Charitable Eare, there will be no hearing of evill surmises one against ano-
ther. And where there is a Charitable Heart, there will bee no beleeving of
them.

them. Many attaine to the first step, they have a charitable minde, they will invent and forge no tales; but they misse in the second, they want a charitable tongue; for when they have heard false tales, they carry them about from one to another, and by that meanes the mischiefe spreadeth farther. But many doe come to these two first steppes, and yet faile in the third; they have charitable minds and tongues, they will devise nothing, they will disperse nothing, yet they want a charitable eare, because they take delight to heare false tales, and to have them brought unto them. It behoveth us to watch over our eares, as well as our tongues; and consider, that if we did not desire to heare them, others would not long take delight to report them: because as the North-winde driveth away raine, so doth an angry countenance a backebiting tongue, *Prov.*25.23.

Secondly, it is our duty to expound and interpret all doubtfull things in the best part, before the truth doe plainely and cleerely appeare unto us, and labour what we may to cover their infirmities. Wee must not be suspicious without great cause or good ground, but to give all uncertaine and wandering reports of our brethren, the best interpretation, according to the rule before remembred, *Love beleeveth all things, it hopeth all things.* True it is, we ought not to be over-credulous and light of beliefe, to credit all things that are brought unto us, as *David* was when hee entertained and beleeved false *Ziba* against his faithfull subject. Neither ought we to be hard of beleefe, to beleeve nothing that is told us, though never so constantly and certainely, as appeareth in *Gedaliah*, who would not beleeve *Iohanan* and the Captaines of the hoast, that certified him that *Ismael* was sent to slay him. But this his want of beleefe, he bought with the losse of his owne life. Againe, as wee are to construe things in the best sense, and beware that wee wrest nothing contrary to the meaning of the speaker, considering that they are heinous sinners, that take all things in the worse part: so wee are also bound to shew a loving heart, a tender affection, and a charitable compassion toward our brother, in seeking to defend and maintaine his good name, when we heare him slandered, and his good name impaired. If wee heare a malicious enemy broach his malice, by speaking lies, and uttering slanders against our brethren, ought not we as their friends, in love to open our mouthes in the cause of the dumbe, shewing our dislike of their evill reports, and testifying our good affection toward their persons, and relating the truth in their defence? For wee must know, that we may be slanderers as well by silence, and holding our peace, as, by speaking and discrediting them by our tongues. He he is a false witnesse that hearing his neighbour falsely accused, doth not labour to cleare him, when he is able by giving testimony unto the truth.

Vse 2.

When *Ionathan* by his owne knowledge, perceived that the reports were false which flatterers had devised, and *Saul* had imagined against *David*, (being then misled and misinformed) hee could not hold his tongue, but spake in his defence, in the cause of the innocent, saying, *Wherefore shall hee die? What hath he done?* The like we see in *Nicodemus*, when hee saw the malice of the Scribes and Pharises to have beene so great, that they would have condemned Christ absent and unheard, he stood up in the Councell, and said; *Doth our law judge a man before it heare him, and know what he hath done?* This ought to be an example unto us, how to behave our selves, when wee heare good and godly men reviled and rayled upon, wrongfully accused, and unjustly slandered, wee should not be tongue-tied, but open our mouthes in their defence. It is a firme testimony of our love both to their person and profession. Lastly, we are to shew the griefe and sorrow which we conceive, when soever we heare a true report of any faults and sinnes committed by them, that have beene a blot and blemish unto him. We see this in *Nehemiah*, in *Ezra*, in *Paul*, and many others. So then, such as are ready to judge the best of their

1 Cor,13,7.

Ier,40,14,16

Rom,1,29,

1 Sam,20,32.

Iohn 7, 51.

Nehem.5,6
Psa.9,
Philip,3,

brethren; will [illegible] to make the best of every thing, to defend their good name from [illegible] and reproaches, and to testifie their griefe for such evils as breake [illegible].

Vse 3. Thirdly, since wee are to hope the best of others, and to judge charitably of them, wee must know, that it is our duty to admonish one another, and seeke to reclaime one another from going astray. Hereby we shall save a soule, cleare their good name, and cover a multitude of sinnes. For it is most certaine, we can never conceive a good Opinion of them, nor have them in any estimation, nor entertaine a charitable judgement of their doings, unlesse wee shew our selves forward to exhort and admonish them, when we see they walke not with a right foote, nor tread in the steppes that leade unto eternall life. When *Paul* saw *Peter* dissemble with the *Iewes*, he reproved him to his face: so did *Nathan* the Prophet *Dauid* after he had sinned.

Gala. 2. 14.

It is a witnesse infallible of our love, in that wee admonish our brethren, and suffer not sinne upon them. It shall be a precious balme, that shall not breake their heads. On the other side, as we are to judge the best of others, and to admonish those that fall and offend: so wee ought not to thinke that they hate us that shew us our faults, or that they are our enemies that reprove us. A sharpe reproofe, is more hardly digested than a bitter pill is swallowed. Wee desire for the most part to be smoothed and flattered in our sinnes, and to have soft pillowes sowed under our Elbowes, that we may sleepe in sinnes, without controulement, and so runne into destruction with little trouble, and with much ease. Never were there more miserable times than these are, in the which wee live. He that reproveth, maketh himselfe a prey: and he that is reproved, fumeth and rageth at the matter, as if hee had received a great injury, and as if men had gone beyond the bounds of their calling. But if there be true wisdome in us, we must regard those that doe admonish us in the Lord.

Vse 4. Lastly, seeing it is our duty to hope and esteeme the best of one another, let this be acknowledged and confessed of us, that we must judge of no man before the time; wee must take heed of rash judgement, according to the rule of Christ, *Iudge not, that ye be not judged; for with what Iudgement yee Iudge, ye shall be judged: and with what measure you meete, it shall be measured to you againe.* Likewise our Saviour in the Parable of the Housholder, which went out at the dawning of the day to hire Labourers into his Vineyard, signifieth, *That God calleth at all houres and times of the day; some at one time, and some at another, according to the good pleasure of his owne Will.* We must despaire of no mans salvation, but hope the best of them, that God will give them repentance, to come out of the snares and subtleties of the Divell, whereby they are holden captives to doe his will.

Mat. 7, 1, 2.

This offereth unto us these Meditations. First, it is a comfort to those that at the last are brought to repentance. No man is excluded frō grace in this life, and from glory in the world to come, that turneth unto God with all his heart. The Theefe upon the crosse was received to mercy: they that were called at the eleaventh houre, and laboured but one houre, had their penny. It falleth out oftentimes, *That the last are first, and the first are last.* Let none despaire through the greatnesse, hainousnesse, and multitude of his sinnes, but rather make haste, and delay not the time, to put off from day to day, considering how ready the Lord is to embrace him, to receive him, to forgive him.

Math 19, 30. and 20. 16.

Secondly, albeit the gate of mercy be set wide open for all penitent persons, yet this ought not to harden mens hearts in carelesnesse and security. For the ungodly that continue in their sinnes, have no defence for themselves and their presumption in Gods mercy, by the example of those that were called at the last houre of the day. Marke, that so soone as the theefe and Labourers were called, by and by they repented: the reason why they turned

Math. 20.

from

from their ſinnes no ſooner, was, becauſe grace was no ſooner offered unto them: but when God ſpake, they heard his voice with joy, when God called, they anſwered without delay: whereas theſe impenitent perſons have had the meanes oftentimes offered unto them, and yet refuſe the calling of the Lord.

Thirdly, wee are to hope the beſt of our brethren, to commend them unto God, to pray for their converſion. There cannot be a greater injury done unto them, than to paſſe the ſentence of condemnation upon them, and as much as lieth in us, to blot them out of the booke of Life. Hence it is, that the Apoſtle ſaith, 1.Cor.4 *Iudge nothing before the time, untill the Lord came, who will lighten things that are hid in darkeneſſe, and make the counſels of the heart manifeſt, and then ſhall every man have praiſe of God.* The ſecrets of God belong unto him, we are not to ſearch into them, but to adore them: the things reveled belong to us and to our children. 1 Cor.4,5.

[*Knowing that thou wilt doe even more than I ſay.*] This is the confirmation of the former concluſion, drawne from a compariſon of the greater to the leſſe, in this manner: *I doubt not but thou wilt receive him, becauſe thou art ready to performe more than I require at thy hands*, which is amplified and enlarged by an humane teſtimony, *I know it well enough.* Here then we may ſee the good opinion that *Paul* had conceived of *Philemon*, that he was willing not onely to grant whatſoever hee craved of him, but to yeeld more than hee required. The Doctrine ariſing from hence is this, That righteous men being moved to Honeſt, Charitable, Iuſt, and neceſſary duties, will yeeld more than men can well requeſt and require them to doe. The people of God have from time to time, ſhewed themſelves ready and forward, not onely to doe what they have beene commanded, but to practiſe more than hath beene charged upon them.

Doctrin 5. The Faithfull being moved to Chriſtian duties, have yeelded more than hath been required of them. Exod.35,3, & 36,5,6.

This wee ſee in the children of *Iſrael*, when they were required to bring their Offerings to the Lord with a willing heart, they brought too much and more than enough, for the uſe of the worke and the building of the Tabernacle. They were not ſlacke and backward in furthering the ſervice of the Sanctuary, but zealous and forward in promoting the glory of God and the place of his worſhip, ſo that they prepared and preſented more than was looked for at their hands. When *David* ſaw that the plague was ſtaied, and the hand of God removed from him and his people, he was willed to goe up and reare an Altar unto the Lord in the threſhing floore of *Araunah* the *Iebuſite* (where the Angell ſtood being commanded to ſtay his hand) which he deſired to buy with his money: but *Araunah* ſaid unto *David*, *Let my Lord the King take and offer what ſeemeth him good in his eyes: Behold the Oxen for the burnt Offering, and Chariots, and the yoakes for Wood: all theſe things as a King, he gave unto the King.* 2 Sam.24,21, 22.

True it is, *David* would not accept of this kindneſſe, nor offer a burnt offering unto the Lord his God, *of that which coſt him nothing*, ſo that he bought the threſhing floore, and the Oxen of him at a price; notwithſtanding, it ſheweth the readineſſe, willingneſſe, and forwardneſſe of this good man to doe more than was required at his hands. And as we ſaw the free-heartedneſſe of the people at the building of the Tabernacle: ſo we may ſee the ſame in preparing for the building of the Temple, for when *David* provoked them by word and example to offer freely, and ſaid *Who is willing to fill his hand to day unto the Lord? The Princes of the families, and the Princes of the Tribes of Iſrael, and the Captaines of thouſands, and hundreths, with the Rulers of the Kings worke, offered willingly, and they gave for the ſervice of the houſe of God five thouſand Talents of gold, &c. and they with whom precious ſtones were found, gave them to the Treaſure of the houſe of the Lord, &c.* So that among them they 1 Chro.29, 20,21.

brought more to the helping forward of the building of the Temple, than David looked for.

2 Cor.8,3,4. The like we see in the practise of the Churches of *Macedonia*, who provided for the Saints of *Ierusalem*, not onely as they were able, but beyond that which they were able: although themselves were brought to great misery, and extreame poverty, yet they fainted not, but became so forward, that he saith of them, *I beare them record, that to their power; yea, and beyond their power, they were willing, and they praied us with great instance, that we would receive the grace and fellowship of the ministring which is towards the Saints.* The Apostle craveth of them a little, and they performe much: hee beseecheth them to do according to their power, and they bring unto him beyond their power. By all these examples, as by a fury of many witnesses, it appeareth, that the faithfull will not hang backe, but be ready to performe and practise more than is required of them; they will not doe lesse, but more than is looked for at their hands.

Reason 1. Though this truth be plaine in it selfe, yet it will be made much plainer by reasons. First of all, the obedience of the faithfull, will super-abound, because they set before them the example of God, and delight to come neere unto him. They have experience of his bountifull dealing toward them, he is ready to grant not onely what they aske, but more than they aske. They finde him not onely willing to heare them when they pray, Psal.22,3. *But forward to prevent them with his blessings before they pray.* When *Salomon* desired a wise heart to goe in and out before his people, he gave him Wisedome, Riches, and Honour. Seeing therefore, the godly doe feele this unspeakeable liberality of God toward them, that he heareth before wee call, and granteth before we aske, and answereth before we request, wee ought to resemble our heavenly Father, and to put on his Image; that we may shew our selves like unto him in yeelding more at the suite of our brethren, than can be required of us.

Reason. 2. Secondly, the Children of God have a free and willing minde, and seeke to walke before him with a perfect heart. And what will not a willing heart doe? Will it not strive to attaine to perfection? When *Moses* setteth downe the forwardnesse of the people, in offering to the Lord for the worke of the Tabernacle of the Congregation, he maketh this to be the cause: *They had a willing heart.* Exod.35,5, 21,22. And againe, *Every one brought somewhat, whose heart encouraged him, and whose spirit made him willing: both men and women; as many as were free-hearted, came and brought Taches, and Earings, and Rings, &c.* The like is mentioned of *Araunah* the *Iebusite*, that he had in the service of God *The heart of a King.* 2 Sam.24,22. Now where there is a free spirit, a willing minde, and a perfect heart, there is no dallying or delaying, in the duties of pietie and obedience, but so fervent and zealous a proceeding, that wee see men voluntarily inclined to doe more than we could desire of them.

Reason 3. Thirdly, their joyfulnesse in the works of righteousnesse and godlinesse doe exceede the triall of necessitie. Though the Lord trie his people with manifold afflictions, yet they are so farre from quailing and cooling their willing readinesse, and ready willingnesse to doe according to that they are required, nay, above that they are required, that they make the same much more excellent and famous. This is the reason expressed by the Apostle; that the Churches of *Macedonia* were liberall according to their ability, and beyond their abilitie, 2 Cor.8,2. *Because in great triall of affliction their joy abounded, and their most extreame powerty abounded unto their rich liberality.* Such joy and comfort doe the faithfull take in doing the duties required of them, that they thinke they can never doe too much, or proceed too farre.

Reason 4 Fourthly, they acknowledge all things to be from God, and to be his; and therefore they will yeeld freely, where hee requireth, and what hee requireth, and as farre as he enableth them to their uttermost strength. This

maketh

maketh them ſtrive with themſelves, even to out-got themſelves. The Prophet *David* acknowledgeth this upon the practiſe of a good dutie performed with an earneſt and zealous affection: he bleſſed the Lord before all the Congregation, and ſaid; *Bleſſed be thou, O Lord God of Iſrael our Father, for ever and ever: Thine, O Lord, is greatneſſe, and power, and glory, and victory, and praiſe: thine is the kingdome, O Lord, and thou excelleſt as Head over all, &c.* The ſame doth the Apoſtle remember of them of *Macedonia, This they did, not as we looked for, but they gave their owne ſelves, firſt to the Lord, and after unto us by the Will of God.* All theſe Reaſons being laide together, and duly conſidered, doe perſwade to our conſciences this truth, that wee ſhould ſhew our ſelves ready to yeeld more, rather than leſſe, touching thoſe duties that are required of us.

1 Chro. 29, 10, 11.

2 Cor. 8, 5.

Vſe 1. The uſes remaine to be handled. Firſt, from hence wee learne this point, that forwardneſſe and zeale in good things is greatly to be commended. Wee cannot yeeld more than is looked for at our hands, unleſſe we be earneſt and fervent in the Spirit, as men that are led by the Spirit. True it is, there is no warrant to walke without our warrant, or to runne too faſt without any guide. Hence it is, that *Salomon* ſaith, *Eccl.* 7, 18, 19. *Be not thou juſt overmuch, neither make thy ſelfe over-wiſe, wherefore ſhouldſt thou be deſolate? Be not thou wicked over-much, neither be thou fooliſh; wherefore ſhouldſt thou periſh, not in thy time?* Meaning thereby, that as wee ſhould not ſuffer ſinne to reigne in our mortall bodies (though we cannot wholly drive it away) ſo we ſhould not ſeeke a righteouſneſſe beyond the Law. This over-much righteouſneſſe was in him, who being commanded in the Name of God to ſmite the Prophet, and in ſmiting to wound him, refuſed to obey, becauſe it ſeemed ſtrange unto him to wound a man that was godly, and not guilty of any crime. The like is that which *Saul* did, who being expreſly charged to deſtroy, and forbidden to ſave alive any perſons or cattel that belonged to the *Amalekites*, preſerved the chiefeſt of the things, and the choiſeſt of the Oxen and Sheepe to offer up in ſacrifice unto the Lord. But the one of them was ſlaine of a Lion; the other loſt his kingdome: to teach us, that to obey is better than ſacrifice; and to hearken, is better than the fat of Rams. So then, we muſt underſtand, that albeit we are to be ready to yeeld more than well can be required of us, yet wee muſt not thinke to doe more than God requires of us. If we ſpeake of the duties that God commandeth, we come farre ſhort when we have done what we can, and we muſt confeſſe we are unprofitable ſervants; but when we ſpeak of good and Chriſtian duties which our Miniſters or brethren crave of us, and deſire us to practiſe, wee ſhould willingly performe more than they aske at our hands. Let us therefore be fervent and zealous in all lawfull and honeſt things. It is good alwayes to be earneſt in a good thing. The Lord abhorreth and deteſteth the Luke-warme *Laodiceans*, that are neither hot nor cold, and will ſpew them out of his mouth. If any ſhould deale in our cauſe for us, wee would not have him deale negligently and careleſſly: ſhall we then be remiſſe and careleſſe, when we deale in matters that belong to God, and our owne ſalvation? Shall wee deale as men benummed with cold, that ſeeme to have no life in them, but are frozen-hearted, and have no motion of the Spirit of God in us? Let us not ſtand at a ſtay, but alwayes proceede forward, as Travellers that haſten to the end of their journey: or as Sea-faring men, that thinke it long untill they lie at rode in the Haven, as in a ſafe harbour from winde and weather. This ſeemeth to reprove all thoſe, that accuſe and reprouch others, for being too forward and zealous. If wee be not zealous in Religion, we are of no Religion, whatſoever we account of our ſelves.

1 King 20, 21

1 Sam. 15, 21.

Vſe 2. Secondly, this Doctrine is a comfort to our ſelves, and to other the ſervants of God, and an occaſion of great joy, when as wee our ſelves or others

are forward and chearefull beyond expectation in good things. A notable example of [illegible], is offered to our consideration, in the provision that was made, and the furniture that was provided for the building of the Temple, 1 *Chron.* 29. Where we see, that when *David* himselfe having a great zeale and [illegible] in the house of his God, gave of his owne gold and silver, and the people and Princes, following his example, spared no cost and expenses, it is said, *The people rejoyced when they offered willingly, for they offered willingly to the Lord, with a perfect heart: and David the King also rejoyced with great joy.* Againe, there is great occasion offered unto us to glorifie God, and to praice his Name, whensoever he worketh this willingnesse in the hearts of his children, and when wee see their zeale to abound, and their readinesse to goe beyond any request that wee can make unto them. It is the propertie of a good and diligent servant, who being bidden to goe, will runne about his businesse; or being required to doe little, will gird up his loynes and doe more: as, on the other side, the Wiseman teacheth, *Prov.* 10, 26. that *as Vinegar is to the Teeth, and smoake to the eyes, so is the slouthfull to them that send him.* When we behold such an encrease in godlinesse, and a running in the race of Christian duties, let us be mindfull to give God the glory and the praise, who hath touched their hearts to bring forth so great fruits. Contrariwise, it is the cause of much griefe and sorrow, when men deceive the hope and expectation that is conceived of them in the best things, when we looke for a plentifull Harvest, and finde onely a few blasted eares; when wee expect an encrease, and see nothing but a fearefull fainting and languishing in honest and holy duties. This is it which the Author of the Epistle to the Hebrewes reproveth in them, *When, as concerning the time, yee ought to be Teachers, yet have ye neede againe that wee teach you, what are the first principles of the words of God: and are become such as have neede of Milke, and not of strong Meate.* Heb. 5, 12.

The like reproofe is cast upon the Galathians, Chapt. 3, 1. *O foolish Galathians, who hath bewitched you that you should not obey the truth, to whom Iesus Christ was before described in your sight, and among you crucified?* Oh! see, see, the misery of our dayes, all come short of the duties that are required of them, be they never so just, honest, necessary, so greatly to Gods glorie, and the advancement of true Religion. If men would come thus farre, to yeeld halfe so much as is requested of them, or as farre as they should; wee should judge it much, and it would appeare greater than it is. Behold, the barrennesse and backwardnesse of our dayes, that yeeld no better fruit. If a man would take a Light, and search up and downe from house to house, where shall he finde a true-hearted *Philemon*, of whom we may boldly say, as *Paul* doth in this place; *I know that thou wilt do even more than I say?* I would we were come thus farre, to say of our Professors, *I know thou wilt do as much as I say.* Wee have not learned to performe so much; we have started backe from our former zeale; we have fallen from much to little; and from little, to nothing at all; and from nothing, to lesse than nothing; that is, from no good, to much evill. For, how many might a man single out by name, and point out with the finger, who notwithstanding their happy beginnings, and raising a wonderfull expectation of a glorious end, are now become dry and withered; of whom wee may say, I know thou wilt doe nothing, I know there is nothing in them, I know they have embraced this present World. These are like those Streames or Channels, which immediately after a showre of raine runne swiftly, and promise to the poore Traveller that wandereth in the Wildernesse, a most comfortable refreshing, but in time of neede deceive him: So is it with such as have embraced the Faith, and seeme to have received into their dry hearts the sweet Dewes, and pleasant showers of the Word, who appeare zealous for a time and afterward fall away, they

Iob 6, 15, 16, &c.

Deut. 32, 2.

deceive

deceive the hope that hath beene conceived of them, and the end with them is worſe than the beginning.

The Doctrine, that hath dropped upon them as the raine upon the hearbes, and the great raine upon the graſſe, is quite dried up, and no remnants thereof are to be diſcerned; according to the ſaying of Chriſt, *Unto every man that hath, it ſhall be given, and he ſhall have abundance: but from him that hath not, even that he hath ſhall be taken away.* This is notably expreſſed in the Parable of the man that going into a ſtrange Country, called his ſervants, delivered and devided to them his goods, and when one of them went his way and hidde his Talent in the earth, it was taken from him that had beene ſloathfull, and given to him that had gained five Talents. Againe, if the time would ſerve, it were eaſie to ſhew, how ſumptuous, coſtly, and full of expences men are, to maintaine their vanities, pleaſures, and delights, above that wee can deſire or imagine: but in other things moſt nigh and niggardly and hand-faſted. Wee ſee how waſting and prodigall they are in the purſuit of their carnall luſts, they thinke no coſt to be too much, no charges too great. Math.25,29.

Laſtly, it is the duty of every man to labour to be anſwerable at the leaſt to the expectation that the Church hath had of him, and to endevour to be as good as hee hath made ſhew of, performing therein the practiſe of his profeſſion, not deceiving any of the Servants of God therein. This requireth of us a carefull obſervation and marking of the manners of men, both of their beginnings, and proceedings, and not to ſtand (as idle beholders) gazing in the aire; that wee may underſtand the time, the meanes, the forwardneſſe, the knowledge, the ſhew that hath beene in many; all which have promiſed much, and cauſed us to expect good things at their hands, and yet oftentimes in vaine. This appeareth in the ſong of the Prophet *Eſay*, Chapter 5. Wherein hee ſetteth before the peoples eyes their great unthankfulneſſe, that albeit the Lord had done for his Vineyard what hee could, yet it brought forth wilde Grapes in ſtead of good fruit; and therefore he threatneth that the thornes ſhall overgrow it, the Beaſts ſhould ſpoile it, the Raine ſhall not nouriſh it. Thus alſo the Apoſtle ſpeaketh to the Hebrewes, who as hee exhorteth them, that leaving the Doctrine of the beginning of Chriſt they ſhould be led forward unto perfection, ſo hee threatneth ſuch as turne backward with an horrible judgement that ſhall come upon them, a fearefull curſe that ſhall overtake them, *For the earth* (ſaith he) *that drinketh in the raine that commeth oft upon it, and bringeth forth hearbes meet for them by whom it is dreſſed, receiveth bleſſing of God: but that which beareth Thornes and Briers, is reproved, and is neere unto curſing, whoſe end is to be burned.* Whereby wee ſee that an heavy curſe belongeth unto all ſuch as anſwer not the hope that is conceived of them: they deceive men much, they deceive as farre (as lieth in them) God himſelfe, but eſpecially they deceive their owne ſoules. Wee pitty thoſe greatly, whom we have ſeene freſh and luſty, ſtrong and ſturdy of body, when they grow weake, faint, ſickly, and decaying in age and ſtrength: but much more ought we to lament to ſee thoſe that have beene forward and gone before many others, to have neede to be taught againe the firſt principles of Religion, and to feede on Milke as they that are unexpert in the word of Righteouſneſſe. It is a ſigne of health, when men grow in ſtrength and ſtature: and it is a token of the true Child of God, when men grow in grace. This is it which the Apoſtle ſpeaketh to the Corinthians, *As ye abound in every thing, in faith, and word, and knowledge, and in all diligence, and in your love towards us, even ſo ſee that ye abound in this grace alſo.* And afterward he ſaith, *Shew toward them and before the Churches, the proofe of your love, and of the rejoycing that we have of you.* Likewiſe, *Timothy* had great praiſe in the Church, who according to the propheſies

Vſe 3.

Eſay 5.4.

Heb.6,7,8.

2 Cor.8.7,

Verſe 24.

prophesies that went before of him, did answer the expectation of the faithfull, approving himselfe in the sight of God and men. Hereunto commeth the counsell and commandement of the Apostle; *These things exercise, and give thy selfe unto them, that it may be seene how thou profitest in all things.* It is a great comfort and encouragement to the people of God, to see any the members of Christ to prosper and profite in good things: on the other side, it ministreth occasion of much griefe and heavinesse of heart, to behold the zeale of the Spirit quenched, and the light of the Gospell that hath shined in their minds eclipsed. If a man should looke upon the members of his owne body taken with a dead palsie, or see any one of them shriveled and whithered; as arme, or hand, or leg, not prospering, not growing, not moving, not receiving life from the head: it would worke sorrow in us, and we would pitty others, in whomsoever we should see such infirmities. In like manner, we must be well assured, it cannot but greatly grieve the Church of God, to behold the parts thereof to begin to faint and waxe feeble, to grow groveling downeward, when they should cast up their eyes to Heaven, and live as Citizens of that Kingdome.

1 Tim.4,16.

22- *Moreover also prepare me lodging: for I hope through your Prayers I shall be freely given unto you.*

The order of the words.

THe chiefe matter of this Epistle concerning *Onesimus*, hath hitherto beene handled, and is now finished; wherein we have heard divers and sundry reasons drawne; partly from the person of *Paul*; and partly from the person of *Onesimus*. Now followeth the remainder, intended chiefely by the Apostle, concerning himselfe. For wee have already shewed, that the principall scope of this Epistle is double: one touching *Onesimus*, which hath thus farre beene expounded; the other, touching *Paul* himselfe, which now commeth to be considered. This point is knit unto the former, and hath an evident dependance upon it, and is amplified by a transition in the first words (*Moreover also.*) Hereby hee doth effectually move *Philemon*, and seeketh to obtaine his former purpose. For when hee heareth that he shall shortly entertaine the Apostle himselfe in his house, it must needs kindle a greater forwardnesse and willingnesse in him to grant his request, least he make him heavy, and deceive his expectation. Whereas therefore, *Philemon* might have thought with himselfe, and thus reasoned touching *Pauls* suit; It skilleth not whether I grant it or not, he hath beene a most lewd servant unto me, and *Paul* liveth farre off from me, he is held in Prison at *Rome*: either he will not heare what becommeth of *Onesimus*, of if he doe heare, peradventure hee shall never be delivered out of Prison, but remaine a Prisoner all the dayes of his life; and therefore I will deale with *Onesimus* as seemeth good to my selfe. These and such like imaginations, the Apostle putteth out of his head, and telleth him he should shortly looke for his comming unto him, whereby he should know what account hee made of his words, and what obedience he would yeeld to his request.

Hence it is, that for this cause *Paul* craveth to have lodging prepared for him, rather by *Philemon*, than any other Citizen at *Colosse*: not that he required much provision and preparation to bee made for his entertainement, *Who had taught others, and learned himselfe to be content with a little*, but because by this commandement, as by a sharpe Sword, hee would pierce the Bowels of *Philemon*, and as by a strong Engine, batter the Fort and Bulwarke of his heart, and throughly perswade him, and prevaile with him, to receive *Onesimus*, both into his house, and into his favour. In this verse, wee have to consider two points: first, a Commandement; secondly, a reason whereby the commandement is strengthened. The commandement is, to prepare him

Phil.4,11.

him hoſtage and lodging: wherein he anſwereth a double doubt and queſtion that might ariſe in him, and trouble the motion and matter that *Paul* intended. For firſt he might have ſaid; I may uſe *Oneſimus* as I liſt, *Paul* is farre enough from hearing of it. Againe, he might have thought, It is well he had ſuch a cauſe to pleade, and ſuch a requeſt to make, otherwiſe I ſhould never have heard from him. Theſe ſuſpitions the Apoſtle removeth, when he ſaith in this place; I have not written for his cauſe alone, but for my ſelfe, that thou make account to be mine Hoſt, and to receive mee into thine Houſe. The reaſon is drawne from the working cauſe, I hope to be given unto you through your Prayers, and may be thus framed;

Theophil. enarr. in epiſt. Philem.

If I hope to be given unto you by your Prayers, then prepare me Hoſtage,
But I hope to be given unto you by your prayers:
Therefore prepare me Hoſtage.

Or rather, the latter part of this Verſe is the taking away of an Objection which *Philemon* might have made, upon the hearing of the charge given unto him of preparing him lodging, which may be thus ſupplied. Shall we looke for thy comming? Why, Thou art a Priſoner? Thou art ſafe enough from comming to us, and lodging at mine houſe: thou muſt be content with a cold lodging in another place; thou maiſt well tell us of thy forth comming, but I doubt thou wilt not yet be comming forth. To this the Apoſtle anſwereth; *I hope in ſhort time to be delivered:* whereunto he annexeth two cauſes of his hope, that he might know it was not builded in the Aire without foundation, but grounded and eſtabliſhed ſufficiently, relying upon the prayers of the faithfull, and upon the grace and mercy of God.

This is the order of the words: Now let us conſider the Interpretation of them as they lye. When he ſaith [*Prepare me lodging*] he meaneth the entertainement of Hoſpitality, whereof lodging is but a part. The word ſignifieth all things requiſite for the well uſing of a ſtranger; as receiving to houſe, foode, lodging, and all other neceſſaries belonging thereunto, whereof many parts are expreſſed by the Apoſtle, in the deſcription of the Widdowes that were to be taken to ſerve the Church, in attending unto the ſicke. In the next place where he ſaith, [*I hope through your Prayers, &c.*] it argueth, that the Churches of the Gentiles did pray unceſſantly unto God, for the deliverance of *Paul* out of Priſon; as we ſee in the Acts of the Apoſtles, when *Herod* had killed *Iames*, and put *Peter* in Priſon, earneſt prayer was made of the Church to God for him. So that we ſee he had the prayers of the faithfull, and that he did acknowledge the benefit and neceſſity of them, that they ſhould prevaile with God.

The Interpretation of the words.

ξενίαν.

1 Tim. 5. 10.

Acts 12. 5.

Laſtly, when he addeth [*I ſhall be given unto you.*] We muſt underſtand, that the word which the Holy Ghoſt uſeth in this place, ſignifieth to be freely and frankly given: noting thereby, that when he ſhould be delivered, and finde the effect of their prayers, it ſhould be thought the free grace & mercy of God, and not merited by the Saints. So then, according to this order of the words, and interpretation of the Text, the reading of this verſe is to this effect. Having now ended my ſuit moved unto thee touching *Oneſimus*, I am in the next place to ſollicite thee for my ſelfe; namely, that as thou art inclined to all the Saints of God, ſo that thou prepare thy ſelfe to entertaine me at thy houſe, with all the fruits of hoſpitality. For although I be in bonds, and kept faſt in hold, yet my hope is; that by reaſon of the continuall and effectuall prayers of the Saints, I ſhall ere long, through the free mercies of God be given unto you, and to the other Churches, for their further edification in Chriſt Ieſus our Lord.

χαρισθήσομαι.

This

Generall observations pointed out in this verse.

Thus much touching the meaning. Now follow certaine generall observations, which I will onely point out, and not stand upon at large. First of all, observe the diuerse manner of the Apostles dealing heere, and in the former words. When he entreateth for another, he is large and earnest, but when hee commendeth to him his owne cause and private businesse, he dealeth in a word; he dispatcheth it briefely; he toucheth it by the way; as if it were a thing impertinent, or from the matter. This sheweth, that hee had more respect, and a greater regard to obtaine his suit for *Onesimus*, and to further his salvation, than to speede in his owne suite, which pertained to the supporting and supplying the necessities of this present life. This teacheth us to be more earnest in another mans cause than in our owne, but especially all Pastours, that have the charge of soules committed unto them, to be more earnest for the saving of soules, than to procure their owne ease; and that they seek the benefit of others, rather than the profit of themselves; according to the rule of the Apostle, 1 *Pet.*5.2. *Feede the Flocke of God that dependeth upon you, caring for it; not by constraint, but willingly; not for filthy lucre, but of a ready minde.* This affection, if it be found in us, shall minister exceeding comfort to our hearts, when wee remember that we have employed our gifts and labours to gaine a people to God, and have not sought theirs, but them. On the other side, woe unto idoll Shepheads, that feede not the Flocke, but feede themselves. Such as are to worke in the Lords Vineyard must be Labourers, not Loyterers; they must be able to feede, not to fleese; they must blow the Trumpet, and not hold their peace.

1 Pet.5.2.

Secondly, the Apostle doth not assure himselfe or the Churches of God that he shall be delivered, but [*he hopeth*] to be set free, as if he should say; *I* have conceived an hope not vaine & fooliſh, without ground of reason, but I trust in Gods mercy to be set in safetie, that I may serve the Church, and profit you in the Gospell a long time. Now, whether the Apostle being delivered out of Prison, ever came among the *Cholossians*, and tooke up his lodging in the house of *Philemon*, it is uncertaine, and not to be found in the holy Scriptures. The like hope he conceiveth in other places of his Epistles, as when he writeth to the *Philippians*, Chap. 1. *To abide in the flesh is more needfull for you, and this am I sure of, that I shall abide, and with you all continue, for your furtherance and joy of your Faith.* And in the Chapter following, *I hope to send Timothy as soone as I know how it will goe with me: and I trust in the Lord, that I also my selfe shall come shortly.* The like we see in the Epistle to the *Hebrewes* (if that were *Pauls*) Chapt. 13. *Know that our Brother Timotheus is delivered, with whom (if he come shortly) I will see you.* Observe in this place, that his hope is not absolute, but conditionall, not simply proposed, but limited; *I hope in the Lord.* This is expressed by him in the first Chapter of the Epistle to the *Romanes*, *I make mention of you alwayes in my Prayers, beseeching that by some meanes, one time or other, I might have a prosperous journey by the Will of God, to come unto you.* We must therefore know, that all our steps are directed of God, they are not in our owne power to be ordered at our owne pleasure. We must also beware of all vaine confidence and presumption in our selves, and in under-taking our businesse and affaires of this life, seeing the successe is unknowne, and our life is uncertaine. Whatsoever we take in hand, we must depend upon the providence of God, and rely upon his Will.

Phil.1,24,25.

Phil.2,23,25

Heb.13,23.

Rom.1,10.

Hence it is that the Apostle *Iames* reproveth them that say, *Go to now ye that say, to day or to morrow we will goe into such a Citie, and continue there a yeare, and buy and sel, and get gaine: (and yet ye cannot tel what shall be to morrow.) For what is your life? It is even a vapour that appeareth but a little time, and afterward vanisheth away: For that ye ought to say, If the Lord will, both we shall live, and shall doe this and that.* God is the chiefe Ruler and moderatour of all persons and actions, nothing is guided and governed by fortune, nor falleth out by

Iames.4,13, 14, 15.

by Chance: he ſitteth as it were at the Sterne, and ordereth all things to his owne glory, and the good of his Church.

Thirdly, he putteth them in hope and comfort, that he ſhould be delivered and come unto them, as a matter that would be welcome and profitable unto them. Which teacheth, that the company, fellowſhip, and preſence of the faithfull ſervants of God, is much to be deſired and looked after, and much to be rejoyced in. Thereby they receive mutuall comfort one in another, and beſtow mutuall graces one upon another, and likewiſe by having the fellowſhip one of another, they whet and ſharpen one another. We are ready to grow dull, as an edge-toole that is quickly blunted and turned. Now the communion and communication which we have together among our ſelves, will quicken our Faith, and kindle our zeale, that it will breake out into a great flame. Hence it followeth, that they are happy that delight to frequent the company of the godly, and of ſuch as may profit us in the beſt things. He that walketh with the wiſe, ſhall be wiſer; but he that is a companion of fooles, ſhall learne fooliſhneſſe. Wherefore, they are hereby reproved, that never thinke themſelves better at eaſe, than when they are fartheſt from them that delight in the Lord, and take pleaſure in lewd and riotous company, by whom they are miſled and carried out of the right way.

Fourthly, he truſteth he ſhall be given unto them, as a free gift; this implieth that the Miniſters of the Goſpell and their liberty to preach the Word, is a free gift and great bleſſing of God, *Eph.*4:8.11. And thus we ſhould accept of them and receive them. And as it is a great mercy of God to beſtow them, ſo it is no leſſe gift to reſtore them, when they have beene hindred, and their mouthes ſtopped: and the meanes to obtaine it, is prayer.

Laſtly, we ſee that the Apoſtle alwayes aſcribeth much to the Prayers of the Saints. We know, that *Paul* was one of the chiefe of the Apoſtles, whoſe gifts were great; whoſe labours were painefull; whoſe viſions and revelations were wonderfull; yet he rejecteth not the prayers of the Church; as appeareth in this place, and *Phil.*1.19. *I know that this ſhall turne to my ſalvation through your prayer, and by the helpe of the Spirit of Ieſus Chriſt.* So then, the excellencie of any member and worthineſſe of the chiefeſt in the Church, doth not exempt him from ſtanding in neede of the prayers of the pooreſt Chriſtian and loweſt part of the Church. Nay, the greater and higher, and more eminent any man is, the more he hath neede to be praied for, and commended to the grace of God; inaſmuch as he is ſet in a more ſlippery place, hee lieth open to greater danger, and is expoſed to ſtronger tentations and aſſaults of Sathan, than thoſe that are in a lower place, and a meaner condition. Such then as excell others in gifts or calling, ought to deſire the prayers of the faithfull (which availe much if they be fervent) no leſſe, if not more than others, as *Daniel* did, Chap.2.18. Note alſo the great neceſſitie and force of prayer, that all perſons, as well high as low, ſtand in neede of it. It behoveth therefore every one to labour to have a feeling of his owne want of the ſupplication of others; yea, the higher we are ſet, the greater will be our fall, if we be not ſtrongly aſſiſted by all ſuch meanes as God hath left, to further our ſalvation and deliverance out of troubles that hemne us in on every ſide. Hitherto of the obſervations: Now let us come to particular Doctrines.

Phil.1,19. Eph. 6,18. and 1 Theſſ. 5,25. Rom.15,30. Heb.13,18.

[*Moreover alſo, prepare me lodging.*] He requireth in theſe words, of *Philemon*, an entertaining of ſuch as are deſtitute, and driven out of houſe and home for the Goſpels ſake; as if he ſhould ſay, when any of the poore Saints are baniſhed, perſecuted, and put to great extremities, as the World doth alwayes carry an hard and unmercifull hand toward them, be carefull to receive them cheerefully and to miniſter all comfort ye can unto them willingly. The word therefore uſed in this place, hath a generall ſignification, and containeth all duties belonging to the entertainement of Strangers. And by

Strangers

Strangers we meane, not such as ordinarily come to visite us, not such as travell about the businesse of this life, and take up their lodgings in Innes or Tavernes: but such as fly from place to place, and are compelled against their wils, to leave Countrey, or Kindred, or House, for the Gospels sake. The word used in this place, is not to be restrained to giving of them lodging, as if they had discharged so much as could be required of them, but under that, all duties of the same kind and nature are comprehended; as meate, drinke, apparell, and all other things necessary for them. These the Apostle knew would be joyfully yeelded by *Philemon* to him, and all other the faithfull, especially such as labour in the Word and Doctrine. Hereby we learne for our instruction, that Hospitality, that is, the courteous and joyfull entertainment of distressed strangers for the truths sake, is to be used and practised diligently by all the children of God. The succouring of strangers that are destitute, especially the poore Ministers that are imployed, or would be employed in the affaires of the Church, is required of us.

Doctrine 1. Hospitality is diligently to be used and practised of all the children of God.

This wee see in the example of sundry of the faithfull; one very famous among the rest, is the *Shunamites* Wife, *Who called the Prophet of God to her house to eate bread*; and she said to her Husband; *Behold, I know now, that this is an holy man of God that passeth by us continually; let us make him a little Chamber with walls, and let us set him there a Bed, and a Table, and a Stoole, and a Candlesticke, that he may turne in thither when he commeth to us.* This is it which the Prophet *Esay* commendeth, Chap. 58. 7. *Is not this the fasting that I have chosen, to deale thy bread to the hungry, and that thou bring the poore that wander unto thine house? When thou seest the naked, that thou cover him, and hide not thy selfe from thine owne flesh?* This is noted as a part of the innocency and integrity of *Iob*, Chap. 31. *The stranger did not lodge in the street, but I opened my doores unto him that went by the way.* The like we might say of the Woman of *Sarepta*, that entertained *Eliah* in the time of Famine: of *Lazarus* and his Sisters, that received Christ into their house: of *Zacheus*, who lodged him joyfully: of *Lydia*, who intreated *Paul* and his companions, to come into her house, and to abide with her: of *Onesiphorus*, who sought out the Apostle diligently, refreshed him oftentimes, and was not ashamed of his chaines. All these examples, registred and recorded in the Old and New Testament, teach us, that God requireth it as a speciall dutie at our hands; to entertaine, lodge, and refresh such poore strangers as are constrained to wander up and downe, either for preaching or professing of the Gospell.

2 King. 4, 8, 9.

Esay 58, 7.

Iob 31, 32.

1 Kin. 17, 9. Luke 10, 38. Iohn 11, 2. Luke 19, 15. Acts 16, 15. 2 Tim. 1, 16.

Reason 1.

This duty is urged upon us by divers examples in the holy Scriptures. First, it is to be practised of us, because it is the Commandement of God, that wee should love and lodge strangers, and shew all pitty and compassion toward them, to succour them in their necessitie. This is it which *Moses* saith, *Deut.* 10. *Love ye the stranger, for yee were strangers in the Land of Ægypt.* Hereunto commeth the rule of the Apostle, *Rom.* 12. *Distribute to the necessities of the Saints, give your selves to Hospitality.* This is the precept of the Apostle *Peter*, Chap. 4. *Be ye harborours one towards another without grudging.* Seeing therefore God commandeth, it is our part to obey, and submit our selves to his Will and pleasure.

Deut. 10, 19. Rom. 12, 13, 1 Pet. 4, 9.

Reason 2.

Secondly, as God requireth this duty of us, so we have his owne example to teach it unto us. It is a propertie of God to love strangers, and therefore to be imitated and followed of all that belong unto him. This reason is expressed in the Booke of *Deuteronomy*, Chapt. 10. 18. *The Lord our God, is God of Gods, and Lord of Lords, a great God, mighty and terrible, who doth right unto the Fatherlesse and Widdow, and loveth the stranger, giving him foode and rayment, love ye therefore the Stranger.* Where wee see, he urgeth this dutie to love the stranger, moved by the example of God himselfe, who is alwayes ready to helpe him, and to defend him: so that it ought to be our de-

Deut. 10, 18,

sire

ſire and delight to ſtudy to be like unto our heavenly Father.

Thirdly, God doth greatly honour ſuch as honour ſtrangers: they have beene ſo farre honoured by God, as that Angels have entred into their houſes, beene entertained by them, and have bleſſed them. This the Apoſtle teacheth, *Heb.* 13. *Be not forgetfull to entertaine ſtrangers: for thereby ſome have received Angels into their Houſes unawares*: Declaring hereby, that they which in the ſimplicitie of their hearts ſerve God, and comfort his Saints in the duties of Hoſpitality, and other fruits of love, ſhall obtaine great honour, and many bleſſings from God, even more than ever they thought of, or could expect at his hands; as wee ſee in *Abraham* and *Lot*, who became the Hoaſts of his ſpeciall ſervants, moſt deare unto him, even the moſt glorious Angels, nay of the Lord Ieſus Chriſt, who alſo was among them. Thus doth the Lord honour them that honour him. Seeing therefore God commandeth this duty in his Word, approveth of it by his example, and honoureth the performance of it in his ſervants, it teacheth, that the kinde entertainement of ſuch as are deſolate and deſtitute Strangers, poore Widdowes, or Fatherleſſe, friendleſſe, and comfortleſſe Orphans, is an acceptable ſervice approved in the eyes of God. *Reaſon* 3. Heb. 13,2.

The Doctrine being thus cleared, the Vſes remaine to be ſhewed. Firſt, this declareth, that Hoſpitality is a commendable vertue, and a worthy fruit of love; yea, an excellent ornament in the children of God, whereby they receive good report of the Church. Wee ſee this in *Rahab*, *Who by faith received the Spies peaceably, and ſent them out another way*. We ſee this in the old man of Mount *Ephraim* that dwelt in *Gibeah*, who wiſhed peace unto the Levite and his wife, and brought him into his houſe, and gave fodder unto the Aſſes; there they waſhed their feete; there they did eate and drinke; and there their hearts were merry. So the Apoſtle *Rom* 16. commendeth *Phebe*, a deare Siſter to the *Romanes*, *That they receive her in the Lord as it becommeth Saints, and that they aſſiſt her in whatſoever buſineſſe ſhe needeth of their aid: for ſhe hath given Hoſpitality unto many, and unto himſelfe alſo*. Likewiſe *Gaius* is commended to be the Hoſt of *Paul*, and of the whole Church: yea, to be faithfull to all the brethren, and to ſtrangers, which did beare witneſſe of his love. The Church was then in perſecution; the people of God were often driven into baniſhment. There were in thoſe dayes no Innes to receive Strangers, and to entertaine Travellers, as there were afterward, and now are in all places. Euery godly mans houſe ought to be their Inne to receive them. We love the truth, as we love the entertainement of thoſe that profeſſe the truth, and ſuffer for it. Eſpecially it is required of us, to make much of the true Miniſters of Chriſt Ieſus, when wee ſee them made as ſtrangers, to want houſe, living, maintenance. Seeing therfore many troubles were raiſed through the tiranny of the enemies againſt the Saints; ſo that they were conſtrained to forſake their Country and Kindred, to enjoy the profeſſion of the faith, and the peace of a good conſcience: the Apoſtles of Chriſt doe oftentimes beate upon this point, and require this duty, to receive ſuch to our houſes as the world rejected, and accounted unworthy of the company of men. If we doe good to theſe poore members of Chriſt, that *are glad to wander up and downe in ſheeps skins and in goats skins, being deſtitute, afflicted, and tormented*; who, to ſave their lives from the rage of the oppreſſour, and the ſword of the perſecuter, were driven to hide their heads in wilderneſſes, and mountaines and dens, and caves of the earth; we teſtifie our unfained love to the truth, and to the brethren; nay, to Chriſt Ieſus himſelfe, as we ſhall ſee and ſhew afterward. But if wee doe good to ſuch as are able to requite it, and to ſuch as are linked unto us by Kindred, or any other band, it is no true triall, no due proofe, no perfect teſtimony of our charity. *Vſe* 1. Heb. 11,31. Iudg 19,20. Rom. 16,23. Rom. 16,23. 3 Iohn 5. Heb. 11,37, 38.

True it is, kindneſſe and humanity are good, if they be ordered aright,

and ruled according to pietie and godlineſſe: but when they extend farther, even to ſuch as are not able to recompence it, and to ſuch as are unknowne unto us, therein we make demonſtration, that wee ſerve God in ſinceritie, and hold faſt the right rule of Charity. Such as are at home in their owne Countrey, ſhall finde releeſe enough, they ſhall have Kinsfolke to miniſter helpe and ſuccour unto them, according to the ſaying of the *Shunamite*, when the Prophet ſaid unto her; *Behold, thou haſt made all this great care for us, what ſhall we doe for thee? Is there any thing to beſpoken for thee to the King, or to the Captaine of the Hoſt?* She anſwered; *I dwell among mine owne people.* But ſuch as are poore godly ſtrangers are deſtitute of helpe; they have neither friends nor kinsfolkes; they have neither aid nor favour ſhewed unto them; they lie open to all injuries and indignities. The poore children of God are often exiled and baniſhed from their houſes, and are as ſillie Birds whoſe neſts are taken, ſo that they know not whither to goe, or what to doe, or whom to flie unto, or under whoſe roofe to ſhroude themſelves, from the ſtorme and tempeſt that hath overtaken them. Now the greater their miſery is, the more accepted is our charity: and the more heavy their perſecution is, the better accounted is our compaſſion, which ſhall never be forgotten, but receive a reward. This is that promiſe which Chriſt our Saviour maketh; *Whoſoever ſhall give unto one of theſe little ones, to drinke, a Cup of cold Water onely, in the name of a Diſciple, verily I ſay unto you, he ſhall not loſe his reward.* Let us therefore delight in ſhewing the workes of mercy, that God may delight in us: and ſuccour the poore Saints that are diſtreſſed, that wee alſo our ſelves may finde helpe in time of neede.

2 King. 4, 14.

Mith, 10. 42.

Vſe 2. Secondly, this Doctrine ſerveth for reproofe. Firſt of all, of ſuch as thinke that Hoſpitality conſiſteth in feaſting and keeping great cheere, and bidding the rich to their Tables: whereas the Scripture underſtandeth by it, a courteous entertainement of ſuch poore Chriſtians as are baniſhed out of their Countries. They therefore are much deceived, that commend thoſe to be the onely Houſe-keepers that feede men of all ſorts, without difference and diſcretion, and releeve idle perſons that flocke unto their Gates, and gather together ſuch as are ſturdy and vagrant to receive their Almes, contrary to the rules of the word, and the Statutes of well-governed Commonwealths. Theſe may be ſaid rather to keepe great houſes, than good houſes; and to be great Houſe-keepers, rather than good Houſe-keepers. It were more charity to puniſh, than to releeve ſuch unruly perſons, as will ſubmit themſelves to no Lawes, nor range themſelves in any Church, nor live in any Family or ſociety, to the end there may be ſufficient for them that are ſtrangers indeede. And ſuch as wander up and downe, and are incorrigible, are no better than theeves, in as much as they live by the ſweate of other mens labours, and as idle Drones ſucke away the the Hony from the Bees, and devour that which ſhould maintaine the faithfull of the Land, and ſuch as labour the thing that is good. Let ſuch therefore, as have their affections ready to receive others into their houſes, and to make them partakers of the bleſſings that God hath beſtowed upon them, uſe it moſt commonly toward the poore Saints, and deſtitute members of Chriſt: according to the precept of our Saviour, Luke 14. *When thou makeſt a Dinner, call not thy Friends, nor thy Brethren, nor thy Kinſmen, nor thy rich neighbours, leaſt they alſo bid thee againe, and recompence be made thee. But when thou makeſt a feaſt, call the poore, the maimed, the lame, and the blinde, and thou ſhalt be bleſſed becauſe, they cannot recompence thee, for thou ſhalt be recompenced at the reſurrection of the juſt.* True it is, our Kinſmen, our friends, and rich Neighbours, may be invited and bidden, but not they onely, as the cuſtome is of our dayes; wee entertaine ſuch, as may entertaine us againe.

2 Theſ. 3, 8, 10.

Luke 14, 12, 13, 14.

Secondly, this meeteth with the corruption of our times, wee cannot abide

thoſe

thoſe that are ſtrangers, but are enemies to the very name when we heare of it. But all neglect of them, and injurious dealing towards them is a great ſinne, and ſuch as are haters of of ſtrangers, are grievous ſinners. Such were the *Sodomites*, ſuch were the men of *Gibeah*, that offered all violence they could, to the ſtrangers that came to lodge among them; it was an evident ſigne of horrible impiety and iniquity that reigned among them. They that cry out ſo much againſt ſtrangers, and uſe it as a word of reproach, doe ſhew plainely that they doe not deſerve to be numbred among the children of God, nor to be accounted as members of Chriſt, any more than Dogs and Swine, inaſmuch as out of their owne mouthes they ſhall be judged. It is a ſhamefull barbarouſneſſe for men to have no pitty and compaſſion on them that are helpleſſe. Among the Heathen and Infidels they were evill thought of, that had not this reaſon and underſtanding to receive them kindly, gently and peaceably that were caſt out of their houſes and dwellings: how much more is it requiſite for us, when wee ſee the Church of God toſſed and tumbled, and tormented by Tyrants and enemies of the truth, to give courteous entertainement to the poore Chriſtians which are baniſhed out of their Countries, bereaved of their friends, and ſeparated from their Kinsfolkes, of whom they might be ſuccoured? If we doe not theſe things, it is an evident token, that we renounce God, and have no ſparke of true piety in us: For the Lord doth more rigorouſly condemne the outrages and wrongs that are done to ſtrangers, than thoſe that are done to a mans owne neighbours. The Heathen ſhame us; nay, ſhall riſe up in judgement to condemne us in this behalfe: for when they intended to ſhew that ſome man was of a wicked and ſlaviſh Nature, they were wont to ſay; *Get thee hence, thou art an enemy toward ſtrangers*: and this checke and taunt was more with them, than if they had branded a man with the name of a Whore-maſter, a Drunkard, a perjured perſon, a Murtherer, or if they had ſaid; Thou art worſe than a brute Beaſt. They accounted the poore man and the ſtranger to be both ſent unto us of God; and therefore ought not to be deſpiſed. They called them to lodge and ſojourne with them, and acknowledged that there ought to be a compaſſion of the miſeries one of another. They ſhewed not a niggardly minde, but a cheerefull looke, and a friendly countenance toward ſuch as they had received to their houſe.

Gene. 19 9. Iudg 19, 22.

Homer. Odyſſ. lib. 22.

Virgil. Æneid. lib. 1. & 8. Ovid. Metamorph. lib. 8.

The *Painims* have ſpoken and practiſed after this manner: what ſhall then become of us that profeſſe our ſelves to be Gods children, when we fight ſo directly againſt the order of nature? For God hath ſet one common and gerall band among all mankind, and it is required of us, to extend our charity toward all ſuch as reſemble us, and carry the Image of God upon them: but eſpecially it behoveth us to reſpect ſuch as are more neerely knit unto us by the band of faith, and therefore ought to be more deare unto us, than all others. True it is, all ſtrangers are to be warned and admoniſhed for their part, that they abuſe not that name and priviledge. If a man have a priviledge and protection from a Prince, & then abuſe both himſelf and it, ſo that under the colour of that benefit and honour done unto him, he commit ſome outrage and wicked act, ſhall he not be worthy of double puniſhment? It falleth out ſometimes, that a great number will ſay, they are driven out of their Countrey for their conſcience, yet they ſhew a corrupt conſcience, defile the Church with their diſſolute life, and give occaſion to unbeleevers, to blaſpheme the purity of Doctrine, and to have their mouthes wide open againſt the profeſſors of it. Notwithſtanding, we muſt take heed, that for the offence of ſome, we doe not reject thoſe that are Gods ſtrangers, that we doe not leave them helpeleſſe, but ſuccour them as God hath enabled us. They are among us, to try our benevolence and charity. If we ſhew mercy to them, though they be not able to requite it, yet God is both able and willing to recompence our workes of mercy.

Vse 3.

Thirdly, it is our duty to take the oportunity offered unto us of God; nay, it is required of us to seeke the opportunity to expresse our obedience to God, and our love to our people, in doing all good to such as stand in neede. The practise hereof we see in *Abraham*, who sate at his Tent doore, to invite such as he saw passing by, and had neede of the fruits of mercy to be shewed unto them. Gen. 18,1. So *Lot* his Nephew, who had beene brought up in his house, and had learned of him to expresse the duties of Charity; sate at the gate of Sodome (into the which strangers did enter) to call them to his house, to refresh them with meate, and to defend them from injuries, to which otherwise they lay open above all other. This reproveth those that grudge and are grieved when any occasion falleth out, that they are tried what affection and compassion they beare unto them. We see this evidently in *Nabal* toward *David* and his men: for when he was intreated by the Messengers that were sent unto him, to give whatsoever came to his hand; he railed at them, and sent them away empty; he was lavish of his tongue, but sparing of his purse: they had words, but they had nothing but words. He went not so farre as the idle Professours that said, *Depart in peace, be ye warmed and filled.* It was otherwise with *Abraham*: when he saw men come toward him, he ranne to meete them, he bowed himselfe unto them, hee intreated them to receive the meanes of refreshing themselves at his hands, he prested upon them very earnestly, that they should not deny him. To this purpose wee heard out of the Apostle *Peter*, *That we should be harborus without grudging.* We must therefore, not onely doe good to strangers, but doe good cheerefully, and with a ready minde, without murmuring and repining at the occasion offered unto us. We now dwell in our owne Countrey, and among our Kindred; we rest quietly in our Houses, and in our Beds; we live in peace and quietnesse; but wee know not what dayes may shine upon us, and what times may come over our heads. We that now hate and abborre strangers in our owne Land, it may happen, that our selves may be strangers in a Land that is not our own. *Moses*, exhorting the people of Israell to be mercifull toward such, as above all others stand in need of mercy; to wit, Strangers, Widdowes and fatherlesse Children; maketh this as a reason unto them; *Love the Stranger, for ye were Stranges in the Land of Ægipt.* Gen. 19,1. And albeit this reason doe not hold in many of us, neither can be perswaded to deale kindely with strangers, because wee have beene already strangers: yet this argument may be alleadged unto us, to be carefull to love strangers, because we our selves may be strangers in another Land. For wee know not where wee shall end our dayes, or in what manner, any more than when wee shall die, which all of us know to be uncertaine. If then wee be hard hearted unto others, wee must not looke to finde others pittifull to our selves It is Gods will, that wee should be strangers in this world; as appeareth by the example and confession of the faithfull, Heb. 11. 9. 10. 13. *By Faith Abraham abode in the Land of Promise, as in a strange Countrey, as one that dwelt in Tents with Isaac and Iacob. Heires with him of the same Promise: for hee looked for a Citie having a foundation, whose builder and maker is God.* Thus did all the godly cast up their accounts, and confessed that they were strangers and Pilgrims on the earth; yea, we are his children upon no other condition. The Lord is in heaven, and wee live upon the earth, yet hee commeth down unto us, and governeth us; he sheweth that he hath not forgotten us, but giveth us an example what pitty wee ought to have of them that fly unto us, as poore sheepe that are scattered by ravenous Wolves; we should deale with them, as we would have the Lord deale with us, and shew that mercy that we expect of him.

1 Sam. 25, 14.

True it is, the Apostle moveth it among the properties required of the Pastour and Minister, *That hee should be given to Hospitality*: but hee meant it also in generall, to all the faithfull; howbeit the Ministers must shew them

1 Tim. 3. 2. Tit. 1, 8.

them the way as ſtandard-bearers to the reſt, and hold out the candle to give them light. For his purpoſe is not to binde the Miniſters onely to beware of intemperancy, to flie Covetouſneſſe, to avoide pride: and on the other ſide, to move them onely to be juſt, ſober, courteous, chaſte, and harborous; in the meane ſeaſon, leaving all others to doe what they would, and what they liſt. But the Apoſtle ſingleth them out by themſelves, and chargeth theſe duties upon them: firſt, becauſe the Word of God ſhould not be evill ſpoken of by the enemies, beholding ſuch ſcandals and faults to be in them. Secondly, to the end they ſhould approve their Doctrine by their good life, and ratifie it to the conſciences of all that heare it, and ſo make it better welcome to them, and them more willing to embrace it. Thirdly, that the people ſhould follow them, and frame their lives according to thoſe vertues and graces which they ſee in their Shepheards. And by the way let us note, that if chiefely among others, the Miniſter muſt be harborous, and it be a vertue that commendeth him to the Church to be given to Hoſpitality, then the meanes ſhould be cheerefully and plentifully affoorded unto him, that he may be fitted and enabled to performe it. This duty indeede is looked for from him, and he lyeth open to obloquy and reproach when he doth not diſcharge it; and yet in the meane ſeaſon, his preſent ability, or rather his diſability and inſufficiency, is not conſidered: yea, the meanes either are denied unto him, or with great grudging and much leſſening, yeelded unto him, contrary to the precept of the Apoſtle; *Let him that is taught in the word, make him that hath taught him partaker of all his goods.* To conclude this point, let us learne to rejoyce when we can doe good to the diſtreſſed Saints, that offer themſelves as objects of our compaſſion; and be glad that God hath enabled us to helpe them; *Remembring, that it is a more bleſſed thing to give, than to receive.* Wee ſaw before how God plagued the *Sodomites* and the men of *Gibeah* for their ſavageneſſe and cruelty toward the ſtrangers that came to lodge among them. God oftentimes bleſſeth thoſe places and perſons, where, and by whom they are entertained: as on the other ſide, many judgements and puniſhments fall from heaven upon their heads that are curriſh and unkinde unto them.

Reaſons why generall duties are appropriated to the Miniſters.

Gal. 6, 5.

Act. 20, 35.

Laſtly, it is a great comfort and peace to a mans conſcience, that God will in his Son Chriſt regard him, when with a ſingle heart he hath beene carefull to teſtifie his love toward diſtreſſed ſtrangers for the truths ſake. Let us rejoyce in this conſolation, that we ſhall be aſſured that God will pitty us, when we have thus pittied others. This perſwaſion we ſee in *Nehemiah*, who reſteth himſelfe upon it, and raiſeth comfort of obtaining from it, *Nehem.* 5, 19. *Remember me, O Lord, in goodneſſe, according to all that I have done for this people.* The like appeareth in *Obadiah*, 1 *King.* 18. 13. who being in diſtreſſe and feare of his life, ſaid to *Eliah, Was it not told my Lord what I did, when Iezabel ſlew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets, by fifties in a Cave, and fed them with Bread and Water?* Theſe men wee ſee, found great comfort to their owne ſoules in the practiſe of this duty. If the ſame fruite of faith, and teſtimony of love be found in us, we ſhall not be left comfortleſſe, when we deſire comfort from God. Nay, if this entertainement of the Saints, whom the profeſſion of the faith in time of trouble, hath made ſtrangers, be among us, and doe abound, it will make us that we ſhall be neither idle, nor unfruitfull, in the acknowledging of the Lord Ieſus Chriſt. And that we may yet have further comfort and encouragement herein, we muſt underſtand, that whatſoever comfort and compaſſion we ſhew to the Servants of God, that are harbourleſſe and ſuccourleſſe, the Lord Ieſus doth account it as done unto himſelfe. For Chriſt is oftentimes left without helpe and harbour in his poore members: and in them he wandereth up and downe from place to place, to ſeeke releefe.

Vſe 4.

Thus hee ſhall ſay in the end of the World; *I was a Stranger, and ye tooke me*

Mat. 25, 35, 40.

me in unto you: I was naked, and ye clothed me: I was in Prison, and ye came unto mee: for verily I say unto you, inasmuch as yee have done it unto one of the least of these my brethren, yee have done it to mee. Let this comfort and refresh us: let this encourage us to love strangers, and to performe all duties of love toward them, considering that Christ Iesus will abundantly reward our well-doing, and accept it farre above the worthinesse of the worke, albeit it be shewed to the poorest and simplest soule that belongs to his Body. On the other side, this serveth as a great terrour to those that are without naturall affection, and spirituall compassion, to consider wisely of the poore Strangers, to whom Christ shall say; *I was a Stranger, and yee tooke mee not in unto you; sicke and in prison, and ye visited me not; for verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.* This serveth to encrease their sinne, and to make the judgements of God to enter into their bones, considering that they have not to doe onely with men, but with Christ: and the contempt is offered not onely to a base stranger, but to our blessed Saviour.

Hee that striketh and woundeth the hand, or the foote, maketh paine and griefe to arise in the head; inasmuch as one part is touched with a sympathy of the others misery. The faithfull are all the members of Christs body, whereof he is the head: if then any of them be afflicted, hee suffereth with them; he is grieved for them; hee is hurt through them. Let all the enemies of the godly therefore take heede unto themselves, least they kicke against the truth of God, and hurt the least of the professors thereof, considering that he that toucheth them, toucheth the apple of his eye; yea, toucheth and
Math,21,44. piercеth Christ himselfe, of whom we may truely say; *Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will crush him in pieces.* Who is it that dareth breake out into this blasphemy, to professe that he wisheth to wound Christ, to reproach him, to defie him, to turne him out of doores, to suffer him to perish, and to shut up their compassion from him? But whiles we are ashamed of our poore brethren, wee are ashamed of Christ; whiles wee deny to stretch forth our hands to helpe them, wee passe by Christ, or looke awry or asquint upon him. Would we have the Lord of life and glory deale with us, as we deale with them, and behave our selves toward them? We live, if not in the persecution, yet in the necessitie of the Church and children of God: we cannot but see many want. If the enemies of the Gospell hate them for the truths sake, shall not we love them for the truths sake? If we desire to finde comfort in the great day of the Lord, let us now shew comfort as God hath blessed and enabled us, according to our ability. He will never be wanting to them, that consider wisely of the wants of them that feare him. If wee doe not deny our comfort to them, he will never deny to minister comfort to us in time of neede. But if our hearts be hardened, and our hands full of cruelty, we deceive our selves if wee looke for any comfort at the hands of
Luke 16,19, 21,24. God. The rich man and Miser, that had *Lazarus* at his gates, clad himselfe in Purple, and fared deliciously every day; yet shutting his eyes from beholding the misery, and stopping his eares from hearing the cry of the poore; himselfe was cast into torments, and cried with a great cry and a bitter, and was not heard nor regarded. Then his sumptuous fare could not refresh him, then his gorgeous apparell could not comfort him; then his resort and retinue could not revive him, but he continued in endlesse, and remedilesse tortures and torments. If wee follow his example, let us feare his end; and if wee practice his sinne, we must looke to feele his punishment. If we behold the troubles of the Ministers and Professours of the Gospell driven out of house and home, and cast out of Land and Living, and wee cannot afford them a good word, nor give them any thing to supply their wants when God hath given unto us this worlds good, wee our selves shall cry and not be heard.

We

We ſhall all ſtand in need of the mercy of God. If we were rich and noble, if we were Kings and Princes, if we have had thouſands that have required and received mercy from us, yet a time ſhall come, when we ſhall ſtand at the Iudgement ſeate of the Almighty, and call for mercy at his hands. The Lord in that day ſhall recompence us according to our workes. Have wee delighted in the deeds of mercy, and ſhewed pitty to the poore wandering Saints? Let us be of good comfort, wee ſhall not finde God a ſevere Iudge, but a mercifull Father and Saviour unto us; wee ſhall receive the fruite of our Labours in due time, gather as we have ſcattered, and reape as wee have ſowed. On the other ſide, have wee ſeene the Saints of God ſicke, and not viſited them? Strangers, and not harboured them? Hungry, and not fed them? We ſhall hang downe our heads in that day, when we would give all the world for one drop or dram of mercy to come neere us, *For there ſhall be condemnation mercileſſe to him that ſheweth not mercie, and mercy rejoyceth againſt Iudgement.* Iames 2,13.

Let us conſider theſe things whiles wee have time. It was too late for the rich man, when once he was in Hell, to cry unto *Abraham* to have mercie on him, and to *Send Lazarus, that he might dip the tip of his finger in Water, and coole his tongue tormented in that flame*: but in his life time, he had ſhewed no mercy, hee had denied the Crummes that fell from his Table; and therefore now no mercy is ſhewed to him, all comfort is denied unto him. Thus ſhall it bee with all that are enemies to the diſtreſſed Saints, that are conſtrained to wander without any certaine dwelling, as poore ſtrangers, from place to place to ſave their lives, with loſſe of their Livings: God ſhall meaſure out to them, as they have meaſured to others, then ſhall they condemne their folly that is paſt, and repent of their Crueltie, when it is too late. Luke 16,24.

[*For I hope through your prayers, I ſhall be beſtowed upon you.*] Here the Reaſon is rendered, wherefore the Apoſtle requireth *Philemon* to prepare to entertaine him comming as a ſtranger unto him; becauſe hee was in hope that their prayers ſhould prevaile with God for his deliverance out of priſon. It was the duty of the Church, to make prayer and ſupplication to God inceſſantly for him, to ſee if he would be intreated to releaſe him out of priſon, and to deliver him from the mouth of the Lion. Touching the effect of them, the Apoſtle declareth that they were not powred out in vaine, but it ſhould undoubtedly come to paſſe, that God being ſtirred up by the prayers and deſires of the faithfull, would graciouſly heare them, and ſpeedily procure his ſafety and freedome. From hence we learne, that the prayers of the faithfull made to God, are very availeable and effectuall. The ſupplications of the godly, that come from a faithfull heart, and proceede from lips unfained, are not idle and unfruitfull, but of great power and force with God, as well to obtaine the bleſſings which they want, as to reprove ſuch plagues and judgements as are heavy upon them.

Doctrine 2. The prayers of the faithfull are availeable for themſelves and others, both to obtain bleſſings, and to remove judgements.

The Teſtimonies that might be brought to prove this point, are infinite. The prayers of *Abraham* prevailed to heale *Abimelech* and his ſervants. The prayers of *Abraham* ſhould have prevailed, if ten righteous perſons had beene found in *Sodome*. The courſe of the Sunne and Moone were ſtayed by the prayer of *Ioſhua*, till hee was revenged of his enemies. *Iſaac* prayed for *his wife, becauſe ſhee was barren, unto the Lord, and the Lord was entreated of him, and Rebeckah his wife conceived: ſo that ſhee became fruitfull, and had two ſonnes given unto her, of whom came two Nations.* *Eliah* by prayer obtained Raine, which had beene with-held from the earth three yeares, and ſixe moneths. So did *Hezekiah* the continuance of his life for fifteene yeares. The Church by Prayer obtained the deliverance of *Peter* out of priſon, when as he ſhould have beene brought forth to the place of execution, and ſlaine as

Ge. 20. & 18.

Ioſhua 10.

Gen. 25,21.

1 Kings 17. Iames 5.

Acts 12,5,12.

Iames

Iames was. This is that which the Apostle *Iohn* setteth downe, 1 *Iohn* 5,14. 15. *This is that assurance that wee have in him, that if we aske anything according to his will, he heareth us: and if we know that he heareth us, whatsoever we aske, we know that we have the petitions that we have desired of him.* These consents of holy Scriptures teach us, that the prayers of the faithfull are the meanes and instruments appointed of God to obtaine his blessings for us, and to remove his judgements from us and others.

Reason 1. And as the examples are many that might be alledged, so the reasons are many that might be produced to settle this truth in our hearts. First of all, our Prayers doe delight the Lord exceedingly, he loveth to heare our voyce, as the Father doth to heare his child. True it is, the grace of Prayer is his owne gift; yet he smelleth the savour of it as sweet Incense, he heareth the Harmony of it as pleasant Musicke, he accepteth the odour of it, as a burnt Offering. Hereunto commeth the commendation that Christ giveth to the Church, *Cant.* 2. 14. *Shew me thy sight, let me heare thy voyce: for thy voice is sweet, and thy sight is comely.* To this purpose the Prophet saith, *Psal.* 141,2. *Let my Prayer be directed in thy sight as Incense, and the lifting up of mine hands as the evening Sacrifice.* All the faithfull are to him as the sweete singers of *Israel*, he taketh pleasure to heare them, as we doe to heare the best contort that is among men, the moe voyces the better.

Reason 2. Secondly, true prayers are of such strength, that they doe after a sort force the Lord, and constraine him to yeeld himselfe as overcome and vanquished, inasmuch as it pleaseth him by this meanes to be conquered. They are as mighty weapons, whereby all Christians shew themselves valiant Champions, not onely to defeat their enemies, but to prevaile with God. It is noted that *Iacob* wrestled with God in the forme of man, and hee could not prevaile against *Iacob*: for as God assailed and assaulted him with the one hand, so he upheld and strengthened him with the other. He had power with God, as it were to overcome and to carry away the praise of the victory. Thus shall it be with all the godly (who are true *Israelits*) that are fervent in faithfull prayer, none shall be able to stand against them, God will yeeld himselfe unto them, as it is said, he could not prevaile against *Iacob*. The like wee see in *Moses*, *Exod.* 32.9. 10. to whom the Lord said, *I have seene this people, it is a stiffe-necked people: Now therefore, let me alone, that my wrath may wax hot against them, for I will consume them, but I will make of thee a mightie people.* As if hee should have saied, thy prayers binde me hand and foote, and after a sort take me prisoner, so that I am not at mine owne liberty: thou over-rulest mee, and over-mastereſt mee by thy prayers. Hence it is, that the Prophet saith, *He minded to destroy them, had not Moses his servant stood in the breach before him, to turne away his wrath, least he should destroy them.* And the Apostle rehearsing the Christian mans armour of proofe, and weapons of defence, nameth the prayers and supplications of the Saints, which are not the least part of that Harnesse, or at least the strengthning of all the rest.

Gen. 32,24.

Exo. 32,9,10.

Psal. 106,23.

Ephes. 6,18.

Reason 3. Thirdly, his promise goeth with our prayers, he cannot deny the words of his owne mouth, and frustrate that which once hee hath spoken. It is that which the Prophet mentioneth, *Psal.* 50.15. *Call upon me in the day of trouble, so will I deliver thee, and thou shalt glorifie mee.* Here wee have a Commandement to call on God; we have a promise and assurance to be heard: we must performe the condition, to glorifie him that hath heard us. To disobey the Commandement, is horrible Rebellion; to distrust the promise, is monstrous infidelity; to refuse the condition, is vile ingratitude and unthankefulnesse. This promise is also laid before us by Christ himselfe, *Math.* 7. 7. 8. *Aske, and it shall be given you; seeke and ye shall finde; knocke, and it shall be opened unto you: for whosoever asketh, receiveth; and he that seeketh, findeth; and to him*

that

that knocketh, it ſhall be opened. The promiſe of God is the ſhield of the faithfull, it giueth them comfort and boldneſſe in asking, and confidence and aſſurance in obtaining. If wee had no promiſe, there could ariſe in our hearts nothing but fearing and doubting; nothing but terror and diſcouragement. So then, whether we conſider, that the prayers of the children of God are as pleaſant muſicke to delight him, or as a ſtrong weapon to enforce him, or as a ſure building ſetled upon the Rocke of his promiſe, we may ſafely conclude, that they are very availeable to helpe us and ours, when as they proceede from an humble and faithfull heart, which giveth life and quickening unto them.

Let us ſee the Vſes that naturally ariſe from hence. Firſt, it teacheth us, that if prayer be ſo availeable, wee ought to learne what prayer is. Many there are, that know the Commandements of God, that he requireth this dutie at their hands; they ſee what they ſhould doe, who yet are altogether ignorant in the right manner of the doing of it. They come to this worke as to an ordinary matter, they performe it of cuſtome, they make it a lip-labour, they come without feeling of the Majeſtie of God, or their owne wants. Wee muſt therefore underſtand, that to pray, is to put up our requeſts to God, according to his Will, from a contrite heart in the Name of Chriſt Ieſus with aſſurance to be heard. *Vſe 1.*

In which deſcription of Prayer, there is offered to our conſiderations, theſe five things. Firſt, that it is a putting up, and powring out of our requeſts to God: *For how ſhall wee call upon him in whom wee doe not beleeve?* And as he onely is to be beleeved in, ſo he onely knoweth our conditions, and heareth our cries, and ſeeth our neceſſities. It is therefore our duty to ſeeke unto him in our miſery, and to make him a Tower of refuge to reſort unto. This the Prophet *Eſay* teacheth, Chapt. 17. 7. *At that day ſhall a man looke to his Maker, and his eyes ſhall looke to the holy one of Iſrael.* We muſt acknowledge, that it is not left in our owne choiſe to pray, or not to pray; wee have an expreſſe Commandement, *After this manner pray ye.* And againe, *Pray continually.* Let them therefore be aſhamed, that make no care or conſcience to pray, and ſuch as cannot pray at all. Theſe two may well be joyned together, and are brethren in evill, and companions in wickedneſſe. For Prayer is a gift beſtowed upon all the faithfull, in ſome meaſure. Some have this bleſſed grace in a greater degree, and ſome in a leſſe; but all are indued with it in ſome ſort, none doe wholly want it, that want not the Spirit. Hence it is, that we reade of the Spirit of ſupplications. *David* and *Daniel.* were often in the practiſe of this duty, and failed not three times a day to humble themſelves in the preſence of God. There is no man ſo ſimple and ſottiſh, but knoweth how to aske a benefit when he wanteth it: he can aske for bread when he lacketh it: he can crave drinke, when he is thirſty: he can crave apparell when he would be cloathed. We ſee the practiſe of this in little children, they are quickly brought to doe this: and yet I feare me, the greateſt part of men, neither deſire, nor know how to deſire any thing at the hands God, who is a liberall rewarder of all that come unto him, and call upon him. They can begge of men, but they have no knowledge to put up their ſupplication to God.

The firſt thing required in Prayer. Rom. 10. 14.

Zech. 12. 10.

If a Prince ſhould put forth an Edict, and make Proclamation, that whoſoever would come and make humble ſuite unto him, ſhould have ſuch a faire Lordſhip or rich Manour, there are few that would miſſe it for want of aſking: no man would want words, all men would be eloquent enough, there would be ſuiters and ſuppliants great ſtore, that would make their tongues ſerve them ripely and readily for ſuch a purpoſe. Thus it is betweene God and us, he hath publiſhed, that *Whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved:* Let us not now be wanting to our ſelves, nor loſe a kingdome for

Ioel 2. 32. Rom. 10. 13.

for want of asking. If wee aske for grace and glory, wee shall obtaine. That which we would doe for a temporall possession, let us not leave undone to obtaine an heavenly inheritance; and if we would goe unto men, let us not neglect or omit to pray unto God.

The second thing required in prayer.

The second thing to be observed in the right invocation of the Name of God, is, that it must be offered up according to his Word and Will. We are not left at our owne liberty and our voluntary choise how we will pray; the manner prescribed, allowed, and accepted of God, is when it is done according to his owne will. Hee will be worshipped according to his owne appointment, and not as wee please. This was taught us before, out of the Apostle *Iohn*, Chap. 5. 14. *This is the assurance that we have in him, that if we aske any thing according to his Will, he heareth us.* Hee doth not promise, that whatsoever we crave, we shall receive; and whatsoever wee aske, wee shall obtaine; but he restraineth the promise, *Whatsoever we shall aske according to his Will.*

This therefore, is the right manner of praying, to pray according to his Will, that demandeth this duty of us. We must crave of him such things as he alloweth, and not lust after the things that he hateth and forbiddeth. This being the rule of Prayer (that is shortly set downe) doth direct us in all our supplicationss to seeke to know his will, and then to submit our selves unto it, if we would pray with fruit and profit. We see among men this order observed, that such as desire to obtaine the favour and helpe of others, doe frame themselves wholly unto their will. So ought it to be with us, if wee would have God to respect us, and heare us, we must fashion our selves according to his pleasure, otherwise wee deceive our selves, if we hope for any blessing at his hands. Now the Will of God directing our prayers, consisteth in three things. First, that our bodies and soules be no otherwise setled, than becometh those that are to enter talke and communication with God. This the faithfull declared, by lifting up their hands, by casting up the eyes, by bowing downe the knees, and such other gestures, as testified the sequestring of all their thoughts from the earth and earthly cogitations, and the bringing of all their minde to the meditation of heaven and heavenly things. Secondly, we have neede in prayer, of perseverance and continuance. Wee must not give over, and waxe weary. It pleaseth the Lord oftentimes to defer to heare and to helpe us, not that he neglecteth us or forgetteth us, or wisheth our hurt, but to exercise our faith by delaying. Wherefore all rash presumption ought to be farre from us, which dareth to prescribe unto God, either the time, or the manner of our deliverance, and of granting our requests. It is our duty to wait patiently upon the Lord, and to refer unto him the meanes and manner of helping of us. The Woman of *Canaan* is a notable example to teach us to continue in prayer, even then when we seeme to have the repulse and deniall. The Widdow in the Gospell is a worthy president to this purpose, to move us to this perseverance, and not to give over. Lastly, we must beware, that we aske no more than God giveth us leave to aske in his word. We must require those things that are fitting us to crave, and beseeming God to grant. Many men never consider these things, but are rash and heady in their petitions, regarding neither what hee in goodnesse and justice can giue, neither what is profitable for themselves to receive. Some crave riches to spend in lust and riot: other wish for strength to be revenged of their enemies, whom they ought to overcome with goodnesse. Others are not ashamed to aske foule and filthy things, which one would blush to aske of a mortall man, which the Heathen themselves have condemned. These are the causes why our prayers are not heard, because we aske amisse, and doe not submit our wills to his Will. Our wils are carnall and corrupt: his Will is pure and holy, and the rule of all righteousnesse.

Math. 15, 22.

Luke 18, 1, 2.

Rom. 12. 21.

Pers. Satyr. 2.

The

The third point to be obſerved in prayer, is, that it proceede from an humble and contrite heart. If pride doe compaſſe us as a chaine, and an high conceit of our ſelves poſſeſſe us, wee are deceived if we ſuppoſe to obtaine any thing at the hands of God. A proud begger is hated of God, and ſcorned of men. There can nothing be ſeene more deformed and deſpiſed, than a poore man that is proud. There is nothing can worſe ſort together, than a proud heart, and a beggers purſe. God evermore reſiſteth the proud, and giveth grace unto the humble and lowly. The Prophet *David* declareth this, *Pſal.* 51.16.17. *Thou deſireſt no Sacrifice, though I would give it: thou delighteſt not in Burnt Offerings. The Sacrifices of God are a contrite ſpirit, a contrite and a broken heart, O Lord, thou wilt not deſpiſe.* Wee muſt learne therefore truely to feele our owne poverty and miſery: let us conſider that we neede all things that we aske, and ſo joyne an earneſt and fervent affection and deſire of obtaining. Indeede, we cannot alwayes have a like feeling, but wee muſt alwayes ſtrive againſt deadneſſe of heart, and dulneſſe of ſpirit. Let us ſhake off all vaine-glory and pride, and give all glory to God, as the poore Publican did in the Goſpell. Thus have the faithfull done, as appeareth in *David*, *Daniel*, *Eſay*, *Ieremy*. We muſt not be like the proud Phariſee, that ſtood upon his owne righteouſneſſe, and condemned other of wickedneſſe and prophaneneſſe. Let us alſo come with repentance, not onely craving pardon for ſinnes paſt, and making an humble confeſſion of faults preſent, but deſiring grace to be ſtrengthened in time to come.

The 3. thing required in Prayer.

Pſal.143,2. Dan.6,17. Eſay 64,5. Ier.14,7. Luke 18,11.

Laſtly, let not our prayers be a lip-labour for forme and faſhion ſake, but earneſt and fervent. When *Sancherib* invaded *Iudah*, and beſieged the ſtrong Cities, and thought to winne them for himſelfe, *Hezekiah* and the Prophet *Eſay* with him cried to heaven. Thus doth the Prophet *Ieremy* ſpeake, *Ariſe, cry in the night; in the beginning of the Watches, powre out thine heart like water before the face of the Lord, lift up thine hands towards him, &c.* Hereunto accordeth the Apoſtle, *Rom.* 8.26.27. *The Spirit helpeth our infirmities, for we know not how to pray as we ought: but the Spirit it ſelfe maketh requeſt for us with ſighs, which cannot be expreſſed: but he that ſearcheth the hearts, knoweth what is the meaning of the Spirit; for he maketh requeſt for the Saints, according to the Will of God.* Thus it appeareth out of the practiſe of the Prophets and Apoſtles, what kinde of prayers God accepteth. True it is, they availe much, howbeit they muſt be fervent. Cold prayers turne into ſin, and never bring with them any bleſſing. We will ſeeme to draw neare to God, and to honour him, howbeit it is onely with our mouthes and lips, which is a vaine worſhipping of him. We will needs call upon his name, but our prayers freeze betweene our teeth, and are uttered without zeale. Theſe are they that pray, but it is in ſuch ſort, as if they never meant to ſpeed. If a child ſhould crave any thing of his Parents in that manner, they would take themſelves to be abuſed.

2 Chr.32,20. Lam.2,19.

The fourth thing expreſſed in the former deſcription of Prayer, is, that it muſt be put up in the Name of Chriſt Ieſus. He is the Mediator of the new Teſtament, he ſtandeth betweene the wrath of his Father and us; he maketh continuall interceſſion for us. If then, we would have our prayers accepted, we muſt come in his Name, he is the High-Prieſt of our profeſſion, he offereth them up unto his Father, who accepteth them not for their worthineſſe, but for his worthineſſe; not for their merits, but for his merits; as wee ſhall ſhew farther in the Doctrine following. In his Name, did the Fathers come to the Throne of Grace, and preſented their prayers before God, aſſuring themſelves to be heard for his ſake. This is manifeſt in the prayer that *Daniel* maketh, Chap.9.17. *Now therefore (O my God) heare the Prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy Sanctuary that lieth waſte, for the Lords ſake.* He acknowledgeth Chriſt Ieſus to be the heire and Lord

The fourth thing required in prayer.

1 Sam.3,2 Io 2 Sam,7,31. Iohn 16,23.

Ferus in Ioh, 16.

Lord of all things, in whom, and through whom God would accept his prayers. This wee might further shew by other examples; yea it is taught us by the mouth of Christ himselfe, *Verily, verily I say unto you, whatsoever ye shall aske the Father in my name, he will give it you.* As no man can come to the Father, but by him, so no man can obtaine any thing but by him. We cannot aske in our owne name, that is, for our owne merits any thing: we aske and obtaine in the Name of Christ. By his name we must understand his incarnation, his passion, his death, his deserts, his intercession. For, as he that hath Christ, hath eternall life, because Christ *is the way, the truth, and the life*; so he that hath Christ, obtaineth all things, because he it is alone in whom the Father is well pleased. It is therefore a lawfull and lawdable custome of the true Church, to conclude and shut up their prayers in the name of Christ, declaring thereby, that their trust and confidence to be heard, standeth not in themselves, nor in any other than the Mediatour betweene God and them. True it is, the Church of Rome useth this forme, even in their prayers to the Saints, and endeth in his name, but this is no better than a meere mocking of Christ. For, albeit they adde in the closing up of their prayers, *Through our Lord Iesus Christ*; yet the substance of them is full of Idolatry, and the Saints are made Idols, and Christ a Mediator to bring us to them, which is as foule a dishonor, as if the eldest sonne, who is heire of all, should be used and employed to bring us into the favour of the servant of the house. So then, we must hold it as a principle of our faith to direct us in our prayers, that they be not made in the name of any creature, but in the name and mediation of Christ alone. And hereby is discovered a manifest fault and palpable error of ignorant people: They powre out many prayers, and cry out oftentimes, *Lord helpe me, Lord have mercy upon me.* Thus doe these poore and simple blinde soules, rush upon the Lord, as it were into the Chamber of presence, without a guide: they know not the nature of God, that he is as well a most fearefull judge, as a most mercifull father: and they are ignorant of the Office of the Mediator, in whose name they should present their prayers to him. He that commeth in his owne name, commeth in a wrong name; and he that commeth without Christ, departeth without fruite. He sprinkleth our prayers with the sweete Odours of his merits and mediation, without which, our prayers and our persons are abhominable.

The fift thing required in Prayer.

The fift and last thing required in Prayer is, that it must be made with assurance to be heard. Prayer is to be made in faith, whereby a man must have confidence that he shall obtaine that which he hath asked. This assiance being wanting, maketh Prayer to be no prayer. Whosoever doubteth whether God will grant his requests or not, can never pray for any thing earnestly. This our Saviour teacheth, *Marke* 11. 24. *Whatsoever yee desire when ye pray, beleeve that yee shall have it, and it shall be done unto you.* None can have this perswasion to be heard, none can have this assiance, that God is both willing and able to helpe them, but the faithfull, who have assurance that their sinnes are pardoned, and their persons reconciled unto God in Christ. Such as stand in doubt of this, can never beleeve any other promises revealed in the Word, nor be sure that any of his prayers shall be heard. If any come and make any suite or supplication unto us, whom wee know to doubt of our good will and meaning toward us, can wee regard them, or accept of them? So they can by no meanes please God, that while they are praying, doubt of his good meaning, or Almighty power, and know not how he is affected and disposed toward them. For this cause the Apostle *Paul* saith, *I will that men pray every where, lifting up holy hands, without wrath and doubting*, 1 *Tim.*2.8. So likewise *Iames* directing us in the right course of Prayer, commandeth that it be made in faith without doubting, *Iames* 1.6.7. *Let him aske in Faith, and waver not: for he that wavereth, is like a wave of the Sea tossed of the wind, and carried away: neither let that man think that he shal receive any thing of the Lord*

It

It is a great corruption of the fleſh, and ſuch as ſpringeth from the bitter root of Infidelity, to imagine that God doeth not, or will not regarde our prayers, according to that ſaying of the Prophet, *Pſal.* 10, 13. *Wherefore doth the wicked contemne God? He ſaith in his heart, Thou wilt not regard.* But heere ſome may Object and ſay; How can we have this aſſurance, ſeeing many pray, and yet receive not; they aske, and obtaine not. The Prophet *David* complaineth, *O my God, I cry by day, but thou heareſt not; and by night, but have no audience.* And in another place, *He prayed for the life of his child with great earneſtneſſe of ſpirit, with great humbleneſſe of mind, with great anguiſh of heart*, and yet he obtained not the life of his ſonne that hee deſired, *for the child died.* I anſwer to this many wayes. Firſt, God doth ſometimes deferre to anſwere his ſervants, to make them cry more earneſtly. We are made of a dull Mettall, we quickly wax weary in prayer; we muſt have ſome meanes to kindle our zeale. Now it is a great error in the faithfull, to thinke that God deceiveth us, becauſe he delayeth us; it is the purpoſe of God to try us for the exerciſe of our faith, and the encreaſe of our zeale.

Objection.

Pſal. 22, 2. 2 Sam. 12, 14

Anſwere.

Secondly, men doe ſometimes pray that are prophane, and lye in ſome greevous ſinne, that is unrepented of, which is as a thicke cloude ſtanding betweene the Lord and us, and as it were ſtopping his eares, that hee cannot heare us: or as a barre that lyeth in our way, that wee cannot poſſibly come into the preſence of God. True Repentance will ſcatter the Cloud, and remove the barre that is before us, but till ſinne bee forſaken, our Prayers cannot bee graunted. Many complaine that they are not heard, and murmure that they ſpend their wordes as in the Winde; but they never conſider what the cauſe is, and where the fault lyeth, and how it is to bee reformed.

Iohn 9, 31.

Thirdly, they pray to ſatisfie their luſts, and do not aske ſuch things as they ought to deſire, according as the Apoſtle *Iames* upbraydeth the Iewes to whom he wrote, *Ye aske and receive not, becauſe ye aske amiſſe, that ye might lay the ſame out on your pleaſures.* It is not enough to crave good things, but wee muſt aske them to a good end. If our purpoſe bee evill, our prayers cannot bee good, our requeſts cannot be granted.

Iames 4, 3.

Fourthly, we muſt pray for earthly things, with condition ſo far as they may ſerve to the glory of God, and our owne good: and therfore, we muſt refer our ſelves wholy to his will and pleaſure, as we are taught in the Lords Prayer to ſay; *Thy will be done.* Spirituall Graces wee may aske without exception, but earthly benefits with limitation.

Laſtly, God heareth our prayers two wayes. Firſt, when hee granteth that thing which we aske. Thus he heard *Iſaac*, *Moſes*, *Hezekiah*, *Iehoſhaphat*, and others. Secondly, albeit God doe not beſtow upon us alwaies thoſe lawfull things which wee deſire and demand, yet he heareth our prayers, and anſwereth our cries, when he giveth ſome thing proportionable to that we aske: As if wee crave earthly bleſſings, he giveth us heavenly; and if wee crave temporall things, hee yeeldeth eternall life; and if, in ſtead of deliverance of us out of trouble, hee giveth us ſtrength and ability to beare trouble, and patience to endure under the croſſe without murmuring. Thus is Chriſt ſaid to bee heard in that which hee feared, albeit hee ſuffered death. He prayed that the *Cuppe might paſſe from him*, yet hee was to drinke of it; his Father had decreed it, hee had undertaken it, and wee were to bee redeemed by it. Notwithſtanding, hee was heard when God gave him ſtrength to beare it, and ſent an Angell to comfort him in his Agony, according to that hee ſpeaketh, *Iohn* 11, 41, 42. *Father I thanke thee, becauſe thou haſt heard mee, I know that thou heareſt mee alwayes.*

Heb. 5, 7.

So when *Paul* felt a pricke in the fleſh, the Meſſenger of Sathan to buffet him; for this thing he beſought the Lord thrice, that it might *Depart from him*,

2 Cor. 12, 8, 9

and he said [illegible] *My Grace is sufficient for thee, for my power is made perfect through* [illegible] God did not heare him, and yet hee did heare him. Hee requested one thing, and God granteth him another. Hee craveth freedome from temptation, but he is promised a supply of Grace to be made able to overcome temptations. Thus it fareth with every one of us; wee must consider what we aske, and how God heareth us. We must not thinke he forgetteth us, when hee doth not feed our fancies, and answer our expectations: hee knoweth what is best for us, and he will give us that which he seeth to be best for us.

Vse 2.

Secondly, as this Doctrine sendeth us to schoole to learne what true prayer is, so it serveth to reprove three sorts of men. First, such as are growne to this height of prophanesse, that they thinke it to bee in vaine to pray unto God. The faithfull finde by a blessed experience of Gods favour, that nothing is more profitable unto them. They would rather leave any earthly Commodities, and loose their lives, than cease to call upon the Name of God. We see this in the example of *Daniel*, Chapter 6, 7, 8. when a Decree was confirmed, sealed, and published, according to the Lawe of the *Medes* and *Persians*, which altereth not, *That whosoever shall aske a petition of any God or Man for thirtie dayes, save of the King, hee should bee cast into the Denne of Lyons.* It might seeme no great matter to forbeare and abstaine from prayer for so short a time, yet when *Daniel* understood, that the writing was passed and published, hee went into his house, and his window being open in his chamber toward *Iurusalem*, hee kneeled upon his knees three times in a day, and prayed and praised his God, as hee did aforetime.

Dan.6,7,8.

It is therefore a Testimony of a verie prophane and proud heart, not onely not to pray, but to contemne and abhorre it as an uncleane thing, or as a superfluous and needlesse thing. Thus doth *Iob* bring in the ungodlie speaking, who differ but one steppe from Atheistes, the dearest and best beloved sonnes of the Devill, Chapter 21. *They say also unto God; Depart from us, for wee desire not the knowledge of thy wayes: Who is the Almighty, that wee should serve him? And what profit should wee have, if wee should pray unto him?* Ah vile wretches, whither will your blasphemous mouthes reach? Will you thus bee at defiance with the most high and Omnipotent God, and set your selves against Heaven? Whereas wee are so oftentimes allured and provoked to prayer, and have most gracious and precious promises added, that God will heare us? Shall wee bidde him battell (as if wee were stronger than hee) and say; If wee cry unto him day and night, what doe wee gaine; or what advantage shall grow unto us? Doe not they prosper alike, that never have God in their mindes, and they that frequent diligently and daily the house of Prayer? Who are more subject to troubles, than such as trouble themselves with the Word of God, and studie to keepe his Commandements? Wherefore, whether wee pray, or not pray, all is one, all is alike, there is no difference, we loose our labour, wee receive no profit. Thus doe many speake, thus doe moe thinke; the World is full of such vermine and venome. Against which most wicked imaginations, we must oppose the commandement of God willing us to pray, the promise of mercie, the examples of the faithfull, which have beene heard when they prayed. Secondly, this Doctrine reprooveth such as goe to Saints and Angels, from the Creator to the creature, which is a great dishonor done to God and a reproach to Christ. Were not he a foolish and sottish suppliant, that when the Kings sonne offereth to speake for him to his father, would refuse to use his mediation, and goe to one of his servants to entreate for him? Is it not meete that such a one should bee said nay, and depart without his purpose? Even so, in asmuch as the Father sendeth us unto his Son, and the Sonne calleth

Iob 21,14,15

Eccles.9.2. Mal.3,14.

calleth us to himſelfe, what madneſſe is it to runne as well from the one, as from the other, to go from the ſonne to the Saints, from him that can heare, to them that cannot helpe? Nay, as the Father is deprived of his honour, and the ſonne robbed of his Office, ſo the Saints themſelves are diſgraced. If a man ſhould ſet any of the ſubjects downe in the chaire of Eſtate, and then bowe downe before him, and give him any of the Royalties of the King, were not this high treaſon againſt the Prince, and extreame wrong to the ſubject? Thus the caſe ſtandeth betweene us, God, and the Saints. If wee ſhall advance the Saints to ſo high a degree, as to pray unto them, which is proper unto God, and (as it were) the Princes Regality; If they did ſee our impiety, they would bluſh at it, and bee aſhamed of it. The Apoſtle *Peter* would not ſuffer *Cornelius* when hee met him, to fall downe at his feet and worſhip him. *Paul* and *Barnabas* rent their clothes, when they ſaw *Iupiters* Prieſt bring Bulles with Garlands unto the Gates of the Citty, to the end they might offer Sacrifice unto them. Did they reject this ſervice done unto them when they lived upon earth, and ſhall we thinke they doe now affect it, or would now accept of it? Away therefore, with the mediation of the Angels, who know not our hearts, nor heare our prayers. Away with the mediation of the Saints, who being now in Heaven, are accepted of God, not for themſelves, but for the precious merits of their Saviour Chriſt. I except not the bleſſed Virgin *Marie* his Mother, but as once *ſhee rejoyced in God her Saviour*, ſo now ſhee triumpheth in Chriſt her Redeemer, and is accepted through the deſerts of her ſonne. To conclude this point, let us remember the ſaying of the Apoſtle *Iohn*, *If any man ſinne, wee have an Advocate with the Father, Ieſus Chriſt the righteous, and hee is the reconciliation for our ſinnes.* Where wee ſee, hee joyneth theſe two together, to bee an Advocate, and to make reconciliation, and appropriateth them both to the perſon of Chriſt. If then, the Saints bee our Advocates, that wee ſhould preſent our prayers unto them; they to Chriſt, and Chriſt to God; they muſt alſo make reconciliation for our ſinnes, and appeaſe the wrath of God the Father, which is unpoſſible for them to doe, and blaſphemous for us to affirme. It is our duty therefore to repaire and reſort unto God the father through the merits of his ſonne Ieſus Chriſt. The Prophet complaineth, *Thus ſome truſt in Chariots, and ſome in horſes.* So in time of trouble, ſome ſeeke to Saints and Angels, others flie to witches and Idols, *but wee muſt remember the name of the Lord our God.* But of this point wee have ſpoken before more at large. Thirdly, it reproveth ſuch as ſee the want of many bleſſings in themſelves and others, and feele great judgements and publicke calamities upon themſelves and others, and yet pray not at all to have the one beſtowed, and the other removed. Theſe are like to brute beaſts, that rore and cry out for their prey when they want meat, but they never conſider from whence they receive it; and as the ſwine that eate the Maſt in the woods, but never looke up to the tree from whence it falleth: or as the dogge that biteth the ſtone that is caſt at him, but lookes not to the hand that threw it. So doe theſe men; they can mourne and murmure when they ſuſtaine any loſſe, feele any plague, or find any want; but they have no knowledge to ſearch out the cauſe or the meanes how Gods bleſſings ſhould be obtained, or his judgements be prevented. Hence it is, that the Prophets cõplaine of this ſenceleſneſſe and want of feeling of Gods mercy, and our owne miſery, as wee ſee in *Ezekiel*, and in other places: *I ſought for a Man among them, that ſhould make up the hedge, and ſtand in the gappe for the Land, that I ſhould not deſtroy it, but I found none.* It is a vaine thing for a Phyſitian to know the Diſeaſe, and not to apply the Remedy; ſo likewiſe is it a great folly for us to knowe our owne wantes, and yet to want Wiſedome to take a right courſe to redreſſe the ſame. What deadneſſe of heart hath entred into us, that wee have forgotten the Commandements of God, and cannot remember the examples of his ſervants that have obtained great

Acts 10,25. Act. 14,13,14

1 Iohn 2,1.

Pſal. 20,7. Levit. 19,31 Eſa 8,19,& 17,8,& 44, 17,18.

Ezek. 22, 30. Eſay 59,16 & 63,5.

things at his hands, and cannot bee encouraged by his manifold and mercifull promises thereunto made unto us? Let us then be provoked to this duty, and not be [illegible] our owne slouth, but respect our owne good and benefit in seeking [illegible] diligently, in calling upon him earely and late. The servants of Naaman perswaded him, in that being commanded an easie and ready way to bee cleansed, (scorned of his leprosie, yet he hung backe; and would not use the remedy of the Prophet (say they to their Master) *had commanded thee a greater thing, wouldst thou not have done it? How much rather then when hee saith to thee, wash, and be cleane?* So may it be said to us, to shake off our drowsinesse, and to worke forwardnesse in us to practise this duty: If the Lord in our present wants should require at our hands any hard and difficult thing, ought we not to obey him, and to performe his Commandement? How much more then, when hee respecteth our weakenesse, and faith onely; *Aske, and you shall have; seeke, and ye shall finde; knocke, and it shall be opened unto you.* We shall not need now to say in our owne hearts, *Who shall ascend into Heaven, or descend into the deepe, to bring his blessings unto us from thence.* The remedy is at hand, the meanes are neere even in our mouth, and in our heart; this is *the prayer of faith, which saveth and availeth much if it be fervent.* It teacheth us the way to the Lords treasures, and to put our hand into his cofers, to take such benefits as we want, and to put up the arrowes of his wrath into his quiver, which he hath drawn against us, to shoot at us.

2 Kings 5,13.

Use 3. Thirdly, from hence ariseth great comfort to all the faithfull that call upon the name of God. For, are the prayers of good men avayleable for our good? Doe they procure blessings, and stay judgements? Then have we great cause to rejoyce, and matter of great joy offered unto us in the diligent practise of this duty. We are assured, that the Lord will not defraud and deceive us, but give us those things that wee desire, and hee knoweth what we want. Is our faith weake? He will strengthen us. Are we ignorant? He will instruct us. Doe we want the Graces of his spirit? Hee will supply them. Is our Love cold? Hee will quicken it. Is our Repentance unperfect? He will perfect it. On the other side, are his Judgements among us? He will remoove them. Are we in distresse? He will have mercy upon us. Doe our sinnes trouble us? He will discharge us. Are we in sicknesse? He will restore us. Are we in any misery? He will deliver us. If the consideration of this gracious dealing of God, and the performance of his precious promises, doe not put life into our dead hearts, and assure comfort to our feeble spirits, and raise us up when we are cast down: what weapon can be of sufficient force to pierce our hearts, and to drive us to the godly and conscionable practise of this duty? If we had not a blessed experience of Gods goodnesse toward us, wee should have the lesse sinne to doubt thereof. But seeing there is no faithfull man or woman, who hath not found the Lord ready to heare him in time of his need, and that we are compassed about with so great a Cloud of witnesses, let us comfort our selves, and one another in these things, and be stirred up to call upon his name.

Iam. 5,13,14.

Use. 4. Lastly, are the Prayers of the faithfull profitable to all things, and availeable to make us partakers of Gods blessings, and to stoppe the course of his Iudgements? Then wee must remember that it is our duty to praise his name when he hath heard our prayers, and graunted our requestes, either for our selves, or our brethren. It is a note of an unthankfull heart, to obtaine a benefit, and not to acknowledge it; to receive a guift, and not to praise and commend the giver. This is it which the Apostle teacheth, 2 *Cor.* 1,9, 10, 11. speaking of the afflictions which came upon him in *Asia*, whereby hee was pressed out of measure, passing strength, so that he doubted altogether, even of life: *Wee received the sentence of death in our selves, because we should not trust in our selves, but in God which raiseth the dead, who delivered us from so great a death, and doth deliver us: in whom we trust, that yet hereafter he will deliver us, so that yee labour together*

together in Prayer for us, that for the guift beſtowed upon us for many, thankes may be given by many perſons for us. In which words he declareth, that as he had experience in the time paſt, of the mercy of God, in the deliverance which was given unto him: ſo he hopeth of the like aſſiſtance of his Spirit, if that the *Corinthians* would be mindfull of him in their prayers. Where we ſee, he aſcribeth much to their Prayers, and yet, ſo much, as that he would have the glory of his deliverance to be given onely to God; and thankes to be rendered unto him. A point worthy to be conſidered of us, and a duty needfull to be performed by us. As he hath promiſed, and we have prayed: ſo when he hath payed, he is to be praiſed. Praiſe is comely, and well becommeth the Saints of God, the want whereof, taketh away the comfort and ſweete fruite of his bleſſings from us. It is a great offence to bee unthankefull unto men, but farre greater unto God, in whom wee live, and move, and have our being. Wherefore, whenſoever we have opened our mouthes unto God, let us returne the Calves of our lippes unto him, and never ſhew our ſelves more ready to aske, than wee are willing to praiſe and magnifie the Lord, who hath granted that which wee have asked. And heereby wee may try our ſelves, whether we be truly thankefull unto him, or not.

I ſhall be freely given (or beſtowed) upon you.

The Apoſtle in this place, uſeth a word derived from grace, ſo that it ſignifieth to be given by grace. Thus the word is taken in ſundry places of the Scripture, as *Rom.* 8. *If he have given us his owne ſonne, how ſhould he not with him give us all things elſe?* And 1 *Cor.* 2, *We have received the ſpirit which is of God, that wee might knowne the things that are given to us of God.* So likewiſe, *Galath.* 3. *God gave the inheritance to Abraham by promiſe.* The meaning of the Apoſtle is thus much in effect; the Prayers of the Saints ſhall prevaile with God, and beeing offered up for my deliverance, ſhall not returne to them without comfort, nor aſcend to him without effect, nor concerne mee without profit. Notwithſtanding, albeit they ſhall not goe empty away, but have their full force and power, yet it is to bee acknowledged and learned, that they ſo obtaine, as that my deliverance is to bee wrought out by the free gift of his Grace, not by the merit and deſert of your prayers. For what is prayer, but a begging of his bleſſings? Can any begger deſerve an Almes by his begging? True it is, wee beſtowe when hee beggeth, but wee doeit from a feeling of his wants, not for any worthineſſe of his begging.

χαρίζομαι: Rom. 8, 32. 1 Cor. 2, 12. Gal. 3, 18.

From hence wee learne, that the gifts of God beſtowed upon his Servants, come from his free grace, not from our deſerts; from his mercy, not from our merits; from his goodneſſe, not from our worthineſſe. This is ſet downe in the ſecond Commaundement of the Law, *Exodus* 20, 6. where the Lord promiſeth eternall life unto the keepers of the Commandements, yet they muſt not looke to obtaine it as a due deſert, *For he will ſhew Mercy unto thouſands to them that love him, and keepe his Commaundements.* Faith is an excellent gift, and a notable meanes to bring us to eternal life, *For he that beleeveth in the Sonne hath eternall life, and he that obeyeth not the Sonne, ſhall not ſee life, but the wrath of God abydeth on him.*

Doctrin 3. The gifts of God beſtowed upon his ſervants, come from his free grace, not from our deſerts. 1 John 3, 36.

Wee ſee then, the neceſſity of having a lively Faith, becauſe to beleeve in Chriſt, bringeth with it eternall life: yet it is not for the merit of our Faith, but for the mercy of God, and the merit of Chriſt apprehended by Faith, in aſmuch as *Eternall life is the free gift of God.* The like we may ſay of prayer, we have a comfortable promiſe, that if we aske, we ſhall receive; if we ſeeke, we ſhall finde; not becauſe our Prayers doe deſerve acceptation: and therefore, when *Daniel* prayed unto God, hee confeſſeth that *righteouſneſſe belongeth unto the LORD, but unto us open ſhame, becauſe wee have ſinned againſt him.*

Rom. 6, 23.

Dan. 9, 7, 8, 9

him. Wherby wee gather, that although our prayers are not without effect, yet they prevaile not by any excellencie is found in them, and therefore bee faith, *Confusion and forgivenesse is to the* LORD *our* GOD; *albeit wee have rebelled against him.* Thus also wee might particularly speake of all the good ordinances of GOD, and the good duties that proceede from us, as the diligent hearing of the Word, the faithfull lifting up of the heart, the fruitfull receiving of the Sacraments, and such like holy exercises of our Religion; in asmuch as he doth accept them, and is well pleased in the performance of them, howbeit not through our worthinesse that doe performe them, but thorough his goodnes that doth commaund them, thorough his mercy that doth approove them, thorough his promise that doth receive them, and thorough his liberality that doeth reward them.

Reason 1. If wee would know the Causes and Reasons why the Graces of GOD are freely bestowed upon us, and nothing given for our deserts; First, let us consider that all matter of boasting is taken from us, and GOD will have the glory of his owne Worke, and the praise of his mercy. If hee should take any thing of us, hee should loose so much of his owne glory, and wee would bee ready to ascribe our sanctification and salvation to our owne selves. This doth the Apostle set downe at large in sundry Epistles; for speaking of *Abraham*, hee saith, *If Abraham were justified by workes, hee hath wherein to rejoyce, but not with* GOD. And having shewed before that GOD accepteth of the faithfull, making him just, and without blame, by imputing of Christs righteousnesse unto him; hee confirmeth it by the end of Iustification, which hee maketh to be the glory of God, saying; *Where is then the rejoycing? It is excluded. By what Law? Of Workes; Nay, but by the Law of Faith.* As if hee should say; if wee were justified, either by our owne Workes wholly and onely, or partly by Faith, and partly by Workes, then the glory of our justification should bee wholly given to our selves, or at least not wholly given unto God. To this purpose he speaketh in the Epistle to the *Ephesians, By grace are ye saved through Faith, and that not of your selves; it is the gift of God, not of works, least any man should boast himselfe.* God will have the glory of our justification, he will bee accounted and acknowledged to be the justifier and Saviour of us; he hath not left us to justify our selves, nor to bee our owne Saviours, as shall better appeare afterward.

Rom.4,2 & 3 27.

Eph.2,8,9,& 1,5,6.

Reason 2. Secondly, there are no such properties in any mans workes, as that they can merit, or proceed from any other fountaine than Grace. Let us therefore see what properties are necessarily required in workes, to make them meritorious.

What properties must bee found in workes to make them meritorious.

First, they must bee done of a man of himselfe, and by himselfe: but we have nothing of our owne to give him, but are most poore men and meere beggers, and can but pay God with his owne. The workes that are our owne, are sufficient to deserve his wrath: but have no power at all to procure his favour. For in our selves wee are wretched and miserable, poore, naked, and destitute of all goodnesse, so that it is truly said by the Apostle *Paul, Who separateth thee? And what hast thou, that thou hast not received? If thou hast received it, why rejoycest thou, as though thou hadst not received it?* Without him therefore we can doe nothing: it is hee that must worke in us the will and the deed.

1 Cor.4,7.

Secondly, they must bee such workes as are not due unto him, they must not bee due debt, they must come from our owne free will, they must bee such as GOD cannot justly challenge at our hands. But whatsoever wee doe, wee doe as poore debters; nay, wee are worse then poore debters, wee are miserable Bankrupts, wee have nothing, wee have lesse than nothing to pay. Our Saviour hath a worthy sentence to this purpose, *Luke* 17. 10. *When ye have done all those things that are commanded you, say, wee are unprofitable servants, wee have*

have done that which was our duty to doe. And what could *Adam* do, and offer unto God in his innocency, but that which was his duty; and whereunto he was bound as unto his Maker, for his Creation and other blessings bestowed upon him.

Thirdly, the worke must bee done to the benefit and profit of him, from whom wee looke to bee repayed. *But our goodnesse and well-doing reacheth not to the Lord, Psalme* 16. Wee may benefit men, but wee cannot benefit our maker, from whom wee have received life and limbe, soule and body, and all that wee have, but we can give him nothing. Now they that cannot give any thing to God, can deserve nothing from him: but wee cannot give any thing to God, according to the saying of *Paul, Who hath given unto him first, and hee shall bee recompensed? For of him, and through him, and for him are all things, to him be glory for ever, Amen*: therefore, it is evident that wee cannot deserve. Rom.11,35,36

Fourthly, whatsoever is unperfect, cannot stand in the presence of the most just and perfect God: we must bring nothing before him, but that which is absolute, and able to beare and sustaine his wrath. But all that wee doe offer, or can offer unto God, is mained and unperfect: such are our best Works, our Prayers, our Meditations, our Hearing, so that our righteousnesse is like a menstruous cloath. Whatsoever proceedeth from us, is foule and faultie, no man is able to satisfie the Iustice and rigour of the Lawe, according to that of the Apostle, *There is none righteous, no not one; they have all gone out of the way, they have beene made altogether unprofitable, there is none that doth good: No, not one: and therefore by the workes of the Lawe shall no flesh bee justified in his sight.* Wee must all entreate for pardon and forgiveneſse of our evill Workes, and not stand upon the perfection and sufficiency of our good Workes. Esay,64,6. Rom.3.10,12 20.

Lastly, the worke and the reward must bee in proportion equall, for if the reward be more than the worke, it is not a reward of desert, but a gift of good will. The Apostle saith, *Rom.* 8. *I account that the afflictions of this present time, are not worthy of the glory, which shall bee shewed unto us.* Thus then wee reason; Nothing can deserve, but that which is equivalent to the thing deserved: but nothing that wee can doe, can equall or deserve the gifts, the least gift of God. So then, albeit wee had some-what to give, and that wee were not as most naked and needy beggers; yet it cannot bee compared or correspondent to that which wee receive. For grace and glory are unvaluewable and unmatchable, no price can purchase them, no money can buy them, no merits can match them. So then, whether wee consider that God will have the glory of all his Workes, or that there is a great disproportion betweene Mercy and Merrits; in both respects wee conclude, that the gifts of God given unto his faithfull servants, proceede from his free grace, not from our free will, so that they are not deserved of us, but bestowed upon us.

This Doctrine being thoroughly strengthned, let us see what Vses may bee grounded from thence. First, wee learne from hence, that seeing GOD giveth not by desert, but of his mercy; that whatsoever wee have obtained and received by any prayer, or other meanes from the hand of GOD, wee must ascribe all to the glory and praise of his Name, and acknowledge him to bee the Authour and giver. True it is, wee are commanded to call upon the Lord, and to put up our suits and supplications unto him: and when wee have prayed, and God hath heard our prayer, we must not think that wee have well deserved to speed in our desires, and say; *For my righteousnesse and the strength of my Prayers, I have gotten this or that*: but as wee use the meanes, so we must acknowledge that God findeth such faults in our best prayers, that he might curse us, rather than blesse; and condemne us rather than heare *Vse.1.*

heare us; and withall consider, that in hearing us, hee respecteth more that which is in himselfe, than any thing that is in us, hee is moved rather of his owne mercy than any absolutenesse that hee can see in our well-doing. Let us therefore meditate upon our owne wants, and albeit we use those helpes and instruments that hee hath appointed, yet let us give him all the glory to whom it is wholy due. When a great multitude of enemies came against *Iehoshaphat*, hee set himselfe to seeke the Lord, and proclaimed a fast throughout all *Iudah*; *They asked counsell of the LORD, and prayed unto him*: yet when God had given them the upper hand; they blessed not themselves, but the Lord; they praised not their owne zeale, but his mercy; and they ascribed not the victory to their fasting and prayer, but to his favour and power: *For they assembled themselves in the Valley of Berachah, and there they blessed the LORD: then every Man of Iudah and Hierusalem returned with Iehoshaphat their head, to goe again to Hierusalem with joy, for the Lord had made them to rejoyce over their Enemies.*

2 Chron.20.26,27.

The like wee might say of *Hezekiah*. The example of the Prophet *David* is plentifull in this Argument, hee oftentimes praised the LORD, because hee had heard the voyce of his petition, as *Psalme* 65. *O GOD, praise waiteth for thee in Sion, and unto thee shall the vow bee performed, because thou heerest the Prayer, unto thee shall all flesh come.* And *Psalme* 98. *Sing unto the Lord a new song, for he hath done marvellous things: his right hand and his holy arme hath gotten him the victory.* And *Psalme.* 115. *Not to us O Lord, not unto us, but unto thy Name give the glory, for thy loving mercy, and for thy truths sake.* And hereby we may discover a deepe devise, a dangerous plot, and a deceitfull pollicy of the Devill. Hee laboureth by all meanes to keepe us from Prayer, he cannot abide that we should call upon the Name of our God. He will tell us of the fearefull Maiesty of God to dismay us; hee will suggest our owne baseneſse and unworthineſse to discourage us; he will object that others pray not at all, yet do well enough, and that they live in all abundance, and want nothing, yet are not so devout; he will tell us (to make us secure) that God knoweth whereof wee have need before we aske, that he needeth not to be put in minde of his mercy, and that he cannot forget the covenant that he hath made with us. These are subtile baites to intrap us, and mighty stumbling blockes to trippe us, and strong tentations to slay us, and by these he oftentimes prevaileth in the Children of disobedience. If he cannot obtaine his purpose of us at the first, yet he will not give over, but follow us hard at the heeles, till he hath subdued us; and marke our foote-steppes, till he hath ensnared us. Hee will say unto thee, when thou preparest thy selfe to pray, what needest thou pray at this time? Thou art now unfit; thou art without feeling; thou hast other businesse to goe about, another time will serve as well, or better than this, when thou mayest bee better fitted to this worke. For if thou pray without feeling and zeale, thou sinnest, and thy prayer is abhominable; wherefore take heed thou pray not, least thou sin against God.

Psa.65,1,2,& 98.1,& 115,1

How Sathan worketh to hinder us from praying.

Thus he prevailed with *Saul*, when the Priest brought the Arke of God to aske counsell of him what he should doe, *Saul* said unto him, *Withdraw thine hand*; as if hee should say; Let us pursue our enemies, I have no leysure to stand asking counsell of God. If he prevaile with us, to neglect this duty at one time, hee will take advantage of it, so that if hee see us ready to pray afterward, he will alledge, what needest thou pray yet? Thou omittedst it at such and such a time, and thou speddest well enough, thou hadst no evill or hurt by it, why then wilt thou now beginne? It will but trouble thy Conscience to bee alwayes praying, it will hinder thy businesse, and cause thee to neglect thy calling: yea, when thou hast done all thou canst, thou shalt get nothing by it, but shalt make thy selfe a laughing-stocke, and a gazing-stocke to the whole World; wherefore it were much better for thee to doe as many other of

1 Sam.14,19.

thy good and honeſt Neighbours, that are not ſo curious and preciſe in theſe matters, who are beloved in the World, and looke to come to Heaven as well as thy ſelfe.

Moreover, hee will not forget to tell thee, that if thou betake thy ſelfe to this ſtrict courſe of life, it will bring thee into many melancholy dumps, and ſo caſt thee down, that thou ſhalt never be merry at the heart. This is the Devils Logicke and language, or rather his Sophiſtry and ſubtility, and thus hee doth diſcourſe and diſpute with us, to draw us away from this duty. For well doth he know, that praier is a principall part of our ſpirituall Armour, whereby we are ſafe garded from him, and all other enemies, and the moſt effectuall meanes to kindle in us the ſaving and ſanctified Graces of Gods ſanctifying Spirit: and therefore when we ceaſe praying, God will ſtay his hand from bleſſing us; hee will with-hold his graces from us; hee will give us over into the power of our ſpirituall enemies, and renounce us from being in the number of his Children. But if hee cannot thus farre prevaile with us, but that the conſcience of Gods Commaundement and our owne duty, will ſtirre us up to this practiſe: then he worketh in us another way, and creepeth upon us after an other manner. He will after a ſort cloſe with us, and joyne in the acknowledgment of the neceſſity of daily exerciſing our ſelves in making Prayer unto God: but withall, hee will foyſt in a falſe finger, and tell us, that by devout Prayer we merit ſalvation, and that the moe our Prayers are, the greater ſhall be our merits.

How Sathan poiſoneth our prayers, to make them voyde.

Thus hee mingleth and tempereth ranke Poyſon with Prayer, ſo that albeit wee uſe it, wee doe abuſe it; in ſo much that it is all one as if wee uſed it not. Thus hee ſheweth himſelfe to bee ready at our elbow, to puffe us up with pride, and to tell us that wee pray oftner than others, better than others, with greater feeling than others, with greater Faith than others, with greater zeale and aſſurance than others. Thus hee prevailed with the Phariſe, mentioned in the Goſpell, hee ſtood and prayed thus with himſelfe; *O GOD, I thanke thee, that I am not as other men, Extortioners, Unjuſt, Adulterers, or even as this Publican: I faſt twice in the weeke, I give Tithe of all that ever I poſſeſſe: I love to pray in the Synagogues, and in the Corners of the ſtreetes: but under a colour of long Prayer they ſought the praiſe of Men, and the enriching of themſelves, and therefore were to receive the greater damnation.* And as in the former times of the Church, when hee could not keepe them any longer in Fornication and uncleanneſſe (as if it were a thing indifferent) hee taught chaſtitie, thereby to deſtroy chaſtity; and under a falſe praiſe of ſingle life brought in the deteſtation of marriage, and the practiſe of incontinency; ſo doth hee perſwade Prayer, thereby to overthrow prayer. For to moove to pray, thereby to merrit and deſerve, is to corrupt Prayer, and to make it of none effect. It is the duty of the Miniſter of GOD to preach the Word, it hath the promiſe of bleſſing and of great reward: but if he goe about to perſwade us, that wee ſhall merit eternall life by our faithfulneſſe in our Miniſtry, and by diligent inſtructing of the people committed to our charge, wee muſt reſiſt the ſubtill Serpent, and defie him, and deny his merrits. It is the duty of all the godly that have this Worlds goods, to give almes to the poore, eſpecially to the godly poore: but if hee moove us to give Almes, that wee may get Heaven or gaine the praiſe of men, wee muſt ſtrive againſt his tentation, and not ſuffer our ſelves to be deluded by him. For this is as much as if hee ſhould ſay unto us, I would have thee pray, but thou ſhalt obtaine nothing: I would have thee give Almes, but thou ſhalt have no reward. Seeing then, we are ſubject to a double tentation of Sathan (who goeth about like a roaring Lion ſeeking whom he may devoure) ſo that he will (if it bee poſſible) hinder us from Prayers, or (if hee cannot) will corrupt them with his Leaven of merrit: wee muſt prepare to reſiſt him both wayes. Whenſoever hee goeth about to ſtay

Luke 18,11,12
Math.6,5.
Math.23,14.

Lib. de obitu Moſis.

The meanes how to reſiſt Sathan in his tentations.

us

us from praying unto our Heavenly Father, we must resist him strong in Faith, and oppose against him these Meditations. Let us remember Gods most holy commaundement, to call upon him in the day of trouble, and that wee are continually to watch and pray, least we fall into tentation. We have together with the precept, a promise annexed for our comfort and greater encouragement to this duty, that he is neere to all that call upon him; even to all that call upon him in truth: yea, the eyes of the Lord are upon the just, and his eares are open unto their prayers.

Psal. 50. 15 Luke 22, 40, 46.

Let us consider, that there is an absolute necessity of the invocation of his Name, and of craving his assistance, that we may be freed and delivered from the snares and assaults of the Devill, and that hee would give us strength to overcome them, and not suffer us to bee tempted above our power, but give a blessed issue of the tentation, that we may be made able to beare it. And as the necessity is great to call upon him daily, *In whom we live and moove, and have our being*; so the profit thereof is no lesse; it bringeth a blessed experience and tryall of Gods goodnesse and mercy toward us: It encreaseth his spirituall graces in us, and maketh us zealous in all good workes: It obtaineth those things that we want, and remooveth the judgements that hang over us, or are upon us. We have the examples of all the faithfull, as a Cloud of Witnesses to incite us to this duty. And if wee put foorth our hands to take and use any of the Creatures or blessings of God without asking him leave, wee are no better than Theeves and Robbers. These and such like motives, serve to kindle our zeale in Prayer, and to quench the fiery darts of the Devill which hee casteth at us. If hee goe about to puffe us up with pride, through an opinion of merriting by any even our best works of Prayer, or Preaching, or Almes-deeds, we must know that all our works are unperfect, and that the good things in us are his owne guifts.

1 Cor. 15, 9. 10

Hence it is, that the Apostle saith of himselfe and all his labours; *I am the least of the Apostles: by the Grace of God I am that I am, and his Grace which is in me, was not in vaine. I laboured more abundantly then they all, yet not I, but the Grace of God which is with me.* And in another place, *Neither is hee that planteth any thing, neither he that watereth, but God that giveth the encrease.* Againe, *What hast thou that thou hast not received? If thou hast received it, why boastest thou as though thou hadst not received it?* It is a worthy saying set downe by our Saviour, *When ye have done all those things which are commaunded you, say; We are unprofitable servants, we have done that which was our duty to doe.* Wherefore, wee must labour in all our works to see our imperfections, to cast downe our selves in humility before the Iudgement seat of God, and to refer all things to his glory. The Apostle giveth this generall rule; *Whether ye eate, or drink, or whatsoever ye doe, do all to the glory of God.* And if in these ordinary and naturall works, we must aime at that end as at a marke: how much more, in the Mysteries of our salvation, and the great keyes of our Religion, ought we to give thankes unto God for blessing us with spirituall blessings in heavenly thinges? We are not able to inspire Grace into our barren hearts, it is the guift of God, and therefore he must bee confessed the giver of every good giving and perfect guift, to the glory of his owne Name. And for our selves, let us in all duties of our obedience; Prayer, Almes, or whatsoever workes approoved of God, prepare our selves to bring humble and broken hearts, freed from the thornes of pride and vaine-glory.

1 Cor. 3, 7. 1 Cor. 4, 7. Luke 17, 10. 1 Cor. 10, 31

Psal. 51, 17. Esay 66, 2. Dan. 9, 18.

This is taught by *David* in the *Psalme*, *The Sacrifices of God are a contrite Spirit, a contrite and a broken heart, O God, thou wilt not despise.* The like we see, *Esay 66. To him will I looke, saith the Lord, even to him that is poore and of a contrite Spirit, and trembleth at my words.* And thus was the practise of *Daniel* in his prayer; *O Lord, owline thine eare, open thine eyes, and behold our desolations: for wee doe not present our supplications before thee for our owne*

owne righteouſneſſe, but for thy great tender mercies. This humility ſhall appeare to be in us, if we refer the end of all our actions to the honor of God, and make that to be the ſcope. Let the principall end be the glory of God: the next, the ſalvation of our ſoules: the third, the edification of our brethren in Chriſt Ieſus. Let us cauſe our light ſo to ſhine before men, that they may glorifie our Father which is in Heaven: and then let us follow thoſe things which concerne peace, and where-with one may edifie another.

Vſe 2. Secondly, as by the free beſtowing of the graces of God, wee are taught to give him all poſſible praiſe, ſo it taketh away all opinion of the merits of workes, wherein proud fleſh is ready to truſt. For to place Merit and Iuſtification in our owne works, is to raſe downe a cheefe foundation and principall Pillar of Chriſtian Religion; both becauſe thereby we aboliſh Grace, and renounce ſalvation by Chriſt, and make every man a Saviour to himſelfe, and ſo exclude ſalvation by Chriſt: all which are ſhamefull hereſies and horrible blaſphemies, and deteſtable abhominations. As many as ſeeke to bee juſtified by the Law, are fallen from grace. Therefore the Apoſtle *Paul* ſaith, *Rom.* 11. *There is a remnant according to the election of Grace, and if it bee of Grace, it is no more of workes, or elſe were Grace no more Grace: but if it bee of workes, it is no more Grace, or elſe were worke no more worke.* This ſerveth to confute the Romiſh Doctrine, and giveth us juſt cauſe to come out from among them, and to make a ſeparation from them, as being no true Church of God. For in aſmuch as they take away the foundation and cheefe pillar whereupon the houſe of God ſtandeth, they pull it downe and bring it to ruine. Wee ſee how they exclude Grace, and bring in Merit. They eſtabliſh a two-fold kind of Merit, and both of them (as they underſtand them) plants of their owne ſetting, but meere Strangers in the Garden of the Scriptures, and therefore ſhall fall; according to the the Doctrine of Chriſt, who ſaith; *Everie Plant which mine Heavenly Father hath not planted, ſhall bee rooted up.* One ſort is the merrit of the perſon; the other, is the merrit of the worke. The merrit of the perſon, they make to be a dignity in the perſon, whereby hee is eſteemed worthy of eternall life; and this they ſay is found in Infants dying after Baptiſme, who, though they want the merit of good workes, yet they want not the merit of their perſons, by which they receive the Kingdome of heaven. The merit of the worke, is a Dignity or excellency in the worke in it ſelfe, whereby it is fitted and inabled to deſerve life everlaſting. Hence it is that they teach, that the worke and the deed are meritorious two wayes; firſt, by Covenant, becauſe God hath made a promiſe of reward unto them. Secondly, by their owne dignity, becauſe Chriſt hath merited, that our workes ſhould merit. A ſtrange opinion, and a ſtrange language and manner of ſpeaking, never heard of in the Booke of God. As for us, we renounce all perſonall merrits; that is, all merrits within the perſon of any meere man: alſo all merrits of workes done by any meere man whatſoever. The true merrit whereby wee looke for the favour of God and life everlaſting, is to be found in the perſon and works of Chriſt alone, who is the treaſury and ſtore-houſe of all our merrits.

Rom. 11, 5, 6.

Math. 15, 13.

A two-fold merrit taught in the Church of Rome.

Objection. But heere ſome man might object and ſay; The promiſe of reward is made to them that beeleeve and worke, therefore our workes doe merrit: for merrit and reward bee Relatives. *Anſwere.* I anſwer, there is a double reward; one of Merrit, the other of Mercy. Every good worke, be it never ſo little, done in Faith, done to the glory of God, done in that manner that he commaundeth, ſhall bee rewarded, but the reward is not given for the worthineſſe of the worke, but through the liberallity of him that hath promiſed. Hence it is, that eternall life is called an Inheritance. The obedient Childe hath promiſe from his Father to bee his heire, and to Inherit his Lands, Goods, and Poſſeſſions, after his deceaſe; yet not for his obedience ſake, but becauſe his Father

Father loveth him, and in kindnesse and compassion preferreth him before others. Let it suffice us, to have the Kingdome of Heaven as a free inheritance, and not deeme as Hirelings, that we shall have it as an hire and Wages of our worke, for then we shall be deceived of our hope and expectation. It is a vaine confidence to set up such an high price of our workes, as thereby to make them able to buy Heaven. These men doe know, neither the weaknesse of their owne strength, nor the unworthinesse of their owne workes, nor the wretchednesse of their owne persons, nor the excellency of Gods Graces, nor the praise of his glory, whereof hee is jealous, which hee will not give to any other. They are like to *Simon Magus*, who offered to buy the guifts of God for his Money, as a purchase: or like to the Heathen, that looke to bee heard for their much babling sake: or like to Servants that doe all for their hire. So these Merit-mongers will have no Heaven, except they may have it as their hire, and as a penny-worth for their penny; they will not bee indebted unto God, nor beholding unto him for it. As for us, wee value not our good workes at so high a rate, we know their imperfections, wee crave eternall life as a Sons portion, and an inheritance freely promised unto us, and freely bestowed upon us.

Acts.8,18. Matth.6,7.

Indeed, it is the will and pleasure of God, that we should labour and bring forth good workes, to expresse our thankfulnesse to him that hath adopted us for his Children; and after our labour, receive the inheritance: yet we cannot deserve it by our obedience, and we have a better claime unto it, by being Sons, than working as Servants. We confesse, that the reward shall be given of bounty, not of necessity; by guise, not by debt; by promise, not by desert; by Gods acceptation, not through our perfection. As for the Papists, that glory in their owne workes, let them take heed they doe not deceive themselves, and whilst they rob God of his honour, let them beware they doe not robbe themselves, and deprive themselves of the honour promised to the Saints: and whilst they challenge and lay claime to everlasting life, as to the wages of Servants, let them in time looke to themselves, least they bee denied the Inheritance that belongeth unto Sonnes.

Vse 2.

Lastly, seeing all Gods guifts come from him to us, of Grace and Mercy; It is our duty above all things to desire Mercy, and to crave the free guiftes of God. The Children of God, whensoever they presented themselves into his presence; they have stripped themselves of all things; they have renounced all priviledges of the flesh; they have acknowledged their owne unworthinesse, and have craved nothing but his favour, and to bee satisfied with his Image. This wee see in the Prophet *David*, *Psal. 6. My Soule is sore troubled, but Lord, how long wilt thou delay? Returne (O Lord) deliver my Soule, save mee for thy mercies sake.* Hee desireth nothing but of Mercy, hee pleadeth nothing but favour; he standeth not upon his owne righteousnesse; he willeth not God to respect him according to his owne worthinesse. Againe, *Psalm. 63. Thy loving kindnesse is better than life, therefore my lippes shall praise thee: thus will I magnifie thee all my life, and lift up mine hands in thy Name: my Soule shall be satisfied as with Marrow and fatnesse, and my mouth shall praise thee with joyfull lippes:* Where he preferreth the goodnesse of God before all things in Heaven and Earth, whiles hee advanceth it above life; signifying thereby, that his life could not bee pleasant unto him, and that he would not wish to live without it. What is more desired than life? Yet he preferred the loving kindnesse of God before it. So in another place, *If thou (O Lord) straitly markest iniquities, O Lord, who shall stand? But mercy is with thee, that thou maist be feared.* Likewise the Church in the Lamentations of *Jeremie*, confesseth as much, chapt. 3. *It is the Lords mercies that we are not consumed, because his compassions fayle not.* In all which places we see, that the godly sue for pardon, and cry out for mercy. If they desire any blessing, they aske it of favour: If they crave to have any judge-

Psal.6,3,6,&c 63,3,4,5.

Psal.130,3,4. Lam.3,22.

judgement remooved, they crave it of mercy: and they eſteeme his grace above their owne lives, or any earthly thing that they can deſire. Wee muſt acknowledge that it is of his meere mercy that wee live, and moove, and have our being. It is our duty to praiſe his Name daily for his great mercies toward us, which are infinite for meaſure and continuance. If hee accept us, it skilleth not greatly though men reject us, and condemne us. If his wrath be kindled againſt us, and his loving countenance be turned from us, what is it that can delight us, who is it that can comfort us? Wee ſee by many and ſundry examples in our Brethren, that have beene caſt down through the multitude and greevouſneſſe of their ſins, and an apprehenſion of the heavy wrath of God, and a with-drawing of his favour for a ſeaſon from them, albeit they have had riches, friends, lands, Proſperity, and outward peace, yet none of theſe could miniſter comfort unto them, ſo long as Gods countenance was hidden from them, as the Sun covered in a Cloud. But when once he appeared in mercy and goodneſſe to them againe, their bones and bowels have beene refreſhed, according to the words of the Prophet in the Pſal. 4.6, 7. *If thou, Lord, lift up thy countenance upon me, thou ſhalt give me more joy of heart than they have had, when their wheate and their wine did abound.* Labour therefore, by all meanes to feele his favour; uſe all meanes to obtaine it, employ thy ſelfe diligently to keepe it, and to continue it toward thee, that in thy life it may be with thee, and in death it may not depart from thee.

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23. *There ſalute thee Epaphras my fellow-priſoner in Chriſt Ieſus.*

24. *Marcus, Ariſtarchus, Demas, and Luke my fellow-labourers.*

The order of the words.

Hitherto, wee have handled the cheefe matter touching this Epiſtle, containing his ſute for *Oneſimus*, and his commandement to prepare him lodging. Now followeth the Concluſion and ſhutting up of the Epiſtle, conſiſting in certaine ſalutations, which are of two ſorts; either from others, or from himſelfe. The ſalutation from others is in theſe two Verſes: the ſalutation from himſelfe is in the Verſe following. In theſe Verſes hee ſaluteth *Philemon* in the name of five perſons, which were famous and well knowne in the Church, and of great authority and credit above many others. This ſalutation as it was very honourable unto him, ſo alſo it carried with it great waight and moment to effect his principall purpoſe with more eaſineſſe. For ſeeing he joyneth with him *His fellow-priſoner*, and *Fellow-helpers* in this ſute, that he might the better obtaine his requeſt, ſo that they all put up as it were with one voyce and conſent the ſame petition, *Philemon* could not but conſider, that it was a very unſeemely and unworthy thing to reject ſo many ſuppliants in ſo reaſonable a cauſe. So then, the ſum of theſe words is this, *Epaphras, Marcus, Ariſtarchus, Demas*, and *Luke* doe ſalute thee. The firſt man is deſcribed by an adjoyned property, my *Fellow-priſoner*: which is declared by the cauſe, *For Ieſus Chriſt*. The reſt that are heere named, have one common adjoynt as a tittle of honour aſcribed unto them, when he calleth them his *Fellow-helpers*.

The meaning of the words.

Thus much touching the order and method. Now, let us ſee the meaning and Interpretation of the words. By [*Saluting*] in this place, wee are to underſtand, to uſe all kind and courteous ſpeaking, and to wiſh all peace and proſperity of ſoule and body, which are fruits of that Brotherly love that ought to bee among all the Saints. Thus did the faithfull pray one for another. In this ſalutation he nameth five perſons. In the firſt place, he rangeth *Epaphras*, a Cittizen of the ſame Citty with *Philemon*, and his Countryman, as appeareth in the

Epistle to the Colossians, Chapter 4. vers. 12. *Epaphras the servant of Christ, which is one of you, saluteth you, and alwayes striveth for you in prayers, that ye may stand perfect and fulfilled in all the will of God.* This man had beene the Teacher of the Colossians, and had converted them to the Faith of Christ, as we reade in the former Epistle, Chapter 1. ver. 7. *As you also learned of Epaphras our dear fellow servant, which is for you a faithfull Minister of Christ.* It seemeth he was an Evangelist, who succeeded in the labours of the Apostles, but now being at Rome, hee was put in prison, and here saluteth *Philemon* as a fellow-prisoner of Paul; not for any wickednesse and crime that he had committed, but for the Testimony of Christ, and for preaching the Gospell, and therefore is called not *Cesars* prisoner, but *Christs prisoner.* Whereby it appeareth, that this *Epaphras* was falsely accused by the enemies of the Gospell, and therefore brought unto *Rome*, and put in hold.

Secondly, he nameth *Marcus*, who is mentioned also in other places of the Scripture, who was Cozen to *Barnabas*, and the sonne of that *Marie*, who was wont to give entertainement to the Disciples at *Ierusalem*; yea, such was her godlinesse, that she made her house as an Inne to lodge the poore Saints, and as a publicke Temple for the people of God to meet together to pray unto him, and to praise his name. This appeareth, Colossians 4, 10. *Marcus saluteth thee Barnabas Cosin, touching whom ye received Commandements, if hee come unto you, receive him.* So when *Peter* was delivered out of prison, it is said, *He came to the house of Marie the mother of Iohn, whose surname was Marke, where many were gathered together in Prayer*, Acts 12. 12. See more, 2 *Tim.* 4. 11. *Ierome* saith, It was the Evangelist *Marke*.

Thirdly, he saluteth *Philemon* in the name of *Aristarchus*, of whom also mention is made in the Epistle to the Colos. 4. 10. and there likwise hee is called a prisoner, *Aristarchus my prison-fellow saluteth you.* As they embraced one faith, and beleeved in one Christ, so they suffered for one cause, and were Companions in affliction, Acts 19. 29.

Fourthly, he nameth *Demas*, who at this time was a constant Confessor of the truth, and a zealous follower of the Gospel; but afterward he started backe from the Doctrine of Christ, forsooke the fellowship of *Paul*, and embraced this present world, as the Apostle complaineth of him afterward, as we see, 2 *Tim.* 4, 10 *Demas hath forsaken me, and hath embraced this present world, and is departed unto Thessalonica.*

Lastly, he reckoneth up *Luke*, to wit, the Evangelist, who came to *Rome* as a Companion with *Paule*, as we reade, Acts 28. 14. and is named in the Epistle to the Colossians, 4. 14. *Luke the beloved Physitian greeteth you.* He was a Physitian by profession, and after his conversion he accompanied *Paul* in his greatest dangers. Of these men heere described, we might speake much and handle their lives at large, but this is done by others; and this may suffice for the Interpretation of these verses.

Contin. 1. l. 2. c. 10. & 11. cap. & addit. in l. 2. Contin. 1.

We heard in the beginning of this Epistle, that *Paul* joyned *Timothy* to him, as a joynt Writer thereof, and directeth it to others, besides to *Philemon*, that they might be meanes and Mediatours unto him; so in the winding up of the Epistle hee hath muttered together many others: by all which hee setteth upon *Philemon*, as it were, with an Army of Intercessors and Advocats, to soften and overcome his greeved and offended minde, and to encline him to mercy and compassion.

The time when this Epistle was written.

Moreover, this salutation giveth us some direction of the time when this Epistle was written. Touching the which time, there is some difference among the learned. Some are of opinion, that this Epistle was written after the second that hee wrote to *Timothy*, and this reason is rendered, because in that Epistle it appeareth, that *Timothy* and *Marke* were not with him, and he willeth them to make speede to come unto him, *Only Luke is with me: Take Marke and bring*

bring him with thee, for he is profitable unto me to ministerie. But in this Epistle it is evident that *Onesimus* was sent unto him. Setting therefore these places aside, where he sendeth for them, and where they are found to be with him, it should seem that this Epistle is written after the other.

This is the reason urged by many, which seemeth to be of great force to perswade. But if we diligently marke it, and throughly consider of it, we shall find it to be too weak to beare the weight of this conclusion. For this present Epistle, as also that to the *Colossians* was written when he was first taken; the second to *Timothy*, when he was taken the second time. For *Paul* having appealed to *Cæsar* from the partiall dealing of the High-Priests, and the cruell persecution of his owne nation, was brought to *Rome* in the beginning of *Neroes* reigne, about the third or fourth yeare thereof. Now it is evident and knowne to all, that *Nero* in the five first yeares, was one of the most milde and mercifull Princes; and as in his last yeares, he exceeded all men in tyranny and cruelty, so in his first, he passed all his predecessors in mercy and gentlenesse. In the beginning of his Empire, *Paul* pleaded his cause before him, and was delivered out of prison, and let goe whither hee would. But the rage of the enemies of the Gospell being endlesse, he was taken again about the end of *Neroes* reigne, who waxed madde against Christian Religion, at which time hee wrote the latter Epistle to *Timothy*, wherein hee fore-telleth the approaching of his death, and the time of his dissolution, *I am now ready to be offered, and the time of my departing is at hand.* Thus much touching the time when this Epistle was written.

Illyricus argum. huius Epist.

Sue. in Neron.

2 Tim. 4, 6.

Now, let us point out some generall Observations out of these Verses that might be enlarged, and further stood upon, if time would serve.

Generall Observations pointed out in these verses,

First, we see the Apostle setteth down a salutation proceeding from others: which teacheth that salutations are an ordinary meanes ordained of God to nourish and cherish mutuall love, & that union and conjunction which the members of Christs body have one with another, who are only in body and in regard of bodily presence severed one from another in this present life; whereas in heart they are joyned together, and shall bee hereafter both in soule and body.

Secondly, albeit the Apostle were a prisoner for the faiths sake, yet God doth not leave him alone, he hath *A fellow-prisoner* joyned with him, and many Fellow-helpers added unto him, nay, rather than the faithful shall want fellowes to beare them company, the Lord himselfe will be with them, *Gen.* 39.21. *Acts* 5 19. & 12.17. And albeit he delighteth not himselfe in the imprisonment of another, but could rather wish him delivered, as appeareth by his words to *Agrippa* (who said he was almost perswaded to become a Christian,) *I would to God, that not only thou, but also all that heare me to day, were both almost and altogether such as I am, except these bonds*; yet notwithstanding the company of the Godly is gracious and comfortable both in prosperity, and in adversity, both in prison, and out of prison, *Acts* 26.28,29. Thus it is set down by *Luke*, *Acts* 16,25. when *Paul* was whipped and imprisoned, and his feet made fast in the stockes, he had *Silas* joyned with him, and they two spent the night in praying and praising God together, teaching and admonishing themselves in Psalmes and Hymnes, and spirituall songs, singing with a grace in their hearts to the Lord, so that the prisoners heard them. Thus we see the endlesse mercy of God, towards his afflicted and distressed servants, hee raiseth them up some comfort, and some comforters, verifying the promise made to his Church, *If I depart, I will send the Comforter unto you.* He knoweth our infirmities, he seeth how ready we are to yeeld and slide backe: and therefore as he strengtheneth us by others, so hee maketh us meanes to strengthen others.

Thirdly, hee calleth *Epaphras* a prisoner of Christ, as he also had called himselfe before in the beginning of this Epistle. The reason is, because he had preached

chief Christ. There might haply be others in the same prison, who might suffer as malefactours, and justly deserve the restraint of the prison; but such were none of *Paul's* fellow-prisoners. Hereby we learne, that persecutions oftentimes follow the sincere preaching of the Gospell; not that it is the property of the Gospell, but the cause is the malice of such as will not embrace and receive the Gospell: and therefore, they hate and persecute those that beleeve in Christ, and give entertainment to the Gospell. This is it our Saviour teacheth, *Math.* 10.34,35. *Think not that I am come to send peace into the earth, I came not to send peace, but the sword: for I am come to set a man at variance against his Father, and the Daughter against the Mother, &c. and a mans enemies shall be they of his owne household.*

To this purpose hee speaketh in another place, *I am come to put fire on the earth, and what is my desire, if it be already kindled? Luk.* 12.49. The Gospell is the proper cause of peace among the godly, so it is the occasion of great trouble among the wicked. They are therefore much deceived, that make the Gospell the cause of all division and hurly-burlies that are in the world. When any troubles arise, the preaching of the Gospell is accused to breed them, but this is a false imputation. The true cause, is the malice of Satan, and the fury of his Instruments, that cannot abide the Light of the Truth to shine among them. So then, let us not think it a strange thing, when we see such stirres and tumults arise, but arme our selves with patience; Learne to be wise as Serpents, and innocent as Doves, and condemne those that are the authors and beginners of those broyles and contentions.

Fourthly, observe the titles that he giveth unto our Lord and Saviour, he describeth him by two names; first, hee calleth him Christ; then, hee calleth him Iesus. Christ, signifieth as much as Annointed. Vnder the Law the Priests were anointed, *Exo.* 30,30. so were the Kings, 1 *Sam.* 10,1. & 16,13. and the Prophets, 1 *King.* 19. 16. Christ is the true annointed Priest, King and Prophet of his Church, *Act.* 4. 27. 10. 38. and the onely person that had all these offices, and therfore is said to be anointed with the oyle of gladnesse above all his fellowes, *Psal.* 45.7. *Heb.* 1. 9. *Iohn* 3.34. From this title it is that we are called Christians, *Act.* 11.26. *Psal.* 105.15. Iesus importeth as much as a Saviour, who was so called, because he saveth his people from their sins, *Mat.* 1. 21. From whence, observe that Christ is the King, the Prophet, and the Priest of his Church, to governe us, to teach us, to Redeeme us, to save us. This is his office, for these ends and uses he was anointed of the Father with the Spirit of God it selfe. This serveth to our great good, and the benefit of it is communicated unto us; hee maketh us Kings and Priests to God his Father, *Rev.* 1.6. he armeth us with power and strength against sin, the flesh, the world, the devill; and maketh us able to overcome them; thorough him we have accesse to the Father, and may boldly appeare in his sight, and offer up our Prayers with assurance, *Yea he enableth us to offer up our selves, our soules, and bodies, an holy, lively, and acceptable Sacrifices unto him*, which is our reasonable serving of him: he doth instruct us in the will of his Father, enlighten us in the knowledge of the truth, and maketh us (as it were) his Houshold Disciples and Schollers, to reveale unto us all things needfull for our salvation. Let us therfore confesse him to bee the onely Son of God, perfect God, and perfect Man, the sole Mediator between God and Man, 1 *Tim.* 2.5. and let us acknowledge no other Saviour able to Redeeme and ransome us, to pay so great a price, and to deliver us from so great wrath and destruction. If we make other Mediators, and set up other Saviours, we renounce the Mediation of Christ, and Salvation purchased by Christ. This pierceth the very Marrow, and entereth into the bowels of the Romish Religion, which setteth up other Mediators, and consequently establisheth a false Christ of their own, which indeed is no Christ, no Iesus, no Saviour, no Redeemer?

Fifthly, observe with me, that speaking of *Marcus*, *Aristarchus*, *Demas*, and

bring him with thee, for he is profitable unto me to miniſter. But in this Epiſtle it is evident, that theſe men were come unto him. Seeing therfore, there he ſendeth for them, and heere they are found to be with him, it ſhould ſeem that this Epiſtle is written after the other.

This is the reaſon urged by many, which ſeemeth to be of great force to perſwade. But if we diligently marke it, and throughly conſider of it, we ſhall find it to be too weak to beare the waight of this concluſion. For this preſent Epiſtle, as alſo that to the *Coloſſians* was written when he was firſt taken; the ſecond to *Timothy*, when he was taken the ſecond time. For *Paul* having appealed to *Ceſar* from the partiall dealing of the High-Prieſts, and the cruell perſecution of his owne nation, was brought to *Rome* in the beginning of *Neroes* reigne, about the third or fourth yeare thereof. Now it is evident and knowne to all, that *Nero* in the five firſt yeares, was one of the moſt milde and mercifull Princes; and as in his laſt yeares, he exceeded all men in tyranny and cruelty, ſo in his firſt, he paſſed all his predeceſſors in mercy and gentleneſſe. In the beginning of his Empire, *Paul* pleaded his cauſe before him, and was delivered out of priſon, and let goe whither hee would. But the rage of the enemies of the Goſpell being endleſſe, he was taken again about the end of *Neroes* reigne, who waxed madde againſt Chriſtian Religion, at which time hee wrote the latter Epiſtle to *Timothy*, wherein hee fore-telleth the approaching of his death, and the time of his diſſolution, *I am now ready to be offered, and the time of my departing is at hand.* Thus much touching the time when this Epiſtle was written.

Illyr. in argum. hujus Epiſt.

Sue. in Neron.

2 Tim. 4, 6.

Now, let us point out ſome generall Obſervations out of theſe Verſes that might be enlarged, and farther ſtood upon, if time would ſerve.

Generall Obſervations pointed out in theſe verſes,

Firſt, we ſee the Apoſtle ſetteth down a ſalutation proceeding from others: which teacheth that ſalutations are an ordinary meanes ordained of God to nouriſh and cheriſh mutuall love, & that union and conjunction which the members of Chriſts body have one with another, who are only in body and in regard of bodily preſence ſevered one from another in this preſent life; whereas in heart they are joyned together, and ſhall bee hereafter both in ſoule and body.

Secondly, albeit the Apoſtle were a priſoner for the faiths ſake, yet God doth not leave him alone, he hath *A fellow-priſoner* joyned with him, and many Fellow-helpers added unto him; nay, rather than the faithful ſhall want fellowes to beare them company, the Lord himſelfe will be with them, *Gen.* 39.21. *Acts* 5 19. & 12.17. And albeit he delighteth not himſelfe in the impriſonment of another, but could rather wiſh him delivered, as appeareth by his words to *Agrippa* (who ſaid he was almoſt perſwaded to become a Chriſtian,) *I would to God, that not only thou, but alſo all that heare me to day, were both almoſt and altogether ſuch as I am, except theſe bonds; yet notwithſtanding the company of the Godly is gracious and comfortable both in proſperity, and in adverſity, both in priſon, and out of priſon,* *Acts* 26.28,29. Thus it is ſet down by *Luke*, *Acts* 16,25. when *Paul* was whipped and impriſoned, and his feet made faſt in the ſtockes, he had *Silas* joyned with him, and they two ſpent the night in praying and praiſing God together, teaching and admoniſhing themſelves in Pſalmes and Hymnes, and ſpirituall ſongs, ſinging with a grace in their hearts to the Lord, ſo that the priſoners heard them. Thus we ſee the endleſſe mercy of God, towards his afflicted and diſtreſſed ſervants, hee raiſeth them up ſome comfort, and ſome comforters, verifying the promiſe made to his Church, *If I depart, I will ſend the Comforter unto you.* He knoweth our infirmities, he ſeeth how ready we are to yeeld and ſlide backe; and therefore as he ſtrengtheneth us by others, ſo hee maketh us meanes to ſtrengthen others.

Thirdly, hee calleth *Epaphras* a priſoner of Chriſt, as he alſo had called himſelfe before in the beginning of this Epiſtle. The reaſon is, becauſe he had preached

ched Christ. There might haply be others in the same prison, who might suffer as malefactours, and justly deserve the restraint of the prison; but such were none of *Pauls* fellow-prisoners. Hereby we learne, that persecutions oftentimes follow the sincere preaching of the Gospell; not that it is the property of the Gospell, but the cause is the malice of such as will not embrace and receive the Gospell: and therefore, they hate and persecute those that beleeve in Christ, and give entertainment to the Gospell. This is it our Saviour teacheth, *Math.* 10. 34, 35. *Thinke not that I am come to send peace into the earth, I came not to send peace, but the sword: for I am come to set a man at variance against his Father, and the Daughter against the Mother, &c. and a mans enemies shall be they of his owne houshold.*

To this purpose hee speaketh in another place, *I am come to put fire on the earth, and what is my desire, if it be already kindled?* *Luk.* 12.49. The Gospell is the proper cause of peace among the godly, so it is the occasion of great trouble among the wicked. They are therefore much deceived, that make the Gospell the cause of all division and hurly-burlies that are in the world. When any troubles arise, the preaching of the Gospell is accused to breed them, but this is a false imputation. The true cause, is the malice of Satan, and the fury of his Instruments, that cannot abide the Light of the Truth to shine among them. So then, let us not think it a strange thing, when we see such stirres and tumults arise, but arme our selves with patience; Learne to be wise as Serpents, and innocent as Doves, and condemne those that are the authors and beginners of those broyles and contentions.

Fourthly, observe the titles that he giveth unto our Lord and Saviour, he describeth him by two names; first, hee calleth him Christ; then, hee calleth him Iesus. Christ, signifieth as much as Annointed. Vnder the Law the Priests were anointed, *Exo.* 30, 30. so were the Kings, 1 *Sam.* 10, 1. & 16, 13. and the Prophets, 1 *King.* 19. 16. Christ is the true annointed Priest, King and Prophet of his Church, *Act.* 4. 27. 10. 38. and the onely person that had all these offices, and therfore is said to be anointed with the oyle of gladnesse above all his fellowes, *Psal.* 45. 7. *Heb.* 1. 9. *Iohn* 3. 34. From this title it is that we are called Christians, *Act.* 11. 26. *Psal.* 105. 15. Iesus importeth as much as a Saviour, who was so called, because he saveth his people from their sins, *Mat.* 1. 21. From whence, observe that Christ is the King, the Prophet, and the Priest of his Church, to governe us, to teach us, to Redeeme us, to save us. This is his office, for these ends and uses he was anointed of the Father with the Spirit of God it selfe. This serveth to our great good, and the benefit of it is communicated unto us; hee maketh us Kings and Priests to God his Father, *Rev.* 1. 6. he armeth us with power and strength against sin, the flesh, the world, the devill; and maketh us able to overcome them; thorough him we have accesse to the Father, and may boldly appeare in his sight, and offer up our Prayers with assurance, *Yea he enableth us to offer up our selves, our soules, and bodies, an holy, lively, and acceptable Sacrifices unto him*, which is our reasonable serving of him: he doth instruct us in the will of his Father, enlighten us in the knowledge of the truth, and maketh us (as it were) his Houshold Disciples and Schollers, to reveale unto us all things needfull for our salvation. Let us therfore confesse him to bee the onely Son of God, perfect God, and perfect Man, the sole Mediator between God and Man, 1 *Tim.* 2, 5. and let us acknowledge no other Saviour able to Redeeme and ransome us, to pay so great a price, and to deliver us from so great wrath and destruction. If we make other Mediators, and set up other Saviours, we renounce the Mediation of Christ, and Salvation purchased by Christ. This piereeth the very Marrow, and entereth into the bowels of the Romish Religion, which setteth up other Mediators, and consequently establisheth a false Christ of their own; which indeed is no Christ, no Iesus, no Saviour, no Redeemer?

Fiftly, observe with me, that speaking of *Marcus*, *Aristarchus*, *Demas*, and

and *Luke*, he calleth them his fellow-helpers; whereby he putteth the Miniſters of the Goſpell, and all the Children of God in minde, to be helpers to the truth, and to further the preaching and propagation of the Goſpell by all poſſible meanes that GOD hath enabled them. For this cauſe the Apoſtle commendeth many of the faithfull, *Rom.* 16. 3, 9. *Greet Aquila and Priſcilla my fellow-helpers in Chriſt Ieſus.* We muſt doe all for the truth, and nothing againſt the truth.

This reproveth thoſe that employ their wits, and beſtow their ſtrength, to hinder the truth, and the profeſſors thereof. Theſe have no part nor fellowſhip in the miniſtration, nor in the ſound profeſſion of the Goſpell, but are profeſſed enemies to the faith of Chriſt. Moreover, this ſhall miniſter unſpeakeable comfort unto us, to conſider that we have been helpers to the truth, and furtherers of the faith which is in Chriſt Ieſus, we ſhall leave a good name behind us, and receive an incorruptible crowne of eternall Glory.

Laſtly, note with me, that when *Paul* wrote this Epiſtle, he was at *Rome*, and hee joyneth with him ſundry others, which were the chiefe and principall, whoſe very names might carry ſome credit and authority to perſwade *Philemon* in this matter which he undertooke; yet in all this Epiſtle we have no mention of *Peter*, who is ſuppoſed to have lived there, to have died there, to have beene Biſhop there five and twenty yeares. He joyneth to himſelfe ſo many aſſiſtants as he could, to obtaine his ſuite. He writeth (as we heard before) from *Rome*, to have *Oneſimus* pardoned, and he uſeth the name of *Timothy* to that purpoſe; why is *Peter* here forgotten? Why doth he not joyne him with himſelfe in the ſame Epiſtle, if he had beene reſident at *Rome*, as a good Biſhop ought to have beene? Againe, we ſee he ſpecifieth many by name, *Marcus*, *Ariſtarchus*, *Demas* and *Luke*: but we have no mention of *Peter*. And it is ſaid, that *Marke* was the Diſciple of *Peter*, and by his commandement wrote his Goſpell: was it fit to name the Diſciple, and to forget the Maſter? to remember the members and to forget the Head? To expreſſe meaner perſons, and to omit the principall? This had beene as indirect a courſe as if *Paul* had written to ſome of *Philemons* ſervants, and had omitted *Philemon* himſelfe. Beſides, he calleth theſe men his fellow-helpers; *Paul* was as the Maſter-workman and cheefe builder, they were his helpers and partners in the buſineſſe. Was not *Peter* alſo one of his brethren, and either a fellow-priſoner, or a fellow-helper in the Goſpell? Wherefore then is he concealed? Obſerve with me from hence, and by conference of many other Scriptures, that *Peters* being at *Rome*, is an uncertaine opinion, and an ungrounded aſſertion.

Peters being at *Rome* is uncertaine.

It was by compoſition agreed upon betweene *Paul* and *Peter*, that *Peter* ſhould preach to the *Iewes*, and *Paul* to the *Gentiles*, *Gal.* 2. 9. how then could *Peter* ſit as Biſhop at *Rome*? Or if he preached to the *Iewes* at *Rome*, how commeth it to paſſe that the Chriſtian Religion was ſtrange, and in a manner unknowne unto them when *Paul* came to *Rome*; as appeareth in the end of the Acts of the Apoſtles, 28. 22. where they ſay unto him, *Wee will heare of thee what thou thinkeſt, for as concerning this Sect, we know that every where it is ſpoken againſt.* Again, when *Paul* wrote to the *Romaines*, he willeth them to ſalute many particularly, and by name, both men and women: but he maketh no mention at all of *Peter*, which no doubt he would have done, if he had at that time alſo been at *Rome*. Furthermore, the Apoſtle wrote many of his Epiſtles from the Citty of *Rome* (as we ſhewed in the beginning of this Epiſtle) as for example; to the *Galathians*, *Epheſians*, *Coloſſians*, *Philippians*, to *Timothy*, this to *Philemon*, and that other Epiſtle unto the *Hebrewes*, (if it were his) and from thence he ſendeth many ſalutations, in the name of many, that remained at *Rome*: Amongſt whom, *Peter* is never mentioned, but his name and being there, is overpaſſed.

Laſtly, the Apoſtle teſtifieth, that while he was called forth to give an ac-

count of his Faith at *Rome*, *All did forsake him, and none assisted him*, 2 *Tim.* 4. 16. wherefore, either *Peter* was not at *Rome*, or if he were, he did shamefully forsake him. Thus then we conclude from these and such like circumstances, that it cannot be gathered out of the holy Scriptures, that *Peter* was ever at *Rome*. Whereby we learne, that the Popish Religion, is a doubtfull and uncertaine Religion; their Faith is uncertaine; their Hope is uncertaine, their Heaven is uncertaine. For the supremacy of the Pope, and subjection to him, is made a fundamentall point of Religion, and the beleeving of it, necessary to salvation. *Bellarmine* a Cardinall of *Rome*, defining the Church, maketh it to be a company of men, professing the Faith, and partaking of the Sacraments, under the jurisdiction of the Bishop of *Rome*; so that such as hold no Pope, are judged and censured to build upon a false foundation, and therfore to be no true Churches, no sound Catholickes, no right Christians.

De Eccle. mili. l. 3. c. 2.

The chiefe Controversie between us and the Papists, is, for the Popes Monarchy and Authority over the Vniversall Church, which is maintained by many of them (if not by all) as a materiall point, and necessary for every one to hold that looketh to be saved. Which is an opinion both absurd, and ridiculous, and unreasonable. The Church Triumphant in Heaven, is not subject to the Pope of *Rome*. The Church of the Old-Testament, was never subject to the Pope of *Rome*. The Church of the New-Testament, which was when Christ lived upon the earth, was not subject to the Pope of *Rome*. The Primitive Church, that was in the dayes of the Apostles, was not subject to the Pope of *Rome*. For during all this time, there was no Pope of *Rome* at all, and yet there was (during all this time) a Church; or else they must say, that the Triumphant Church, the *Iewish* Church, and the Christian Church, are no Churches at all.

Moreover, the necessity of subjecting every soule to this supposed supremacy, and pretended primacy, doeth blot out of the number of Churches, the East-Churches, and the South-Churches, and leaveth only the Roman-Church, to whom the Title least of all belongeth, or at least, as little, as to any of the rest. Besides, at the death of every Pope, and in every vacancy of that Sea (which sometimes hath beene no small time) the Church should faile and fall: for how should the faithfull then bee subject to the Bishop of *Rome*, when there is no Bishop of *Rome* at all in the World? Furthermore, when there falleth out a Schisme, so that there are two or three Popes that are together by the eares for the Popedome and Prelacy, the people are uncertaine to which of them to cleave, and whether of them to obey: and happy were they that followed none of them.

Lastly, it is false, that the members of the Church must be subject to the Pope, seeing he is no better, nor no other, than that Antichrist which the Scripture hath fore-shewed; time hath discovered; and the faithfull have felt and suffered. Thus then we have seene, that howsoever the Romanists make it a principall matter of faith, to put our heads under the Popes girdle, to bowe our knees, to kisse his holy feet, and to feare the Thunder bolts of his wrath; yet all his jurisdiction is besides the Scriptures; nay contrary to the Scriptures: seeing *Peters* Bishopprick and being at *Rome* is very uncertaine: to say no more. If then it be uncertain whether *Peter* were ever at *Rome*, then it must also be uncertain, whether he were Bishop of *Rome*, and if it be uncertaine whether he were ever Bishop of *Rome*, then it must also be uncertaine whether the Pope be Bishop of *Rome*, and his successor in that Sea; and if the Popes Succession and Dominion over the Church be uncertaine, his Triple Crowne shaketh, and beginneth to totter: all which waighty burthens, do hang by a twined thred of *Peters* being at *Rome*, which hath no foot-step or foundation in the Scriptures. True it is, we dare not directly and peremptorily say, that he was never at *Rome*; we know how hard a thing it is to proove a negative, yet it is more likely and probable that he was never there, than that he was ever there; the Scriptures being

Iudges.

Iudges. Who would willingly travaile in a blind and uncertaine way, where he cannot be aſſured whether he go right or wrong? But ſuch is the journey that the popiſh paſſengers enter into, they walke in unknown pathes, and tread the Mazes of many doubtfull ſteps.

The popiſh Writers cannot agree in what yeare *Peter* came to *Rome*: One hath aſſigned one time; Another, pointeth unto another time: They agree not how many yeares he ſtayed there, when he departed from thence, how long he ſate Biſhop there, who ſucceeded in his place immediatly after him; whether *Clement*, or *Linus*, or *Cletus*, or *Anacletus*. It is made of abſolute neceſſity by them to receive the Sacraments, at the leaſt, three of them, to wit, Baptiſme, unto all: Penance to thoſe that fall after baptiſme: and Orders to the whole Church, *Bellar. de Satiſ. lib. 1. cap. 22.* yet by their owne Doctrine, no man can certainly know, whether he be partaker of them, or not, inaſmuch as they teach, that all ſtandeth upon the Prieſts intention, which can be knowne to none but to God and himſelfe. Thus we ſee, how weake and wofull a Religion the *Romiſh* Religion is, and upon what ſilly and ſandy foundations it reſteth. Let us leave theſe uncertaine by-pathes, and tread in the beaten way of the Scripture, which cannot deceive: let us build our faith upon the rocke which cannot bee ſhaken, and forſake that Church that goeth a way ſhe knoweth not, and leadeth her children ſhe knoweth not whither, and teacheth them to receive ſhe knoweth not what, and beleeveth thoſe things which ſhe cannot prove. Thus much for the generall Obſervations.

Bellar. l. 2. c. 6. de pont. Roma. Onuph in Anot. poſt petr: Bellar de pont. Rom. l. 2: c: 5.

[*There ſalute thee Epaphras my Fellow-priſoner, &c.*]

Theſe Verſes doe containe mutuall ſalutations, with kind and Chriſtian wiſhes one toward another. This is the winding up of the whole matter, wherein he reporteth the friendly greetings of the faithfull which they ſent to *Philemon*. This we ſee to be very common in the beginning of every Epiſtle. From hence we learne, that courteous ſpeeches, and friendly ſalutations, are to be uſed of one Chriſtian toward another, whether preſent or abſent. All kind and courteous dealing ought to be ſhewed mutually toward each other. When *Melchizedek* met *Abraham*, he bleſſed him, *Gen.* 14. When the Angell came unto *Gideon*, hee ſaluted him thus, *The Lord be with thee, thou valiant Man, Iudg. 6. 12.* When *Boas* in harveſt time came among his Reapers, *Ruth. 2. 4.* he ſaid unto them, *The Lord be with you*; and they anſwered him, *The Lord bleſſe thee*; that is, ſo ſoon as he ſaw the Labourers that reaped his fields, hee began kindly to ſalute them, and to wiſh them well; they likewiſe returned the like anſwer back againe (as an Eccho) unto him.

Doctrine 1. Courteous ſpeeches, and loving ſalutations, are beſeeming the ſervants of God.

The Angell *Gabriel*, being ſent of G O D unto the Virgin *Marie*, ſaid unto her, *Luke* 1. 28. *Hayle, thou that art freely beloved: the L O R D is with thee, bleſſed art thou amongſt Women.* When Chriſt ſent out his Apoſtles, and gave them Commiſſion to preach to the loſt Sheepe of the houſe of Iſraell, and afterward, appointed ſeventy Diſciples to ſecond their Labors, he willed them to ſalute the places whither they came, *Matthew* 10. 11, 12. & *Luke* 10. 5. *Into whatſoever Citty or Towne yee ſhall come, enquire who is worthy in it, and there abide till yee goe thence: and when yee come into an houſe, ſalute the ſame, and firſt ſay, Peace be to this houſe.* That which Chriſt commandeth his Diſciples, himſelfe practiſeth toward his Diſciples; for when he appeared to his Diſciples after his reſurrection, he ſaid, *Peace be unto you. Iohn* 20. 21. The Apoſtle writing to the *Romaines*, ſpendeth the greateſt part of the ſixteenth Chapter in Salutations and Commendations ſent too and fro among the Saints. Thus he concludeth another of his Epiſtles, *Finally (Brethren) fare ye well; be perfect, be*

be of good comfort, be of one minde, live in peace, and the God of love and peace ſhal be with you: greet one another with an holy kiſſe; all the Saints ſalute you. All theſe examples teach us this as an undoubted truth, that the uſe of kinde and curteous ſpeeches are beſeeming the ſervants of God, and becommeth their profeſſion.

We ſhall not need to ſeeke far to find out the true cauſes and reaſons of this Doctrine.

Reaſon 1. First, our well wiſhing one to another is a fruit of our love, and a meanes to maintaine and continue love among us. To this purpoſe the Apoſtle *Peter* doth command, not only that they ſhould ſalute one another, but ſuch as they loved, and ſuch as loue them, Chap. 5.14. *Greet ye one another with the kiſſe of love.* If we would maintaine love, we muſt wiſely and carefully entertaine ſuch helpes as may further us in the performance of that duty, wherof this that now we ſpeake of is one; ſo that we are to expreſſe our inward love by outward tokens, to the end it may be ſeene and appeare unto others.

Reaſon. 2. Secondly, our ſalutations are remembrances of our care and good affections toward theſe whom wee greet well. It is a ſigne that we are not forgetfull of them, but doe greatly regard and reſpect them. This doth the Apoſtle *Paul* ſignifie, *Coloſ.* 4.12. *Epaphras the ſervant of Chriſt, which is one of you, ſalnteth you, and alwayes ſtriveth for you in prayers, they ye may ſtand perfect and full in al the will of God.* Where we ſee, he joyneth theſe two things together, as depending one upon the other, his ſaluting of them, and his praying for them.

Reaſon 3. Laſtly, to deſire the good of others from the heart, is both a fruit of the ſpirit, and a good ſigne and teſtimony to our owne ſelves that we are choſen of God to eternall life. To this purpoſe the Apoſtle numbring up many notable fruits of the ſpirit, maketh mention of *Love, Peace, Gentleneſſe, Goodneſſe, Meekneſſe, Long Suffering*, Gal. 5.22. And in another place, he exhorteth them, *as the elect of God, Holy, and beloved, to put on the bowels of Mercies, Kindneſſe, humbleneſſe of minde, Meekneſſe, Long-Suffering, Forbearing one another, and forgiving one another*, Col. 3.12. So then, if we ſhall conſider that courteous ſpeeches are tokens of love, remembrances of our affection, fruits of the ſpirit, and teſtimonies of our election, we may conclude, that it is the duty of one Church to wiſh well to another, and of one Chriſtian to ſpeake kindly to another.

We have heard the Doctrine confirmed, but before we come to the uſes that ariſe from hence, it ſhal not be amiſſe briefly to anſwer an Objection or two that may ſtand in our way, which may ſeeme to reſtraine and forbid that which here is commanded and allowed.

Objection. 1 We reade in the book of the *Kings*, that when *Eliſha* ſent his ſervant *Gehazi* to the *Shunamites* houſe, he bad him if he met any, not ſalute him; and if any man ſaluted him, he ſhould anſwer him nothing, 2 *Kings* 4.29. And *Luke* 10.4. when Chriſt ſent out his Diſciples to preach, he gave them the ſame charge, and willed them to *Salute no man by the way*. Where the duty which is here approved, may ſeeme there to be reprooved.

Anſwere. I anſwere, the drift and ſcope of thoſe place is to bee conſidered, and not the bares words to bee urged. The intent of the Prophet ſpeaking to his ſervant, and Chriſt to his Diſciples, is to enjoyne thoſe perſons to omit for that time the practiſe of duties of common curteſie and civility, ſo farre forth as they might ſtay or any way delay the performance of waighter affaires enjoyned unto them. Wee muſt therefore underſtand the meaning of them comparatively, as if it had beene ſaid: Rather than you ſhould any way hinder the quicke diſpatch and ſpeedy practiſe of that buſineſſe which is laid upon you, ſpeake to no man in the way. So then, the meaning of the places is not ſimply and abſolutely to forbid men to ſalute others, but ſo farre to require the omitting of it, as it ſhould be a let and an impediment unto them in doing their duties.

duties. So then wee muſt underſtand the reſtraint as ſpoken onely to thoſe perſons, and for that time, and by way of compariſon.

Objection.2 Secondly, we reade in the Apoſtle *Iohn*, in his ſecond Epiſtle, 10. *If there come any, and bring not this Doctrine, receive him not to houſe, neither bid him God ſpeed: for he that biddeth him God ſpeede, is partaker of his evill.* Here again ſeemeth to be another prohibition, contrary to the precept and Injunction in this place.

Anſwere. I anſwer, this place doth not forbid ſalutations and courteſie of man to man, but a neere familiarity and acquaintance with hereticks, even ſuch joyning and cloſing with them, as may ſeeme to give the leaſt applauſe and approbation to their bad proceedings, and wicked opinions. Thus much of the looſing of theſe knots, and anſwering the Obiections that ſeeme to contradict the Doctrine taught out of this place. Now let us handle the Vſes.

Vſe 1. Firſt, we learne, that courteſie, with civill, gentle, friendly, and ſoft ſpeeches, are to be entertained of the ſervants of God. This is it which *Salomon* teacheth in ſundry places of the *Proverbs*, 15. 1. & 25. 15. *A ſoft anſwer putteth away wrath, but grievous words ſtirre up anger. A Prince is pacified by ſtaying of anger, and a ſoft tongue breaketh the bones.* This is the commaundement that the Apoſtle giveth, *Be ye courteous one to another, and tender-hearted, Epheſ.* 4. 32. This is the commendation of *Gideon*, againſt the rage of the *Ephraemites*, that were greevouſly incenſed, and ſharpely ſet againſt him; he anſwered them mildly and gently, and thereby their ſpirits abated towards him, *Iud.* 8, 3. The like wee ſee in *Abigail*, when *Davids* wrath was kindled againſt her husband and houſhold, ſhe pacified him by her loving and lowly anſwer, ſo that *hee bleſſed God that ſent her, and her that counſelled him, and her counſell that reſtrained him from ſhedding blood.* A fire is ſooneſt quencheth by water, and anger is ſooneſt appeaſed by gentlenes. Let us plant this in the garden of our hearts, and learne to give good ſpeeches one to another, and ſhew a friendly countenance (even to them that wrong us, and abuſe us) without any purpoſe or deſire to revenge. 1 Sam 25,32

This is a Vertue hard to bee found in theſe daies among the ſonnes of men, they cannot ſpeake well one of another. This gentleneſſe that teacheth us to deale courteouſly toward each other, is thinnely ſowne in the furrowes of our hearts. Wherefore, wee muſt know that humanity and courteous dealing are not (as ſome imagine) excluded from Chriſtians, as if nothing ſhould bee in them, but rigour and auſterity. Indeed they are to deale roughly and rigorouſly with wilfull and wicked men, that are offenſive and unruly; but wee muſt bee gentle, meeke, and lowly toward ſuch as are willing to bee inſtructed. Hence then it appeareth, that our common formes of ſalutation are commendable, both practiſed by word of mouth, and uſed in writing, ſtanding upon the warrant of Gods Word, and example of the faithfull. Let us therefore accuſtome our tongues to civility, to bleſſing, and wiſhing all good one to another. This becometh our profeſſion, and witneſſeth to all the world, that we are of pure converſation.

Vſe.2. Secondly, this Doctrine ſerveth for reproofe of divers and ſundry abuſes that are too rife and common among us. It ſeemeth a light and ridiculous thing to many, to ſalute, and to be ſaluted, but it is of great force, and availeth much to the obtaining and getting of good will. It is a point of courteſie and humanity to ſalute others, and to pray for them. Let no man ſay theſe are very ſmall and ſlender matters to bee ſpoken of, and ſtood upon. Wee muſt acknowledge that our obedience is to be ſhewed even in the leaſt, and not in the greateſt matters onely. And a true Chriſtian is to be ſeene and knowne, when he will yeeld in the practiſe of leſſer points, and ſuch as are not of greateſt importance. Wherfore, ſeeing every Chriſtian muſt thus behave himſelfe, it reproveth divers ſorts of men.

Firſt,

Some pinch curtesie, who shall begin to speake and salute first.

First, such as are so strongly possessed, and rankely over-growne with malice and revenge, that they neither will salute such as they meete, nor answer such as salute them. These men are dainty of their speech, and as sparing of their words, as if every word of their mouth were worth a wedge of Gold. Hence it is, that they stand upon termes of their reputation, and looke to have others bend unto them; say they, Why should I salute him first? Or wherefore should I beginne to speake unto him? Shall I yeeld my selfe or bring my selfe under him to be made his Foot-stoole? I will not stoope or bow downe: he hath first wronged me, let him therefore first seeke to be reconciled: and if I should speake to him, I know he will not answer me, nor looke towards me. These are goodly pretences and colourable shiftings to maintaine hatred, displeasures, and privy grudgings one against another, and cause us to pinch curtesie who shall beginne to deale courteously one with another. But art thou resolved, that thou wilt not beginne first, and as it were breake the ice, but wait untill another beginne to salute thee? Thou must consider that the very *Publicans and sinners doe the same*, as our Saviour teacheth, Math. 5. 46. 47. *If yee love them that love you, what reward shall yee have? Doe not the Publicans even the same? And if ye be friendly to your Brethren onely, what singular thing doe yee? Doe not even the Publicans likewise?* Wilt thou not yeeld and give place first,? Be constant, and setled, and unmooveable in a good thing: but in keeping an old grudge or a new displeasure, a good man ought not to be stubborne and obstinate to continue therein for ever, Dost thou thinke it a shame and reproach to thee, to change thy minde? Who doth so esteeme and judge? Doth God? No, hee accounteth it thy greatest honour to yeeld to that which hee commandeth. Doe the godly among whom thou livest? No, thou shalt rejoyce them, and give good example to other, and heape coales of fire upon their heads whom thou hast offended, and give a sound testimony of thy unfained love to thy brother that hath offended thee. Hath hee hurt thee first, and done thee wrong? Be it so: hee hath done evill, every man will confesse it, no man will deny it, no man can defend it. Doe thou good to him againe for his evill, and provoke him by thy example, and doe that which becommeth thee, without looking wherein hee faileth.

Let us seeke to bee like our Heavenly Father, who maketh his Sunne to arise upon the evill and good: and sendeth raine on the just and unjust. It is a common thing in such as are rich and mighty, to passe by the poore, and never or seldome vouchsafe them a word of their mouth, which costeth them nothing. It is a praise and commendation to be honorable, yet humble. A proud heart testified by a scornfull eie and a silent tongue; is to be reprooved, whersoever and in whomsoever it be found. On the other side, it is a great encouragement to men of the lower sort, when such as are great and mighty in the world, do kindly salute them, and friendly speake unto them: they are greatly affected at it, they are mooved to love them, and stirred up to be cheerfull in well doing, when they see they are regarded, and not despised, or accounted base in their eies, or respected as their foot-stoole.

Secondly, such are reprooved as make an outward shew of the performance of this duty, but inwardly are as farre, and sometimes farther from the right practice of it than the former. These are such as are true Christians in name, but not in deed: in shew, but not in substance, in word, but not in heart. These have Charity in their lippes, but enmity in their soules. They speake of peace, but they nourish hatred. A man would judge them to be the flower of curtesie, and so have all complements of humanity in them, and yet notwithstanding, all this is but a maske and visard to colour their hypocrisie. These are a most vile and wicked kind of men, that have sweete and fugred tongues, but malicious and envious Hearts, and full of venome,

and

duties. So then wee must understand the restraining spoken onely to those persons, and for that time, and by way of comparison.

Objection. 2

Secondly, we reade in the Apostle *Iohn*, in his second Epistle, 10. *If there come any, and bring not this Doctrine, receive him not to house, neither bid him God speed: for he that biddeth him God speede, is partaker of his evill.* Here again seemeth to be another prohibition, contrary to the precept and Injunction in this place.

Answere.

I answer, this place doth not forbid salutations and courtesie of man to man, but a neere familiarity and acquaintance with hereticks, even such joyning and closing with them, as may seeme to give the least applause and approbation to their bad proceedings, and wicked opinions. Thus much of the loosing of these knots, and answering the Oblections that seeme to contradict the Doctrine taught out of this place. Now let us handle the Vses.

Use 1.

First, we learne, that courtesie, with civill, gentle, friendly, and soft speeches, are to be entertained of the servants of God. This is it which *Salomon* teacheth in sundry places of the *Proverbs*, 15. 1. & 25. 15. *A soft answer putteth away wrath, but grievous words stirre up anger. A Prince is pacified by staying of anger, and a soft tongue breaketh the bones.* This is the commaundement that the Apostle giveth, *Be ye courteous one to another, and tender-hearted, Ephes.* 4. 32. This is the commendation of *Gideon*, against the rage of the *Ephraemites*, that were grievously incensed, and sharpely set against him; he answered them mildly and gently, and thereby their spirits abated towards him, *Iud.* 8, 3. The like wee see in *Abigail*, when *Davids* wrath was kindled against her husband and houshold, she pacified him by her loving and lowly answer, to that *hee blessed God that sent her, and her that counselled him, and her counsell that restrained him from shedding blood.* A fire is sooneſt quencheth by water, and anger is sooneſt appeased by gentlenes. Let us plant this in the garden of our hearts, and learne to give good speeches one to another, and shew a friendly countenance (even to them that wrong us, and abuse us) without any purpose or desire to revenge.

1 Sam 25, 32

This is a Vertue hard to bee found in these daies among the sonnes of men, they cannot speake well one of another. This gentlenesse that teacheth us to deale courteously toward each other, is thinnely sowne in the furrowes of our hearts. Wherefore, wee must know that humanity and courteous dealing are not (as some imagine) excluded from Christians, as if nothing should bee in them, but rigour and austerity. Indeed they are to deale roughly and rigorously with wilfull and wicked men, that are offensive and unruly; but wee must bee gentle, meeke, and lowly toward such as are willing to bee instructed. Hence then it appeareth, that our common formes of salutation are commendable, both practised by word of mouth, and used in writing, standing upon the warrant of Gods Word, and example of the faithfull. Let us therefore accustome our tongues to civility, to blessing, and wishing all good one to another. This becometh our profession, and witnesseth to all the world, that we are of pure conversation.

Use. 2.

Secondly, this Doctrine serveth for reproofe of divers and sundry abuses that are too rife and common among us. It seemeth a light and ridiculous thing to many, to salute, and to be saluted, but it is of great force, and availeth much to the obtaining and getting of good will. It is a point of courtesie and humanity to salute others, and to pray for them. Let no man say these are very small and slender matters to bee spoken of, and stood upon. Wee must acknowledge that our obedience is to be shewed even in the least, and not in the greatest matters onely. And a true Christian is to be seene and knowne, when he will yeeld in the practise of lesser points, and such as are not of greatest importance. Wherfore, seeing every Christian must thus behave himselfe, it reproveth divers sorts of men.

First,

[illegible] such [illegible] fulfilled, and shalbe ever growne with ma-
lice and revenge, that they [illegible] will salute such as they meete, nor answer
[illegible] Those men are chary of their speech, and as sparing of their
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These are goodly pretences and colourable shiftings to maintaine hatred, dis-
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Let us seeke to bee like our Heavenly Father, who maketh his Sunne to arise
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It is praise and commendation to be honorable, yet humble. A proud heart te-
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Secondly, such are reproved as make an outward shew of the perfour-
mance of this duty, but inwardly are as farre, and sometimes farther from
the right practice of it than the former. These are such as are true Christians in
name, but not indeede: in shew, but not in substance, in word, but not in heart.
They have Charity in their lippes, but enmity in their soules. They speake
of love, but they nourish hatred. A man would judge them to be the flower
of courtesie, and so have all complements of humanity in them, and yet
notwithstanding all this inforce smoake and vizard to colour their hypocrisie.
These are a most vile and wicked kind of men, that have sweete and fugred
tongues, but malicious and envious Hearts, and full of venome,

and

This we ſee in *Ioab*, who tooke *Abner* aſide in the Gate to *ſpeake with him peaceably, and ſmote him under the fift rib, that he died:* 2 *Sam.* 3.17. and 20. 9. and likewiſe he dealt with *Amaſa*, he ſaid to him, *Art thou in health my brother, and tooke him by the Beard with the right hand, to kiſſe him: but with the other hand he ſmote him with the ſword, and ſhed out his bowels to the ground.* The like ſalutation we ſee in *Iudas*, who had given the multitude that came with ſwords and ſtaves from the High Prieſts and elders of the People, a token, ſaying, *Whomſoever I ſhall kiſſe, that is he, lay hold on him: and forthwith he came to Ieſus and ſaid, God ſave thee Maſter, and kiſſed him*, *Math*, 26.48,49. Thus he betrayed the Sonne of man with a kiſſe.

Wee muſt have our words and hearts goe together, and not one wander and ſtray from the other. Wee muſt not have our words ſofter than Oyle, and hide ſwords and ſpeares within us. This is cruell and deceitfull dealing; this is farre from true Chriſtianity; this is farre from the plaine and ſimple dealing that ought to be in us. Such men are the moſt dangerous and pernitious enemies that are, they are hardly knowne, and therefore hardly avoyded. One of theſe falſe hearted Brethren, is worſe than an hundred open and profeſſed adverſaries. A pit which is covered, ſo that thou canſt not ſee it, is more likely to worke thy hurt, and cauſe thee to fall into it, than that which is manifeſt to be ſeene. Let us therefore remember, that our words be alwayes ſeaſoned and accompanied with truth. Let our mouth ſpeak as the heart thinketh; and let us take heed of lying, cogging, cozening, glozing, ſmoothing, and diſſembling, which are the works of the Devill, and the fruits of the fleſh, and the badges of hypocrites.

Thirdly, as we have heard that they are to be reproved, that diſdaine to ſpeake to others; and ſuch as are content to uſe friendly greetings in word, but their hearts goe not with them: ſo likewiſe, ſuch are condemned as uſe unkind and uncourteous ſpeeches; nay foule and uncleane, ungodly and prophane communication. This the Apoſtle teacheth, *Ephe.* 4.31. *Let all bitterneſſe and anger, and wrath, crying, and evill ſpeaking bee put away from you, with all maliciouſneſſe.* Such was the ſnappiſh anſwer of *Cain*, *Am I my brothers keeper*. So for this cauſe *Nabal* being a churliſh and curriſh man, is concluded to bee a foole and a wicked man. *Gen*, 4.9. 1 *Sam.* 25.10,11.

This uncivill and bitter dealing, is a great ſigne, and a certaine note of an unregenerate and carnall man. Let us beware of all railing and rotten ſpeeches. The mouth is the meſſenger of the heart, and from the aboundance of the heart, the mouth ſpeaketh. A filthy tongue, argueth a filthy heart; an unbrideled tongue, a licentious heart. A poyſoned tongue, that caſteth out banning and curſing, doth manifeſt a curſed and corrupt heart. The tongue that raveth and rageth beyond al meaſure, and belcheth out blaſphemies, & vomiteth out pocky and plaguy ſpeech (as it were) the over-charging of a loathſome ſtomack, doth ſhew (be it ſpoken with reverence) a pocky and plaguy heart.

It is a ſhame almoſt to ſpeake thoſe things, I will not ſay which theſe men do in ſecret, but which they ſpeake openly, publickly, evidently. And yet (alas) how common a thing is it (when men and women are a little heated and provoked) to wiſh all evill to fall upon the perſons of their brethren and their cattell; nay, ſometimes upon their owne wives, their own children, their own ſervants, their owne beaſts, they being more beaſts themſelves: crying out a vengeance on them, a plague of God to come upon them, a Murraine take them, the Devill of Hell goe with thee, and ſuch like; which come from an uncircumciſed mouth, nay from an uncircumciſed and unregenerate heart, and cannot bee heard or read without horrour and deteſtation. Neyther, let any alledge for the excuſe of their curſed and wretched ſpeeches, *It is an evill cuſtome they have gotten, but that they minde and meane no ſuch thing, whatſoever they ſpeake*; for firſt, this is a curſed cuſtome: and a cuſtome in ſinning, the greter

Mat.12,35,36

ter it is, the worse it is. The more thou doest accustome thy tongne unto it, the harder it is to be left. Our Saviour teacheth, that *A good man out of the good Treasure of his heart bringeth forth good things: and an evill man out of an evill Treasure bringeth forth evill things: But I say unto you, that of every idle word that men shall speake, they shall give an account thereof at the day of Judgement.* If then wee must reckon and account at the end of the World, and of our life for idle words; what madnesse is it for us to cast out and disgorge blasphemous, wicked, and cursed speeches, which will bring upon us horrible plagues and heavy punishments to be suffered in Hell fire? Hence it is, that

Verse 37. Christ saith in the words following, *By thy words thou shalt be justified, and by thy words thou shalt be condemned.* Hereunto the Apostle *Iames* agreeth, Chap. 1. ver. 26. *If any man among you seeme to be Religious, and refraineth not his tongue, but deceiveth his owne heart, this mans Religion is vaine.* Neither let them say, they thinke not evill, they meane not as they speake: for this doth not take away the evill, but rather increase it, in as much as they adde sinne unto sinne, hypocrisie to impiety; as it were drunkennesse unto thirst. Let such acquaint their hearts with blessing, not with cursing: and strive against their corruptions which are growne to an head and have gotten a custome in them, remembring the saying of the Prophet, Psal. 109. 17. 18. *As he loved Cursing, so shall it come unto him: and as hee loved not blessing, so it shall be farre from him: as he clothed himselfe with Cursing like a rayment, so shall it come into his Bowels like water, and like Oyle into his Bones.* Let us therefore all of us put in

Ephe. 4. 29. practise the precept of the Apostle, *Let no corrupt communication proceede out of your mouthes, but that which is good, to the use of edifying, that it may minister grace unto the hearers.* Where hee declareth, that corrupt speech should be to the eare, as unsavory meate to the stomacke. A rotten sheepe is knowne by his bleating, so is an unregenerate heart by his words. Wherefore as the taste abhorres rotten meate, so should our mindes loathe and detest rotten and unreverent talke.

Use 3. Lastly, seeing wee are taught to use all gentle and courteous communication, and all loving salutations and well-wishing one toward another; this teacheth us, that wee must all diligently study and practise the government of the tongue, to order it aright and in due manner. This is a worthy study, it is an hard study, it is a profitable study. Hence it is, that the Prophet saith, *Psal. 34. 12, 13. What man is he that desireth life, and loveth long dayes for to see good? Keepe thy tongue from evill, and thy lippes that they speake no guile.* To this purpose hee speaketh in another Psalme, 39. 1. *I thought I will take heed to my wayes, that I sinne not with my tongue, I will keepe my mouth bridled, while the wicked is in my sight.* The difficulty and hardnesse of this study, the Apostle *Iames* signifieth and setteth downe, when hee calleth the tongue a world of wickednesse, and an unruly evill. Chapter 3. 7, 8. *The whole nature of Beastes and of Birdes, and of Creeping things, and things of the Sea, is tamed and hath beene tamed by the nature of Man: but the tongue can no man tame.* The profit of this study, together with the hardnesse, is noted by the same Apostle in the same Chap. ver. 2. *If any man sin not in word, he is a perfect man, and able to bridle all the body.*

Now because it is so excellent and difficult a study to guide and governe the tongne aright, wee must know, that there is an Art and Science thereof to bee learned, and diverse rules and precepts to bee observed; that wee may know when to speake, and when to hold our peace. There is no Art whatsoever attained unto, without knowledge, practise, and experience. The first lesson that wee must learne in this study, is, to crave of GOD his assisting grace, that may make this labour easie and the worke pleasant unto us: without which, we shall find it impossible to hold in the raines of our unruly and untamed tongues.

Hence

Hence it is that the Prophet saith; *Set a watch (O Lord) before my mouth, and keepe the doore of my lippes*: Declaring thereby, that of our selves wee are not able to governe our tongues. And againe he saith elsewhere; *O Lord, open thou my lippes, and my mouth shall shew forth thy praise.* If God doe not open our mouths, we can never order our tongues as we ought. Before wee speake, we must diligently consider what we speake, and to what end. The Wise-man telleth us, *That he which answereth a matter before hee heare it, it is folly and shame to him.*

Psal.141,3. Psal.51,17. Pro.18,13.

To this purpose the Apostle teacheth us, *To be slow to speak, and swift to heare.* This vertue appeared notably in *Elihu*, *Iob* 32. *Who waited till Iob had spoken, for hee were more auncient in yeares than hee.* In our speaking, wee must bee carefull that our words be gracious, and seasoned with wisedome, truth, reverence, modesty, meekenesse, and sobriety, as it were with Salt, which are contrary to the foolish, rotten, and graceless talke that aboundeth in our daies; wherein men are growne to be very Beasts, *Their Throat is an open Sepulcher, their use their tongues to deceit, the Poyson of Aspes is under their lippes, their Mouth is full of cursing and bitternesse.* Nay, the venome and Poyson of their tongues, is worse than the Poyson of Serpents: and yet they would thinke themselves greatly wronged if they should be charged to bee as a Brood of Adders, and a Generation of Vipers. For who knoweth not that the Serpent cannot hurt a man, except he be present to see him and bite him: but such as have not learned to rule the tongue that is unruly, and to governe it from breaking out into ungodly and cursed speaking (which is the Devils Language) doe hurt men as well absent as present; as well farre off, as neare at hand; as much when they are from them, as when they are with them: which a sharpe sword is not able to doe. The holy use of the tongue is the language of *Canaan*, which we must all covet to speake, that it may be ordered according to the Word and Will of God. But when the tongue, which is an excellent Member, given unto us of God to praise and glorifie his Name, is abused, it is kindled by the fire of Hell; according to the saying of the Apostle *Iames*, Chapter 3. *The Tongue is Fire; yea, a World of wickednesse; so is the Tongue set among our members, that it defileth the whole body, and setteth on fire the course of Nature, and it is set on Fire of Hell.* This he setteth foorth more at large in the words following, and exhorteth us, that the harder it is to rule the Tongue, the more care wee should use in the government of it, and apply it to the honour of God, and the good of our Neighbour.

Rom.3,13,14. Esay 19,18. Iames 3,6.

Hence it is, that he reprooveth those that one while are blessing, another while are cursing with it, blowing sometimes hot, and sometimes cold, sometimes praying to God, and anon raylings at, and reviling their brethren; *Therwith* (saith he) *blesse we God, even the Father; and therewith curse we Men, which are made after the similitude of God: out of one mouth proceedeth blessing and cursing; my Brethren, these things ought not so to be. Doth a Fountaine send forth out of one place sweet water and bitter? &c.* Let us then use such meekenesse and moderation in our speech, as that we doe not breake out into Choller: let our answers be soft and milde, that anger be not kindled, nor encreased, nor continued. If any shall revile us, and rage against us, our duty is to blesse, and not to raile. This is the Commaundement of Christ, *Love your Enemies, blesse them that curse you, doe good to them that hate you, and pray for them that hurt you and persecute you, &c.* Thus doth the Apostle Peter speake, *Love as Brethren; be pitifull, be courteous, not rendring evill for evill, neither rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, that ye should be heires of blessing.* If the least occasion of strife and contention arise among men, it cannot be decided, nay, not heard without such bitter taunts and reproaches, as ought not to be, nor to breake out among Brethren. We ought to be of a patient Nature, and follow the example of God, who beareth

Iam.3,10,11. Matth.5,44. 1 Pet.3,8,9.

Iude 9. with us all. The Apostle *Iude* affirmeth, *Michael the Archangell, when hee strove against the Devill, and disputed about the body of Moses, durst not blame him with cursed speaking, but saide; The Lord rebuke thee.* Where we see, that the Archangell abstained from all railing, having to doe with the Devill, the greatest enemy of God and his people. Be it, that we have to deale with bad men, and such as are notoriously evill, yet we must not take liberty to our selves to use reviling speeches, to brawle, and contend, seeing the Angell would not do it, and he would not doe it against a worse adversary than wee have, or can have any. Wee must commit revenge unto God, who hath said; *Vengeance is mine, I will repay.*

[*Marcus, Aristarchus, &c.*]

Touching *Marke* mentioned in this place, wee have spoken already, and declared out of the Acts of the Apostles, that he was a Iew, of the circumcision, and called to bee an Evangelist, who also wrote one of the Gospels, as hee had learned of *Peter*. It appeareth, that his Parents were well acquainted with the Apostles, and received them into their house; whereby it came to passe, that *Marke* himselfe was converted to the faith, and indued with the gifts of the Holy Ghost, so that he was chosen to be a Fellow-helper unto them, and travailed with them into divers parts of the world. True it is, he did at one time forsake *Paul* in *Pamphilia*, and shrunke in his shoulders from the trouble: yet notwithstanding this weakenesse, he ceased not afterward to labour in the preaching and propagation of the Gospell; and albeit *Paul* would not take him with him into their company, *Who went not with them to the worke*, yet *Barnabas* tooke him, and sailed unto *Cyprus*. Hee was present with the Apostles at the first and famous Councell holden at *Hierusalem*, and heard the matters debated and disputed among them. We see heere in this place, and other places of the Scripture, that hee had reconciled himselfe to *Paul*, and blotted out the infamy of his backe-wardnesse and backe-sliding; and therefore he is accepted againe among them, so that they gave unto him the right hand of fellowship.

Euseb. lib. 3. cap. 39.

Act. 15, 38.

Doctrine. 2. Wee must not utterly cast off the weake, but shew our compassion toward them, Rom. 14, 1, 10.

From hence we learne (this Scripture being compared with other) that it is required of us to have a care and compassion toward the weake, not utterly to cast off such as have fallen and failed in any duty. When we see any not so constant in the truth as they ought, and we desire, we must not by and by shake them of, or stand aloofe from them, but rather strengthen and encourage them, and make much of them. This practise is commaunded unto us in sundry places. The Apostle exhorteth hereunto; *Him that is weake in the Faith receive unto you, but not for Controversies of disputations: Why dost thou condemne thy Brother, or why dost thou despise thy Brother?* And in another place of the same Epistle, *Wee which are strong, ought to beare the infirmities of the weake, and not to please our selves.* To this purpose he writeth to the *Thessalonians*, *We desire you, Brethren, admonish them that are out of order: comfort the feeble-minded: beare with the weake: be patient toward all men.* To these Commaundements, we may adde sundry examples of the faithfull, that have given us an example to follow. But first let us see the most perfect example of all, the example of Christ Iesus our Lord, of whom it was propheſied thus; *A bruised Reede shall he not breake, and smoaking flax shall he not quench, till he bring forth judgement unto victory.* This appeareth, in his loving calling of all unto him that are weary and heavy laden, promising to ease them, and refresh them: so that hee refused not the company of Publicans and Sinners. When *Aquila* and *Priscilla* had heard *Apollos*, who was weake in knowledge, *They tooke him unto them, and expounded unto him the way of God more perfectly.* The like we see in *Paul* generally toward all, 1 *Cor.* 9, 22. and particularly toward the incestuous *Corinthian*, whom hee would have received againe into the bo-

Rom. 15, 1.

1 Thes. 5, 14.

Matth. 12, 20, & 11, 28. Isay 42, 3.

Act. 18, 26.

some

ſome of the Church, and admitted into the company and ſociety of the faithful. All which Commandements and examples doe evidently prove unto us this truth, that ſuch as are weake in the faith are not to be caſt off, but rather cheriſhed and encouraged.

Reaſon 1. See the farther confirmation heereof by force of reaſon drawn from the nature of God, from the members of the Church, from the perſon of ſuch as are weake.

First, if wee conſider the gracious and mercifull dealing of God toward ſuch as erre of frailty and infirmity, that hee is both willing and able to ſtrengthen and confirme them, wee ſhall bee put in minde thereby of our owne duty. The Apoſtle writing to the *Romanes*, Chapter 14. and exhorting them not to ſhun, but to take into their company him that is weake in the faith, giveth this as a reaſon, *He ſhall be eſtabliſhed, for God is able to make him ſtand*, If then, God will eſtabliſh them, we muſt make much of them: and if he will make them ſtand, we muſt not thruſt them downe. Rom. 14, 4.

Reaſon 2. Secondly, it is required of all the members of the Church to have a ſpeciall care not only of the ſtrong, but alſo of the feeble parts. We ſee how it ſtandeth in the members of our body, *The eie cannot ſay unto the hand, I have no need of thee: nor the head again to the feet, I have no need of you: yea, much rather thoſe members of the body which ſeeme to be more feeble, are neceſſary, &c.* Now as it is in the naturall body, that the chiefe members have a care of the leaſt, ſo it ought to be in the myſticall body, wherein the faithfull ſhould have the ſame care one for another. Adde heereunto that we are commanded to exhort and admoniſh one another, according as we ſee them to have need. 1 Cor. 12, 21.

Reaſon 3. Thirdly, wee muſt take heed leaſt by our rigorous and auſtere dealing, the weake brother be diſcouraged and driven from the faith. It is no wiſedome to lay a great and heavy load upon the back of a weake Beaſt, leaſt his backe be broken, and the burthen miſcarry, and the maſter be diſappointed. To this purpoſe it is that the Apoſtle, perſwading the *Corinthians* to take unto them the inceſtuous perſon whom they had put out from among them, ſaith: *Yeought now to forgive him, & comfort him, leaſt the ſame ſhould be ſwallowed up with overmuch heavineſſe: wherefore I pray you that you would confirme your love toward him.* No man almoſt is ſo unmercifull to his poore beaſt, but he conſidereth what hee is able to beare. Vnſeaſonable ſeverity can do no good, but much harme. Seeing therefore God is able to eſtabliſh the weake, ſeeing the parts of the Church muſt have a care one of another, and laſtly, ſeeing the feeble minded are not to be diſcouraged, in all theſe reſpects we may conclude, that the weake in knowledge, in faith, or in obedience, are not to bee deſpiſed, but rather to be inſtructed, ſtrengthened, and confirmed. 2 Cor. 2, 7, 8.

Uſe 1. Let us come to the uſes, and handle them as briefly as we can. First, this ſerveth to reprove thoſe that doe not onely paſſe over, but contemne and deſpiſe ſuch as any way come behind them. If they ſee a man weake or feeble, they are ſo farre from helping of him up, that they are ready to diſgrace him and caſt him downe. Theſe are like to them that are deſcribed in the Prophet, who, together with hypocriſie nouriſh pride in themſelves, and joyne unto it contempt of others, *Which ſay, Stand apart, come not neere to me, for I am holier than thou.* Or like unto the *Phariſie* mentioned in the Goſpell who prayed thus with himſelfe, *O God, I thanke thee that I am not as other men, extortioners, unjuſt, adulterers, or even as this Publicane.* If a man have one of his eyes, or hands, or legges weaker than the other, will he reject or neglect it, and not rather looke to it, and ſeeke to ſtrengthen it, and cure it? When the fire is going out, wee are wont not to caſt water upon it, but to throw on more Coales, or to bring more Wood to kindle it. When the bodie is feeble and ſickly, wee doe not uſe to ſtarve it, or ſtifle it; but to cheriſh it, to dyet it, and keepe it warme. So ought it to be in the members of Chriſts body, when wee ſee any ſtand at a Eſay 65, 5. Luk. 18, 11.

ſtay, and as it were begin to pine and languiſh, wee ſhould bring them home into the Sheepefold of Chriſt: when wee ſee any wounded, we ſhould binde up their wounds, and poure in Oyle and Balme to refreſh them: wee muſt ſeeke them that are loſt, and gather them that are diſperſed. As for thoſe that diſcourage and diſcountenance ſuch as are of humble and broken hearts, and by their unſeaſonable ſeverity bring them to deſpaire, let them know, that that they are no better than the very Inſtruments of the Devill, who are hired as Iourney-men to doe his worke, and doe uſurpe the very office of the Devill. Hee is the accuſer, hater, and perſecuter of the faithfull, but eſpecially he ſeeketh to undermine the weake, and to ſwallow them up in the gulfes and quicke-ſands of deſperation, without helpe or hope. In this conſideration the Apoſtle moveth the *Corinthians* to forgive the inceſtuous perſon, ſaying; *To whom ye forgive any thing, I forgive alſo: for verily, if I forgave any thing, to whom I fogaveit, for your ſakes forgave I it in the ſight of Chriſt, leaſt Satan ſhould circumvent us, for we are not ignorant of his enterpraiſes.* Wherefore, as God hath appointed comfort to his afflicted and contrite ſervants, ſo they are juſtly to be taxed, that ſhew rigour, when they ſhould ſhew mercy, and draw out the ſword when they ſhould put it up. Of theſe mercileſſe men, doth the holy man *Iob* oftentimes complaine, who when he lacked and looked for comfort, but could finde none; he was as one mocked of his neighbour, and crieth out (in the extreamity of his ſorrow) of his friends, *Miſerable comforters are ye all.*

2 Cor. 2, 10, 11

Iob 12, 4, & 16, 2.

Thus it fareth with many of Gods deare Children, and our poore Brethren, when as thorough great anguiſh of ſoule, and vexation, they call (as *Iob* once did) for comfort, *Have pity upon me, have pity upon me (O ye my friends) for the hand of God hath touched mee:* yet their acquaintance are ſtrangers unto them, their neighbors have forſaken them, their brethren are removed far from them, and their familiars have forgotten them.

Iob 19, 21.

True it is, there is a time of ſeverity and ſharpneſſe, and ſuch as are obſtinate and untractable, as an untamed Heifer, are to bee terrified with ſharpe handling, that they may bee made to feare. But there is a difference to bee made betweene ſinner and ſinner; and the ſervants of GOD muſt diſcerne aright betweene Offender and Offender, not judging of all alike, nor dealing with all alike, according to the Doctrine and direction of the Apoſtle *Iude, Have compaſſion of ſome, in putting difference: and other ſave with feare, pulling them out of the fire, &c.* This wiſedome we ought all to crave, that we may doe all things in due ſeaſon, that wee may not purge humors when we ſhould reſtore nature; neither yet go about to heale when we ſhould cut and lance.

Iude 22, 23.

The Wiſe-man to this purpoſe, hath a worthy ſaying, *Prov. 25, 11. A word ſpoken in his place, is like Apples of Gold, with pictures of Silver.* Let us not bee in the number of ſuch, *As with our lies make ſad the heart of the righteous, whom the Lord hath not made ſade: nor ſtrengthen the hands of the wicked, that he ſhould not returne from his wicked way, by promiſing him life.* Let us take heed, that it be not juſtly and truely ſpoken of us, which the Prophet chargeth upon the Shepheards of Iſrael, *The weake have ye not ſtrengthened, the ſicke have ye not healed: neither have yee bound up the broken, nor brought againe that which was driven away, neither have yee ſought that which was loſt, but with cruelty and with rigour have ye ruled them, &c.* God will require an account of us touching his Sheep, and ſuch as we deſpiſe, he accounteth and reſpecteth as moſt deare and precious in his ſight.

Ezek. 13. 22, & 34, 4, 5, 6.

Secondly, muſt wee have a reſpect to the weake? Then wee muſt acknowledge it to bee our dutie, to cheriſh ſuch good things as wee ſee in any of our Brethren, remembring the ſaying of our Saviour, *Matth. 18. 33. Oughteſt not thou alſo to have had pitty on thy fellow-ſervant, e-*

ven as I had pitty on thee? God doth ſhew mercy and pitty upon us; and therefore, if wee will bee his Children, wee muſt not bee unlike our heavenly Father. Such is the ſtate and condition of men, that whitherſoever wee turne us, wee cannot but ſee ſome of our Brethren feeble and fainting, and ready to ſinke under the burthen; ſo that they are ready to periſh, unleſſe wee put under our hand to uphold them. In this reſpect, ſo many as are members of the Church, ought to bee ſo many Phyſitians one to another, that wee may bee meanes of curing and comforting one another. Wee are charged to bee keepers of them, to looke unto them, and by all good meanes to tender their good.

It is an excellent precept given by the Apoſtle, *Gal.6,1,2. Brethren, if a man bee ſuddenly taken in any offence, yee which are ſpirituall, reſtore ſuch one with the ſpirit of meekeneſſe, conſidering thy ſelfe, leaſt thou alſo be tempted; beare ye one anothers burthen, and ſo fulfill the Law of Chriſt.* Where we ſee the Apoſtle urgeth us to this duty by putting us in mind of our owne infirmitie. We ſo ſtand to day, as that we are ready to fall to morrow; nay, wee continue this houre, that we are ready to give over the next. Yea, ſuch is the mercy of God oftentimes toward ſuch as are weake ones, that when he hath made them once to ſee their owne frailties, he maketh them at the laſt ſtronger, and more ſteadfaſt in the Faith, than ſuch as ſeemed to be more forward, and many degrees before them. How weake was *Nicodemus?* He came to Ieſus by night at the firſt, he had a good deſire to be inſtructed, but he was ignorant in the principles of Religion, hee durſt not ſhew himſelfe openly to bee his Diſciple for feare of the Iewes. Iohn 3,2.

The like wee might ſay of *Ioſeph* of *Arimathea*, another Diſciple of Chriſt, (but ſecretly to avoyd danger;) notwithſtanding GOD did ſo bleſſe them both with encreaſe of ſtrength, and the ſpirit of courage and boldnes, that the litle light of grace and ſparke of faith that was in them, did ſo ſhine and breake out into ſuch a flame, that they were not aſhamed to profeſſe themſelves to bee his Diſciples: when the reſt forſooke him, and durſt not confeſſe him, they begged his body of *Pilate*, they wrapped it in linnen cloathes, with Myrrhe and Alloes, and ſwet Odours, and beſtowed the honour of the buriall upon him. Iohn 19,38.

Thus it falleth out oftentimes, that they which are firſt are laſt, and the laſt are firſt. Wee know not what ſtormes and tempeſts hang over our owne heads, and what perillous times may come upon us: wee know not what weakeneſſe wee ſhall ſhew in them, how great the Rebellion of the Fleſh will bee, and what comfort wee ſhall want our ſelves. The Prophet pronounceth him *Bleſſed, that judgeth Wiſely of the poore, and promiſeth that the Lord ſhall deliver him in the time of his trouble.* If wee have any feeling of this happineſſe, or have any Faith in our hearts touching this promiſe, let us make it manifeſt, by ſeeking the good of our weake brethren. It is an hideous and horrible cruelty and out-rage by our want of mercy, and of feeling their infirmities, to hinder the Salvation of any one for whom Chriſt dyed. Pſal.41,1.

Hence it is that the Apoſtle ſaith, *Romans 15,2,3. Let every man pleaſe his Neighbour, in that which is good, to edification: for Chriſt alſo would not pleaſe himſelfe, but as it is Written, The rebukes of them that rebuked thee, fell on mee.* It coſt a great price to Redeeme a ſoule, and to bring it from Death to Life; from Hell to Heaven; and therefore, wee muſt uſe all meanes (wherewith the Lord ſhall enable us) to comfort ſuch as are Comfortleſſe, by the Comfort where-with wee our ſelves are comforted of GOD. There is no man but deſireth to finde Peace and Comfort in himſelfe. What is this life of ours without it? If a man ſhould live many thouſand yeeres upon the face of the earth, and have experience of nothing but ſorrow, anguiſh, miſery, and

vexation of Spirit, ſo that he could feele no quietneſſe, no reſt, no conſolation, no tranquility in theſe dayes of his Pilgrimage: would he not deſire to be out of ſuch a life, and preferre death before it? Doe we then wiſh for peace? And would we find comfort? The greateſt comfort in the world that can come unto us, and refreſh and cheere up our Soules, is to winne and ſave ſoules. Bleſſed are we, if we have beene Inſtruments to gaine but one ſoule unto God. It is the greateſt gaine; it is the beſt trffiaque; it is the ſweeteſt merchandize. It ſhall be ſaid unto us in the laſt day; Thou good and faithfull ſervant, well done: thou haſt beene faithfull over little, I will make thee ruler over much, enter into thy Maſters joy. Let us ſet this before our eyes, and conſider before hand the price of the reward, when the time of refreſhing ſhall come from the preſence of the Lord.

Vſe.3. Laſtly, ſeeing God hath ſuch a care of them that are weake, that he would not have them cut off, but cared for of all men: this ought to ſerve as a notable encouragement unto them, to labour to grow in Grace, and to encreaſe more and more, that they may proceede from ſtrength to ſtrength, and ſo come to a perfect man in Chriſt Ieſus. True it is, there are degrees of Faith, all have not one meaſure of grace; and yet the leaſt meaſure, if it be but as a graine of Muſtard-ſeed, is of power to ſave our ſoules. If there be wrought in us by the ſanctifying Spirit of God, the beginnings and ſeeds of Faith; to wit, an humbling of our ſelves under the burden of our ſinnes, an acknowledgement and feeling that wee ſtand in need of Chriſt, an hungring and longing deſire to bee made partaker of Chriſt and all his merrits, and a flying to the Throne of Grace from the ſentence of the Law troubling the conſcience, and trembling under the ſame; if theſe preparations (as it were ploughings up of the furrowes of our hearts) bee found in us, God will not caſt us away, but make this weake meaſure of grace to bee effectuall to ſalvation. This is a ſweete comfort to all faint hearts, that are every foot like to ſinke downe, and as it were to give up the Ghoſt. This ought to bee a forcible meanes to worke thankefulneſſe in them, when in the examination of their hearts, they ſhall finde the leaſt meaſure of grace ſetled in them, and know their mercifull Father willing to acknowledge it, to accept it, and to reward it. Not that we ſhould flatter our ſelves in our wants, or content our ſelves in our weakneſſe, to ſtand alwayes at one ſtay; but heereby to be brought forward in well-doing, and to runne the race with all cheerefulneſſe that is ſet before us.

This is a notable ſigne of a true and ſincere heart, when we feele our ſtrength to come every day unto us, and an acceſſe to be added to our former courſe. For if we deſire to be better and better, and deale as men that runne in a race, who ſtand not ſtill in the mid-way, but preſſe with might and maine to the marke: this is an infallible note of a ſincere heart. This is it which the Apoſtle teſtifieth, *Phil.* 3. 14,15. *Brethren, I count not my ſelfe, that I have attained to it, but one thing I do: I forget that which is behind, and endevour my ſelfe unto that which is before, And follow hard toward the marke, for the prize of the high calling of God in Chriſt Ieſus.* It is the goodneſſe of God to accept the ſmall meaſure of Faith that we bring unto him. This graunteth not liberty unto us to doe nothing, to ſtirre neither hand nor foot, or to content our ſelves that wee goe not backeward. For wee muſt all know and underſtand, that the beginnings of grace are deceitfull and counterfeit, unleſſe there be a growth and encreaſe to bee ſeene in us.

Matth.13,31 33. The Kingdome of Heaven is like to a graine of Muſtard-ſeed, which at the firſt is ſo ſmal and little, that it is ſcarſe diſcerned, but after that it is caſt into the ground of a prepared and purified heart, it rooteth deeply, it groweth ſpeedily, it ſpreadeth exceedingly. It is like unto Leaven, which a woman taketh and hideth in three pecks of Meale, till all bee Leavened. The Maſter delivering his Talents unto his ſervants that hee had called, ſaith unto them,

Occupy

Occupy untill I come; hee doth not bid them hide them in the earth, *Luke* 19, 13. Hereunto commeth the exhortation that *Paul* giveth unto *Timothy*, who had greatly profited in godlineſſe, and was brought up in the underſtanding of the Holy Scriptures from a childe, Chapter 1. *I put thee in remembrance that thou ſtirre up the gift of GOD which is thee, by the putting on of mine hands.* 2 *Tim.* 2,6. The word is a borrowed ſpeach from the fire, which muſt bee evermore kindled and kept with a new ſupply from going out. If a man ſee his Corne that is in the field ſtand at a ſtay, and not ſhoote forward, hee conceiveth little hope of any plentifull Harveſt. If wee ſet a Scholler to Schoole, and hee alwayes continue in the ſame forme, and never come forth in his learning, wee will by and by conjecture, hee will proove a Dunce. Or if we ſee a Child that doth not grow in ſtrength and ſtature, wee uſe to ſay; hee will never bee a tall man, hee will never bee but a Dwarfe. So is it with all thoſe that have had the plough of GODS Word brought in among them, and the ground of their hearts ſowed with the precious and immortall ſeed of the Word, and their hearts moyſtned with a gracious raine, as it were the ſhowre upon the hearbs, and yet continue dry and barren without any fruit; it is to bee feared, that they will ſhortly fall backe and wither away. If wee have beene brought up in the Schoole of Chriſt, and have heard the Lecture of the Law and Prophets; nay, of Chriſt and his Apoſtles read unto us, and often ſounding in our eares, and yet find no acceſſe of knowledge or encreaſe of obedience, wee may looke every day to bee thruſt out of this Schoole; yea, to ſee the Schoole diſſolved and turned to another uſe.

Ieremy 4,4. Luke 8,11. Deut. 32,2.

Acts 13,15.

If wee have had both milke and meate brought unto us, and placed at the Table of the Lord full fraught with all delicates, *And yet neither as new borne Babes deſire that ſinceere milke of the Word that we may grow thereby: nor yet know that ſtrong meat belongeth to them that are of age; that in the end wee may all meete together unto a perfect man, and unto the meaſure of the age of the fulneſſe of Chriſt; certainely we ſhall alwayes remaine as children, wavering, and carried about with every winde of Doctrine by the deceit of men, and with craftineſſe, whereby they lie in waite to deceive.* But if wee feele the weakeneſſe of our faith, and the reſt of the Graces of Gods Spirit, and unfainedly deſire the encreaſe and ſupply of them, hee will fulfill our deſire, and wee ſhall know to our endleſſe comfort, that our deſire is not in vaine: yea, to feele the weakeneſſe of Grace, is of Grace; to ſee the weakeneſſe of Faith, is of Faith; and that which is yet more, hee accepteth the deſire to beleeve in Chriſt, as Faith it ſelfe; the deſire to repent from dead workes, as repentance it ſelfe: the deſire to be reconciled to God, as reconciliation it ſelfe. They are pronounced *Bleſſed, that hunger and thirſt after righteouſneſſe, becauſe they ſhall be ſatisfied.* Whoſoever is athirſt, hath promiſe made unto him, *That hee ſhall haue the Well of the Water of life freely given.* Wee know by a naturall feeling what hunger and thirſt is, and when we are hungry, when tirſty; and when not. Properly wee are hungry, when wee are empty, and thereby waxe faint and feble, aud finding both our emptineſſe and weakenes, deſire meat to ſatisfie and contentus. Properly we are thirſty, when we feele a drowth or drineſſe in us, and deſire ſome drink to refreſh us. In like maner, and by good proportion, they are ſaid to hunger and thirſt after righteouſneſſe, that feele they want it, and would faine have it. If we feele our ſelves to bee out of Chriſt, and do long after the blood of Chriſt to bee redeemed with it, and to be juſtified by it, then we truely doe hunger after Chriſt. Thus much touching this Doctrine, which ariſeth onely by comparing this Salutation with others Scriptures:

1 Cor. 3,2. Heb. 5,13,13. 1 Pet. 2,2.

Eph. 4,13.

Math. 5. Revel. 12,6. Iohn 7,38.

who are ſaid to hunger after righteouſneſſe

[*Demas, and Luke my fellow labourers.*]

In theſe words alſo by conference of other places, ariſeth a good inſtruction to us that profeſſe the Goſpel of Chriſt Ieſus. For this is he of whom he was forſaken,

forsaken, as hee sheweth, 2 *Tim.*4.10. *Demas hath forsaken mee, &c.* He is called in this place a fellow-helper of *Paul*, yet the vanity of this World drew him backe, being overcome with the toyle and trouble that accompanied the professors of the truth, and the Preachers thereof. Hee doth not meane that hee had cleane renounced the Gospell, and was become a back-slider and cut off from the Church as a rotten member, but he shrunke backe for his advantage, or because hee was loath to suffer adversity with the people of God: as if hee should have said, hee preferred the love of the World before the love of God. But whether ever he recovered himselfe or not, and renounced the World which he overmuch loved, we have not so full and faire a warrant, as we have for *Marke*: seeing *Paul* endeth with forsaking of him, and the Scripture leaveth him in the imbracing of this present evill world, so that his repentance is uncertaine unto us.

Behold heere, how this man is set as upon a Stage or Scaffold, and a marke of infamie branded upon him for ever, so long as the World shall continue, and the Name of Christ Iesus shall bee preached, because hee withdrew himselfe from the paines and publishing of the Gospell, and from the company of *Paul*, waxing dainty and delicate, loving his owne ease and pleasure too much.

Doctrine 3. Many that seeme forward in the profession, doe afterward fall backward.

From hence we learne, that many which seeme faithfull and forward in the profession, doe afterward fall backe and give over. Such as seemed to have life in them, are become dead: such as seemed to have heat in them, are starke cold: such as did runne a great pace, and led the way to others, doe now some of them stand still, many runne backe-ward, and others doe wander out of the way, and others hinder those that would enter into the right way. These first give their names to Christ, and afterward shake hands wit theh World, and imbrace the friendship thereof. We see this truth verified unto us by sundry examples and lamentable experience of all times. *Iudas* was chosen to bee one of the twelve Apostles, yet he fell away dangerously and desperately, hee became a Traitor and a Devill; according to the saying of our Saviour, *Have not I chosen you twelve, and one of you is a Devill?* To this purpose the Apostle *Iohn* describeth such backesliders, Chapter 2.19. *They went out from us, but they were not of us, for if they had beene of us, they should have continued with us.* Hereunto commeth the Parable propounded by Christ, *Matthew* 21, 28. *A certain man had two sonnes, and came to the elder, and said; Sonne, goe and worke to day in my Vineyard: but hee answered and said, I will not; yet afterward hee repented himselfe and went. Then came hee to the second, and said, likewise, and he answered, I will sir, yet hee went not.* Hee seemed forward, but he hung backe: hee promised much, but hee performed nothing at all. The like wee might say of the Rich man, hee came unto Christ, and said unto him, *Good master what good thing shall I doe, that I may have eternall life?* yet when hee was tried, *hee went away sorrowfull*, and his good beginnings were as the morning dew, verifying that which is spoken in the same Cha. v.30. *Many that are first shall be last and the last shall be first.*

Iohn 6,70.

Math.19, 16.

Reason 1. Our Saviour setting downe the Parable of the sower, yeeldeth diverse effectuall reasons to move us to imbrace this truth. For first, the Devill is a subtle enemy that stealeth upon us, and goeth about like a roaring Lyon, seeking whom hee may devoure. If the word bee not deeply rooted in our hearts, but doe onely swimme in our braines, and abide in our mouths, it is in continuall danger to be taken away from us. Hence it is, that Christ saith, *Math.*13 19. *Whensoever any man heareth the Word of that Kingdome, and understandeth it not, that evill one commeth, and catcheth away that which was sowen in his heart, and this is he which hath received the seede by the way side.* This enemy is ever busie with us, and will never suffer us to have any rest, so long as any good thing appeareth in us.

Second-

Secondly, the Croſſe is for the moſt part the companion of the Goſpell, which while ſome ſeeke to avoid, they make ſhipwracke of Faith and a good Conſcience. Our Saviour deſcribing another ſort of hearers ſaith, *Hee that received ſeede in the ſtony ground, is he which heareth the word, and incontinently with joy receiveth it: yet hath he no roote in himſelfe, and endureth but a ſeaſon; for aſſoone as tribulation or perſecution commeth becauſe of the word, by and by he is offended.* So long as wee may profeſſe the truth with peace and liberty of conſcience, and with the favour of men, it is an eaſie and ordinary matter to be a profeſſor of the Goſpell and an hearer of the word. But when troubles and tentations ariſe, they that are not throughly grounded doe quickly fall away. *Reaſon 2.* Mat. 13,20,21

Thirdly, as perſecutions doe follow the Goſpell, ſo for the moſt part doth ſhame, reproach, and poverty. And as it is a common thing with us to deſire the eaſe of the fleſh and the pleaſures of the body, ſo wee are inclined to covet the profits and commodities of this life. This cauſed *Demas* to forſake *Paule*, becauſe he imbraced this preſent World. Hereunto commeth that which Chriſt teacheth, *Math.* 13. *Hee that received the ſeede among Thornes, is hee that heareth the Word; but the cares of this World, and the deceitfulneſſe of riches, choke the word, and he is made unfruitfull.* So long as the World (as a ranke Thorne) ſticketh in our throats, or rather in our hearts, and we begin to preferre it in our thoughts and practiſes, before the truth, it is unpoſſible that we ſhould hold out our profeſſion unto the end. Wherefore, ſeeing the Devill is alwayes ready to ſift us, perſecution to try us, and the world to enſnare us, we muſt know, that for theſe cauſes it commeth to paſſe, that many fall backe, which ſeemed forward in the faith. *Reaſon 3.*

The Vſes are many that may be made heereof. Firſt we may conclude, that wofull is their eſtate and condition that ſhrinke quite away, and melt as wax before the Sunne. *Vſe 1.*

The eſtate of ſuch men is moſt fearefull, inaſmuch as they are become very Dogges and Swine. It had beene better for them, that they had never known the truth; nay it had beene better, if they had never beene borne, as our Saviour ſpeaketh of *Iudas*. This the Apoſtle *Peter* ſetteth downe in his ſecond Epiſtle, Chapter 2. 20, 21, 22. *If they, after they have eſcaped from the filthineſſe of the World, through the acknowledging of the Lord, and of the Saviour Ieſus Chriſt, are yet tangled againe therein and overcome, the latter end is worſe with them than the beginning. For it had beene better for them not to have acknowledged the way of righteouſneſſe, than after they have acknowledged it, to turne away from the holy commandement given unto them. But it is come unto them, according unto the true Proverbe, The Dogge is returned unto his owne vomit; and the Sow that was waſhed, to the wallowing in the myre.* It is a notable comfort unto us, when wee are as fruitfull trees in the Garden of God, *That will bring forth their fruit in due ſeaſon: whoſe leafe ſhall never fade,* when wee doe not ſuffer every one to goe before us, but have an holy emulation and ſtriving to goe before others, and even to out-goe our ſelves: ſo it is an evill ſigne and fearefull fore-runner of condemnation; to runne, and then to give over running: to wraſtle, and then to give over wraſtling. It is an hard thing to make a good beginning: wee are not eaſily brought to ſet forward, but to trippe while wee are in our journey, and to waxe weary of proceeding, is the common cuſtome of our common profeſſours. Wee ſee this in the Children of *Iſrael*, while they were in the Wilderneſſe going to the Land of *Canaan*, they did not keepe a conſtant courſe, but ſometimes they ſtood at a ſtay; and ſometimes they went backeward, and ſometimes they wiſhed themſelves againe in the Land of *Ægypt*. Hence it is, that the Apoſtle *Iude* putteth the faithfull in remembrance, how the Lord having ſaved the people out of the Land of *Ægypt*, afterward deſtroyed them Pſal. 1, 3.

them that beleeved not, *Iude* 21. 5. Thus it fareth with us that are Pilgrimes and Strangers in this life: when wee have once given our hand to the Plough, wee are ready to looke backe, as *Lots* wife did when shee was gone out of *Sodome*. Every little thing is able to turne us out of the way: and being once turned out of it, it is harder to bring us into it againe, than if wee were never entred into it. Woe therefore be unto such as follow *Demas*: *That beginne to build, but are not able to make an end.* Great plagues and grievous judgements hang over their heads, if they doe not returne, *and repent, and doe their first workes, and redeeme the time, because the dayes are evill. Hee that knoweth his Masters will, and doth it not, shall be beaten with many stripes.* Yea, oftentimes God giveth over such time-servers and backe-sliders, into a reprobate sence, and taketh away his holy Spirit from them, so that they proove meere Monsters, and worse than Savage beasts. Who were greater enemies to the Gospell than the *Iewes*, that had the light among them, and offered unto them, whereas by their calling they were the outward Church, and the professed people of God? *Iudas* being an Apostle of Christ, became the most deviliſh man upon the earth, exceeding all the *Iewes* in treachery and impiety.

Luk. 14, 30.

Revel. 2, 5.
Luk. 12, 47.

This is a grievous judgement of God, punishing sinne with sinne, and recompencing great vengeance upon their heads, that start from the Faith as a deceitfull Bow, and renounce that truth which they have solemnely professed. Let these punishments bee allwayes before our eyes, so often as wee begin to slake our course, and to grow negligent and secure, that so wee may begin to renew our covenant with God, and to recover our selves from the pit of Apostacie, into which wee were falling.

Vse. 2. Secondly, this Doctrine teacheth the difference betweene those that are truly Godly and Religious, and such as are Hypocrites. Such as professe well for a time, and afterward slide backe, are like the Grasse or Corne that groweth upon the house top, which flourisheth and waxeth greene for a season, but it decayeth incontinently, and commeth not to any seasonable ripenesse, but withereth away; wherewith the mower filleth not his hand, neither he that bindeth sheaves his bosome, *Psalme* 129. 6, 7. Howsoever therefore there bee a great likenesse, and a neere resemblance betweene the faithfull and the Hypocrite, yet GOD will have the one discerned from the other, and Hypocrisie to bee laid open, and seene in his colours as it is. This is that use which the Apostle *Iohn* maketh of this Doctrine, Chapter 2. where comforting the Church against the offences and stumbling blocks that were rife and common in those dayes, and perswading them not to bee terrified with the falling backe of certaine, hee maketh it plaine, that albeit they had place in the Church as corrupt humours have in the body, yet they were never of the Church. Whereupon hee concludeth, *This commeth to passe that it might appeare, that they are not all of us.* Would wee therefore know who are Hypocrites? And would wee have eyes to see them, and judgment to discerne them? Behold here a plaine marke and evident token to bring us to a perfect understanding of them; they shal not alwaies deceive the Church, they shall not alwaies cover their faces with the Vizard of holinesse; they shall in the end bee made evident to all men, that every one may point at them with the finger, and say; This is an hypocrite, this is a dissembler, this is he that went about to deceive both God and Man, but now he is reveiled, that all men may looke upon him, and hisse at him. On the other side, it is a notable privilege of a man truely sanctified, to be constant and continually set upon good things, to persever in good things, and never to repent of the doing of them: he buildeth his house upon the rock, and therefore no blasts or tempests of temptation can overthrow it. Hee receiveth the seede into good ground, and

1 Ioh. 2, 19.

and therefore it taketh roote downeward, and beareth fruit upward with patience; hee is carefull to pleaſe GOD in the duties of both Tables, both of holineſſe and true righteouſneſſe, and therefore he ſhall never bee removed.

Thirdly, ſeeing many begin well, that are as a morning cloud which is quickly ſcattered, and therefore do not continue; we learne, not to be offended when we ſee any or many faint or fall away, nor to be diſcomforted when wee have examples before our eyes of thoſe that have profeſſed the faith, & been thought zealous above many others, who now are falne into a deepe, or rather a dead ſleep, that no life of Gods ſpirit appeareth to be in them. Thus it hath alwayes been in the Church, thus it is at this preſent, and thus it wil be hereafter. When *Samaria* had received the Goſpell, *Simon Magus himſelfe beleeved alſo, and was baptized, and continued with Philip, and wondered when hee ſaw the ſignes and great miracles which were done*; yet notwithſtanding this embracing of the faith, was but as the flaſh of Lightning, which ſuddainly appeareth, and preſently vaniſheth, as appeareth by his offering of money to buy the graces of the Spirit, and by the anſwer of *Peter*, denouncing an horrible curſe againſt him, renouncing him for having any part or fellowſhip in that buſineſſe, diſcovering the hypocriſie of his heart, and manifeſting to all men that he was in the gall of bitterneſſe, and in the bond of iniquity. Acts 8,13. Verſe 20,23.

The like we might ſay of *Hymeneus*, *Philetus*, and *Alexander*, mentioned by *Paul* in his Epiſtles to *Timothy*; they were counted famous, and eſteemed as pillars of the Church, yet they fell to renounce everlaſting ſalvation, which was purchaſed for us by our Lord Ieſus Chriſt. Let us all heerby be wiſe and warned, and take heed that we build not upon men, leaſt the foundation ſinking and ſhrinking down, we fall and periſh with it. True it is, they ſhall greatly be puniſhed, that lay a ſtumbling-blocke before others, and give occaſion unto them to fall and to depart from the faith; yea, it were better that a Mill-ſtone were hanged about their neck, and they drowned in the ſea, than one of the members of Chriſt be offended. Woe therefore ſhall be to thoſe that give a ſcandall to the Church; yet ſuch as follow them, and forſake the fellowſhip of the Saints, through their evill example, cannot be excuſed. 1 Tim. 1,20 & 2 Tim. 2,17, & 4,14.

Wilt thou refuſe thy Corne, becauſe thou ſeeſt much chaffe and traſh mingled with it? No man muſt forſake the Church, becauſe he ſeeth offences to ariſe in it, every man muſt labour with himſelfe to bee good corne, and then the chaffe ſhall hurt us nothing at all. And albeit wee ſee ſome fall away and make a ſeparation every day, the Church looſeth nothing, but is made more pure and perfect, even as it hindreth not, nor hurteth the wheat, that the tares wither away. When we behold thoſe that were chiefe men, and reputed as Angels in compariſon of others, to fall as Lightning from Heaven, let us not be diſmaied or diſcomforted thereby, though men turne as the wind and the weather-cock, let us ſtand faſt, and build upon the rock that can never be ſhaken. Albeit we may point out thouſands on the one ſide, and ten thouſand on the other ſide, let us not feare the falling of the Church, which ſtandeth on a ſure and certain foundation. Thus doth the Apoſtle comfort Gods people, when ſundry made Shipwracke of their faith, and fell into Apoſtacy, *The foundation of God remaineth ſure, and hath this ſeale, The Lord knoweth who are his.* 2 Tim. 2,19.

If men ſhew their frailty, and be as a Reed ſhaken with the Wind, it is no marvell nor new thing, wee reſt not upon them, wee build not our Faith upon our Teachers that have beene the meanes of our converſion: ſo that if they ſhould revolt and renounce the Doctrine that they had Preached, wee muſt not goe with them, nor follow after them. Indeed we ſhould be greeved to ſee thoſe that ſeemed forward, to turne cleane backeward; and as wee ought to rejoyce to ſee the Church of GOD encreaſed, ſo it cannot but trouble us, to have it diminiſhed: notwithſtanding, this muſt bee our comfort,

that

shew God will maintaine his Church, and keepe all those safe and sure which
first hath chosen in himselfe. As for others that are unconstant and give over,
they were never true Believers, but Hypocrites, which here are for a season
mingled together, untill the time of separation. But the gifts of God bestow-
ed upon his people (whose salvation is surely laid up with him) *are without*
repentance. Our Saviour handleth this point at large, *Iohn* 6. and 10. *All*
that the Father giveth me shall come to me: and him that commeth to me I
will not cast out. And againe in another place, *I give unto my sheepe eternall life,*
and they shall never perish, neither shall any plucke them out of mine hand; my
Father which gave them me, is greater than all, and none is able to take them
out of my Father's hand. So then, whensoever any among them that were jud-
ged most forward and upholders of others, give back and become unbeleevers,
we must not by and by dreame that the Church of God falleth; he will alwaies
have a people to call upon him, and worship him, *so long as the Sun and Moone*
endureth, from generation to generation. The Church is grounded upon God,
and upon no condition of man. Our salvation is setled upon the election of
God, and founded upon his unchangeable decree which can never be altered or
disappointed.

Rom.11.29. Iohn 6.37, &c 10.28.

Psal.72.4.

Vse.4.

Fourthly, seeing the Church hath alwaies had back-fliders, we learne heereby
to beware of all allurements and entisements, that may bee meanes to draw us
back from the truth which we have imbraced. *Demas* (of whom mention is
made in this place) had beene in good account, he hath an excellent witnesse gi-
ven of S. *Pauls* mouth to be an helper to the truth. Is it a small commendation to
be called the fellow of such an Apostle? Is it a little matter to be set up in the
middest of the house of God, as a burning Lampe, or a shining Candle, to give
light to others in the Church? yet after all this estimation that was had of him,
he loved the world better than the word.

Let us therefore walke warily, and looke upon our selves in the person of
this *Demas*, as in a looking Glasse, who is cast in the teeth with his imbracing
the profits and pleasures of this life, that hindred him in the worke whereunto
he was called. We must take heed that things present doe not swallow up the
love of things to come, as they doe in many who wax cold and have no desire
of the Kingdome of Heaven. These are they that have their eyes so dazeled and
darkened with these flitting things, that they breake out in an admiration of
them, and say: It is good for us to be heere: but never thinke that these de-
lights must have an end, and that the world shall be restored. The Apostle *Paul*
teacheth us, that the present estate of the world is like a woman in travaile,
Rom. 8. *We know that every creature groneth with us also, and travaileth in*
paine together unto this present. The Creatures, as now they abide, are not in
their perfection by reason of *Adams* sinne (which brought in all disorder and
confusion.) There is nothing but is subject to vanity and misery, every thing
hath some blot of corruption. What a shame then is it for us that are the Chil-
dren of God, and have received the first fruits of the Spirit, not to draw to-
ward perfection, and not to keepe company with the senceleese Creatures. Let
us learne so to love the truth, as that we prize it above all corruptible things,
that must have an end, so as this present world may not stay us from desiring
and longing after spirituall blessings. Among all the baites and snares where-
with many are taken, nothing is so dangerous or so common, as the love of
this world. Take a view of many that did runne well, but now runne not at
all, and you shall finde they are right *Demases*, the world is a beame in their
eyes that they cannot see, a Thorne in their feet, that they cannot walke, a
canker in their mouths that they cannot speake, a clogge to their consci-
ences that they cannot proceede, and a snare to their soules that they cannot
prosit or prosper in good things. Our dayes are full of too many exam-
ples of men that are fallen into a deepe sleepe of carnall security, so that

Rom.8.22.

nothing

nothing can wake them. Others there are, that ſhrinke backe for feare of troubles and croſſes, as it may appeare this *Demas* alſo did. Hee ſaw many ſtormes come toward him, and hee thought it beſt to put into ſome Haven or Harbour. In the time of peace and proſperity, in quiet and joyfull times, and in ſuch golden dayes as our eyes have ſeene, and our hearts have enjoyed, many will ſeeme, and doe ſeeme to perſever in the faith, and to embrace the Word: but when the Sunne ariſeth in his ſtrength, and perſecution commeth for the Words ſake, by and by they are offended. Sathan is privie to this corruption lying hidden in our Nature. For when as God ſaid unto him, *Haſt thou not conſidered my Servant Iob, how none is like him in the Earth? An upright and juſt man, fearing God and eſchewing evill?* Hee anſwered the Lord and ſaid; *Doth Iob ſerve God for nought? Thou haſt bleſſed the workes of his hands, and his ſubſtance is increaſed: but ſtretch out now thine hand, and touch all that hee hath, to ſee if he will not blaſpheme thee to thy Face.* Wee ſee hereby, that God will have thoſe that thinke they beleeve, and would have others to thinke ſo alſo, to be tried and knowne what they are. Doſt thou make ſhew of Religion? Doſt thou glory in thy profeſſion? It pleaſeth God to offer thee the meanes and occaſions to try thee, hee ſendeth the perſecution of the tongue; thou art reviled, ſcorned, ſlandered, and derided for profeſſing the truth, for hearing the Word, for frequenting of Sermons: and then it commeth to paſſe, that rather than they will indure thoſe croſſes, they ſhrinke away, and ſtrike hands with evill men, and embrace the friendſhip of this preſent evill World. Thus wee ſee how Sathan buſieth himſelfe to undermine us, and to overthrow us, and what tentations hee ſetteth before us on the right hand, and on the left hand; on the right hand the profits of the World, and the pleaſures of the Fleſh; on the left hand, croſſes and perſecutions for the Words ſake. Theſe are the meanes that he uſeth; theſe are the allurements whereby hee prevaileth; theſe are the diſcouragements whereby hee terrifieth us.

Iob 1,8,9.

Fiftly, ſeeing wee are ready to revolt and ſlacke our pace that wee have runne toward the marke that is ſet before us, let no man be ſecure and careleſſe, or preſume too much upon his owne ſtrength, as though it were unpoſſible for him to fall: but let every man grow circumſpect, and beware of Carnall ſecuritie. Hence it is, that the Apoſtle *Paul*, mentioning ſundry judgements that fell upon the Iſraelites for their ſinnes and offences, gathereth this Exhortation; wherefore *Let him that thinketh hee ſtandeth, take heede leaſt hee fall.* They had the uſe of the Sacraments, and other pledges of Gods favour, yet they could not priviledge them, or defend them from the puniſhments that God brought upon them. Let no man therefore truſt too much to the zeale of one or two yeares, but perſevere to the end, and know hee muſt be faithfull unto the laſt gaſpe. God hath not hired us for a ſeaſon, to labour in his Service for a day, or a moneth, or a yeare, neither giveth us leave to depart at a time appointed, nor maketh us a Certificate under his hand, that wee are at liberty to ſerve another: but wee muſt all know, that there is one condition of worſhipping him; to wit, that wee dedicate both our ſoule and body, both our life and death, both our beginning and ending unto him.

Vſe. 5.

1 Cor. 10. 12

What did it profite *Lots* Wife to goe out of *Sodome*, commanded by the Angell, and accompanied by her Husband, in as much as ſhee looked backe, and was turned into a Pillar of Salt? What profite was it to the *Iſraelites* to depart out of *Ægypt*, and to paſſe over the Red Sea: ſeeing afterward they fell to murmuring in the Wilderneſſe, and were deſtroyed of the Deſtroyer? What gaine, or what good was it to *Iehu* to ſlay the Prieſts of *Baal* with the ſword, and to be zealous for the execution of the judgements of the

Gen. 19,26.

Iude 5.

2 Kin. 9, & 10

Lord, to deface the Images, and to throw downe the houſe of *Baal*, and to make a draught-house of it for ever; ſaying, hee departed not from the ſinnes of *Ieroboam*, neither applied hee to walke in the Law of the Lord GOD of Iſrael; but [illegible] the Golden Calves that were in *Dan* and *Bethel*? It were a good never to begin, not to continue unto the end. When wee have once given our Names to Christ, and tasted of the good Word of God, and ſee many men come farre behind us, wee flatter our ſelves in an opinion of our ſure ſtanding, wee are ready to ſay: If all the World ſhould turne to bee back-sliders and Apoſtates, yet wee would never ſlide away. But let us take heed wee bee not deceived, for God will not bee mocked. It is a worthy ſaying of the Prophet *Ezechiel*, Chapter 18, 24. *If a Righteous Man turne away from his righteouſneſſe, and commit iniquity, and do according to all the abhominations that the wicked man doth, ſhall hee live? All his righteouſneſſe that he hath done, ſhall not be mentioned: but in his tranſgreſſion that he hath committed, and in his ſinne that he hath ſinned, in them ſhall he dye.* It is not enough to purpoſe wel, it is not enough to beginne well, it is not enough to proceede well; it is required of us to perſever well, and to continue in a conſtant and ſetled courſe unto the end.

If a man continue unto his latter dayes, and then give over, all is gone, all is loſt, all is in vaine. If a Childe that is ſet to Schoole, doe goe luſtily forward in his Learning a long time, and afterward proove an idle boy, and one that will take no paines, hee will never prove Learned, nor is ever like to come to any preferment. If a man beginne to build an houſe, and have laid a good foundation, it is never the better, unleſſe the worke be brought to an end and perfection. Hee that runneth in a race, though hee ſet out never ſo ſwiftly, and have paſſed a great part of the way never ſo reſolutely, yet if hee ſtay in his courſe, and hold not on to the end, hee receiveth not the prize, hee obtaineth not the reward. Hee that is Valiant and Couragious in the beginning of the fight, never winneth the Field, nor getteth the Victory, unleſſe hee continue to the end of the battell. Wee are taught and trained up in Gods Schoole, wee are parts of the building of his Houſe, and as lively ſtones fitted to make an holy Temple unto him: wee all runne in a Race, and proove Maſteries: Wee are the Lords Souldiers to fight hand to hand againſt Sinne, the World, and the Divill: let us therefore hold out till wee come to the marke, and receive the end of our Faith, even the Salvation of our ſoules.

1 Cor, 9. 24.

Saul beganne well, but hee declined, and in the end became an open perſecuter. *Ioaſh* behaved himſelfe uprightly all the dayes of *Iehojadah*, and repaired the Houſe of the Lord; but after his death, hee fell to Idolatry, hee left the Houſe of the Lord God of his Fathers, and he ſerved Groves and Idols; ſo that wrath came upon *Iudah* and *Ieruſalem*, becauſe of this treſpaſſe. The *Iſraelites* that would have returned into Egypt, died in the Wilderneſſe. It ſhall not be needfull to heape up moe examples; wee have too many ſuch ſtumbling blockes lying in our way, and ſet before our eyes; let us take heede by their falls, and learne Wiſedome by their fooliſhneſſe: and conſtancy by their inconſtancy.

2 Chr, 24, 17.

Vſe 6.

Laſtly, ſeeing many ſlide backe, that have ſeemed forward men, and of great and eminent note above others: it is our duty (in regard of the ſmall ſtrength, and the little power of our owne Nature, to pray heartily and earneſtly unto God, not to leade us into tentation, nor to take away his holy Spirit from us, but that he would ſtay us up by his Grace, and give us the Spirit of corroboration. We muſt intreate at the hands of God for our continuance, as well as for our firſt converſion. For, as the opening of the heart, and the beginning of our regeneration and new birth, is of Grace; ſo wee proceede in the midde way, and perſever unto the end, not by our ſelves, or any thing in us, but by the

the ſame grace and goodneſſe of God, who worketh in us both the will and the deede. Hence it is that the Prophet prayeth unto God, *To reſtore unto him the joy of his ſalvation, and to eſtabliſh him with his free Spirit.* And in another place he prayeth to the Lord, who had kept him in his youth, that he alſo would be his keeper in his old age, when his head was hoare, and haires gray: *Caſt mee not off in the time of age, forſake me not when my ſtrength faileth: O God thou haſt taught me from my youth, even untill now; therefore will I tell of thy wondrous workes; yea, even unto mine old age and gray head, ô God, forſake me not, untill I have ſhewed thine Arme unto this Generation, &c.* The Prophet knew well enough his proneneſſe and inclination to goe backe, and that it is as eaſie to fall through dotage as noneage, and by the weakeneſſe and coldneſſe of old age, as by the luſts and frailty of youth. Yea, wee ſee many that have held a good courſe a long time, and dedicated their young yeares, as it were bringing the firſt fruits to God, who notwithſtanding have turned out of the way when they have beene going out of the Word. Even as it falleth out ſometimes, that ſuch as have ſailed ſafely in the wilde Sea, and kept an upright courſe, that they have eſcaped the dangers of ſtormes, and tempeſts, and Rockes, and Quicke-ſands, have notwithſtanding beene caſt away in the very Haven, through negligence and ſecurity, and want of heed taking: ſo is it with many, that have ſtood out in dangerous times when the Windes have blowne, and perſecutions have beene hot, who in calme weather and peaceable times, in their latter dayes have ſuffered ſhipwracke, and have daſhed the Barkes of their Soules againſt the vaine-pleaſures and vanities of this World, which drowne men in perdition and deſtruction.

Pſal.51,12.

Pſal.71.9,17 18.

Hence it is, that the Apoſtle writing to the *Theſſalonians*, prayeth unto God for them in this manner; *Now the very God of peace ſanctifie you throughout, and I pray God that your whole Spirit and Soule, and Body, may be kept blameleſſe unto the comming of our Lord Ieſus Chriſt.* Hee ſaw they had neede of Gods gratious aſſiſtance, even unto the laſt breath of their body to uphold them, and to keepe them in his feare. Let us therefore remember what the Prophet ſpeaketh of thoſe that are truely regenerate, *Pſalme 92,12,13,14. The righteous ſhall flouriſh like a Palme Tree, and ſhall grow like a Cedar in Lebanon: ſuch as be planted in the Houſe of the Lord, ſhall flouriſh in the Courts of our God, they ſhall ſtill bring forth fruite in their age, they ſhall be fat and flouriſhing.* If we be in the number of theſe men deſcribed in this place, alwayes fruitfull in good things, and never barren of heavenly graces, wee ſhall be aſſured, that wee ſhall never be removed. Trees (as wee ſee by experience) grow barren when they grow old: but ſuch as are planted in the Houſe of God, muſt be moſt fruitfull in their age. But with many it is cleane contrary: the more old in age, the more old in ſinne, and ſapped in all ſorts of wickedneſſe.

1 Theſ. 5,23.

This is a fearefull ſigne and prognoſticate of a finall Apoſtacy, when our ending is not anſwerable to our beginning. But here ſome man may ſay, Can the faithfull fall away for ever? Can they looſe their faith altogether? I anſwer ſuch as live in the Church, and ſeeme to themſelves and to others to have faith, may fall away: but ſuch as have the faith of Gods Elect, can never fall away, God doth ſtabliſh them in Chriſt, 2 *Cor.* 1.12. *And they are kept by the power of God through faith unto ſalvation.* 1 *Pet.*1.4 *So that our life is hid with Chriſt in God, Col.*3.3. *The gifts and calling of God are without repentance: and he that hath begun this good work in us, will alſo finiſh and perfect it untill the day of Ieſus Chriſt. Phil.* 1.6. *We are perſwaded, that neither life, nor death, nor Divell, nor any thomes whatſoever, ſhall be able to ſeparate us from the love of God.* Notwithſtanding, we muſt beware of carnall ſecurity, leaſt theſe gifts of God be weakened and diminiſhed in us; for albeit they cannot die,

Objection.

Anſwere.

yet they may decay and decrease; and we may fall, though not fall away; and our faith may be feeble, though not utterly lost. Christ Iesus hath somewhat against the Angell of the Church of *Ephesus*, because hee had left his first love. Hee was not finally fallen from Grace, but is highly praised for his patience and perseverance, but is charged to have slacked his course, and to have cooled his zeale; and therefore, hee is not said to have lost his love, but to have left his first love, so that they were not so earnest, so fervent, and so zealous as they were at their first Conversion. Wee have therefore continuall neede to be often in prayer, that wee may ever-more encrease in heavenly Graces, and be preserved by the power of God, that wee be not overcome by the power and subtiltie of Sathan, who desireth nothing more than our Destruction; nothing lesse, than our good and salvation.

Revel.2.4.

25. *The Grace of our Lord Iesus Christ, be with your Spirit, Amen.*

The order of the words.

Hitherto of the first part of the Conclusion, which is the salutation sent from others: Now of the salutation that commeth from himselfe, which is as his last farewell, and shutting up of the whole Epistle, and (as it were) a solemne taking of his leave of him, and the rest; which is thus much in effect, [*Grace be with your Spirit.*] The first part, or former word, is amplified and enlarged by the efficient cause from whence it commeth and proceedeth; to wit, Christ Iesus, who is also declared by that Soveraigne Authority which he hath over all: Our Lord. Lastly, the whole prayer is garnished with a certaine exclamation of hearty well-wishing to them in the last word, [*Amen.*] Thus much touching the Order.

The Interpretation of the words.

Let us come to the Interpretation of the Words and search out the meaning of them by other places of Scripture. Wherein we are to consider what is meant by grace: why it is called [*The Grace of our Lord Iesus*;] why he is called [*the Lord*] why [*Our Lord*] what is meant by [*Spirit*,] what is meant by [*your Spirit*] and lastly, what is meant by this word [*Amen.*] First, touching [*Grace*] (whereof wee have spoken before, Verse 3.) wee must understand, that there is a two-fold Grace mentioned in the Word of God; One, which maketh a man gracious and acceptable to God, which is the free favour and love of God, whereby hee is well pleased, and exceedingly contented in his Elect in Christ his beloved Sonne: which is in God himselfe, and in no Creature whatsoever, either Saint or Angell. The other, is Grace freely given to men, both common to the Elect and Reprobate, or proper to the Elect only, which are supernaturall and saving graces. The former, is called the first grace, which is no inherent quality in us, but an essentiall propertie in God, and the cause of all graces in us, and the Fountaine of all benefits that flow unto us. Thus it is taken in many places, as *Rom.* 1.7. and 3. 24. and 4. 16. and 11. 6. The latter, is called the second Grace, because it is derived from the former, as we see, *Iohn* 1.16. and 1 *Per.* 1. 14. and 5. 10. and 2 *Per.* Chap. 3. ver. 18. Now in this place I understand it of the favour and love of God, with the which hee beganne his Epistle before, and with which here he closeth up, ending even as hee made his entrance.

Called *Gratia gratum faciens.*

Called *Gratia gratis data.*

Secondly, he calleth this [*The Grace of our Lord Iesus Christ*] for two causes; first, because he is the Fountaine of it, hee is as the Well-spring, wee have it not of our selves, wee have it from him, according to that which the Evangelist *Iohn* saieth downe, *Of his fulnesse we have all received, and Grace for Grace.* Secondly, it is called [*the Grace of Christ*] not of God the Father, not of God the Holy Ghost, but of Iesus Christ our Lord, because hee is the

Iohn 1,16.

meanes,

which are of one ſtampe, and no part of the pure word of God: whereof more might be ſpoken, if it were either neceſſary, or profitable, or expedient.

Obſervations pointed out in this verſe.

The next point, according to the order obſerved in the former words, is to point out ſuch obſervations as might be enlarged and amplified for our inſtruction. Firſt of all, we ſee here, that as in the entrance of the Epiſtle, and as it were at their firſt meeting, he wiſhed unto him the Grace of Chriſt, ſo he doth in the farewell and departing: thereby teaching, that nothing is better or more to be deſired than his Grace: that all our Salutations and Farewels ſhould be grounded in his Grace: this muſt be the beginning and the ending of all our talke and communication: and as he began with prayer, ſo he endeth with prayer. Thus ought our actions to be, that whatſoever we doe in word or in deede, we ſhould doe all in the Name of the Lord Ieſus, *Col.* 3.17. This bringeth good ſucceſſe to our workes, and maketh that which wee doe to proſper.

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Act. 4,12.

1 Pet. 1,12.

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Iohn 6,17. Pſal. 45,7. Eſay 61,1. Iohn 3,34.

Revel. 1,6.

yet they may decay and decreaſe; and we may fall, though not fall away; and our faith may be feble, though not utterly loſt. Chriſt Ieſus hath ſomewhat againſt the Angell of the Church of *Epheſus*, becauſe hee had left his firſt love. Hee was not finally fallen from Grace, but is highly praiſed for his patience and perſeverance, but is charged to have ſlacked his courſe, and to have cooled his zeale; and therefore, hee is not ſaid to have loſt his love, but to have left his firſt love, ſo that they were not ſo earneſt, ſo fervent, and ſo zealous as they were at their firſt Converſion. Wee have therefore continuall neede to be often in prayer, that wee may ever-more encreaſe in heavenly Graces, and be preſerved by the power of God, that wee be not overcome by the power and ſubtilties of Sathan, who deſireth nothing more than our Deſtruction; nothing leſſe, than our good and ſalvation.

Reve.2.4.

25. *The Grace of our Lord Ieſus Chriſt, be with your Spirit, Amen.*

The order of the words.

Hitherto of the firſt part of the Concluſion, which is the ſalutation ſent from others: Now of the ſalutation that commeth from himſelfe, which is as his laſt farewell, and ſhutting up of the whole Epiſtle, and (as it were) a ſolemne taking of his leave of him, and the reſt; which is thus much in effect, [*Grace be with your Spirit.*] The firſt part, or former word, is amplified and enlarged by the efficient cauſe from whence it commeth and proceedeth; to wit, Chriſt Ieſus, who is alſo declared by that Soveraigne Authority which he hath over all: Our Lord. Laſtly, the whole prayer is garniſhed with a certaine exclamation of hearty well-wiſhing to them in the laſt word, [*Amen.*] Thus much touching the Order.

The Interpretation of the words.

Let us come to the Interpretation of the Words and ſearch out the meaning of them by other places of Scripture. Wherein we are to conſider what is meant by grace: why it is called [*The Grace of our Lord Ieſus*;] why he is called [*Our Lord*] why [*Our Lord*] what is meant by [*Spirit*,] what is meant by [*your Spirit*] and laſtly, what is meant by this word [*Amen.*] Firſt, touching [*Grace*] (whereof wee have ſpoken before, Verſe 3.) wee muſt underſtand, that there is a two-fold Grace mentioned in the Word of God; One, which maketh a man gracious and acceptable to God, which is the free favour and love of God, whereby hee is well pleaſed, and exceedingly contented in his Elect in Chriſt his beloved Sonne: which is in God himſelfe, and in no Creature whatſoever, either Saint or Angell. The other, is Grace freely given to men, both common to the Elect and Reprobate, or proper to the Elect onely, which are ſupernaturall and ſaving graces. The former, is called the firſt grace, which is no inherent quality in us, but an eſſentiall propertie in God, and the cauſe of all graces in us, and the Fountaine of all benefits that flow unto us. Thus it is taken in many places, as *Rom.* 1. 7. and 3. 24. and 4. 16. and 11. 6. The latter, is called the ſecond Grace, becauſe it is derived from the former, as we ſee, *Iohn* 1. 16. and 1 *Pet.* 1. 14. and 5. 10. and 2 *Pet.* Chap. 3. ver. 18. Now in this place I underſtand it of the favour and love of God, with the which hee beganne his Epiſtle before, and with which here he cloſeth up, ending even as hee made his entrance.

Called *Gratia gratum faciens.*

Called *Gratia gratis data.*

Secondly, he calleth this [*The Grace of our Lord Ieſus Chriſt*] for two cauſes; firſt, becauſe hee is the Fountaine of it, hee is as the Well-ſpring, wee have it not of our ſelves, wee have it from him, according to that which the Evangeliſt *Iohn* ſaieth downe, *Of his fulneſſe we have all received, and Grace for Grace.* Secondly, it is called [*the Grace of Chriſt*] not of God the Father, not of God the Holy Ghoſt, but of Ieſus Chriſt our Lord, becauſe hee is the

Iohn 1,16.

meanes,

which are of one ſtampe, and no part of the pure word of God: whereof more might be ſpoken, if it were either neceſſary, or profitable, or expedient.

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John 6,17.
Pſal.45,7.
Eſay 61,1.
John 3,34.

Revel.1,6.

p. 493 ſeqq. p. 495.

Spirituall Kings, ... Prophets, and ... Priests: we have the same Oyle of gladnes ... indeed as he hath it which is without measure, but a small portion ... hands a little measure, whereby wee are called Christians of Christ; ... annointed with the Oyle wherewith Christ himselfe was annointed, ... in a farre inferiour degree. This the Apostle *John* setteth downe in ... answering, *which yee have received of him, dwelleth in you, &c. and ... same anowring teacheth you all things.* Every one pleaseth himselfe in the ... of a Christian, all men challenge the name of Christians as their proper right, and would cry out of extreame wrong, to be denied a portion in this honour: but aske them what Christ signifieth, and how themselves become Christians, they are able to answer nothing at all. But let us take heede wee doe not deceive our owne hearts, and flatter our selves in a bare title, when the truth of the thing doth not belong unto us. If a poore simple begger that hath nothing but ragges and rents to bragge and boast himselfe of, should foolishly perswade himselfe he were a King, and Monarch of the world, could this vaine opinion any whit availe him, or minister any comfort unto him? In the like manner also, if wee delight to be called Christians, and yet want the annointing of Christ, we are as farre from being true Christians, as the former begger is from being a Prince of the earth. Wherefore, if wee will have the thing, with the name and the truth, with the title; we must be as Kings, bearing sway over our owne lusts, proclaiming continuall warre against the Divell, the World, and the Flesh. We must thus reigne over our selves, and then we shall be Kings indeede, and be stronger than they that winne a citie. Wee must be carefull to have thee Word dwell plentifully in us, and indeavour to instruct others. Wee must offer up spirituall Sacrifices acceptable unto the Father, wee must make prayers and supplications unto him, and resigne up our selves, our soules, and bodies to his service. A carnall Christian that liveth in the flesh, is no Christian. An ignorant Christian that walketh in darkenesse, is no Christian. Such then, as are led by their owne lusts, and carried away by their owne corruptions, giving themselves over to all looseneſſe of life, are not spirituall Kings, but very Slaves, and Bond-men, nay the baseſt Vassals that breathe upon the earth. Such as are blinde in the matters of God, and have nothing in their mindes but grosse ignorance, knowing nothing of Religion, nor desiring to know nothing of the meanes of salvation, cannot be spirituall Prophets, but sottish persons, and blind men that are not farre from falling into the pit of destruction. Such as approach not to the Throne of Grace with broken and contrite hearts, and call not upon God, are not spirituall Priests, but come neerer to the Prophane Athiestes, who are said, not to call upon God, and thinke it no profit to pray unto him.

1 John 2, 27.

Fourthly, let us consider the third title given to the Sonne of God, hee is called, our Lord: which teacheth us to acknowledge him to be the Ruler and Governour of his Church, and of every particular member thereof. And if he be the Governour and Guide, woe unto them that will not be ruled and governed by him. When he perswadeth us to performe obedience to the morrall Law, hee giveth this as the reason *I am the Lord thy God.* Thus doth the Prophet bring in the Lord speaking unto us, *If I be your Lord, where is my feare?* We must therefore conforme our wills to his Will, and resigne body and soule to be ordered and directed by him. All men are willing to acknowledge Christ a Redeemer, but not a Ruler: a Saviour, but not a Lord. Every man would gladly and willingly have a portion in Christs Redemption, but they regard not to performe him any obedience. They are forward to heare of his Mediatorship: but they take no delight to heare of his Lord-ship: they love not to be under his dominion, they care not for the bearing of his yeake, they desire not to yeeld subjection to his Word. They determine to make their lusts to be their Lords, and themselves ser-

Exod. 20, 2. Mal. 1, 6.

vants

meanes, or as the Conduit-pipe, whereby hee is brought and conveyed unto us; Thus the ſame Evangeliſt ſpeaketh in the words following; *The Law was given by Moſes, but Grace and Truth came by Ieſus Chriſt.* Hee it is that is the Mediatour and Propitiation for our ſinnes, he hath purchaſed the favour of God, hee hath wrought reconciliation for us, ſo that through him wee are accepted of God the Father, and beloved in his beloved, *Epheſ.*1.6. Iohn 1, 17.

Thirdly, wee muſt conſider the title given to Chriſt Ieſus, hee is called a Lord or Ruler, and that in many reſpects: Firſt, by creation, in that he made us of nothing when wee had no being. *For all things were made by him, and without him was nothing made that was made.* Secondly, by right of Inheritance, *For he is made Heire of all things.* Thirdly, by right of Dominion, for he hath dominion and authority over all things, and over us alſo; ſo that he ruleth, preſerveth, and keepeth us as his owne to eternall life, being bought with his moſt precious bloud. None of them can be loſt that are committed unto him, neither can any plucke them out of his hands. All things are put under his feete, and ſubject unto him. Iohn 1, 3. Heb. 1, 2. Pſal. 2, 8.

Fourthly, hee is ſaid to be our Lord; hee is not onely a Lord, having right and might granted unto him over others, but he is called our Lord. Firſt, becauſe the Father gave him a people and choſen Generation, over whom he ſhould rule. So then, by reaſon of this donation appointed unto him before all worlds, hee is truely called our Lord. Secondly, in regard of the worke of Redemption which hee hath wrought for us; he alone hath paid the ranſome for us, and delivered us from the power of the Devill: ſo that hee hath the greateſt right of poſſeſſion in us. Laſtly, wee are thereby put in minde, that wee ought ſo to beleeve in Chriſt our Lord, that we put our truſt and confidence in him, and that we reſt throughly perſwaded, that by him we are throughly freed and delivered from all evill. It is not enough for us, or ſufficient to ſalvation, to beleeve Chriſt Ieſus to be a Lord, but we muſt beleeve him to be our Lord. For wee all know and beleve that the Divell is a Lord, and ruleth in the hearts of the children of diſobedience; hee is the God of this World, and a Prince that beareth great ſway: but wee doe neither know nor beleeve him to be our Lord, as we beleeve Chriſt Ieſus to be the Lord of us all.

Fiftly, he addeth [*With your ſpirit*] He craveth this Grace to be with his Spirit: whereby he meaneth as much, as if he had ſaid with you; one part of man being named for the whole, the more principall part being put for the whole perſon. For man conſiſteth of two eſſentiall parts, of ſoule and body. True it is, the Apoſtle *Paul* doth ſometimes devide man into three parts; the Spirit, the Soule, the Body; as when hee prayeth for the *Theſſalonians*; *That their whole Spirit, and Soule, and Body, ſhould be kept blameleſſe unto the comming of our Lord Ieſus Chriſt.* By the Spirit he underſtandeth the minde, reaſon, or underſtanding, which elſe-where he calleth the *Spirit of your minde.* This is nothing elſe but a faculty of the reaſonable ſoule, which is ſeene, in invention and judgement. By the Soule, hee underſtandeth the inferior faculties and powers, as the will and affections: both which followeth the body, which is the Inſtrument whereby the Spirit and Soule do worke. By the Spirit in this place, is not meant onely the minde, or onely the ſoule, but the whole man to be underſtood; as it is expounded, *Phil.*4.23. *The Grace of our Lord Ieſus Chriſt be with you all.* And *Col.*4.18. *Grace be with you:* yet he nameth the ſpirit, becauſe it is the principall ſubject and ſeate of Grace. 1 Theſ. 5, 23. Ephe. 4, 23. Heb. 4, 12. Eph. 4, 17, 18

Sixthly, the Apoſtle proceedeth and ſaith [*Your ſpirit.*] hee ſpeaketh not to *Philemon* alone, ſaying, [*With thy ſpirit;*] but hee enlargeth his heart, and ſaith [*With your ſpirit,*] as ſpeaking to many. Whereby wee are to underſtand thoſe to whom this Epiſtle is written and delivered, to wit, chiefely to *Philemon,*

Grace of [illegible] Lastly, [illegible] which is as much as even so, or so be it, it shall be. Indeede it is no part of the former prayer, but it betokeneth and signifieth two things; First an hearty desire, whereby wee wish that we may be heard, and that God would answer unto our requests. Secondly, the certainty of our confidence, and the confirmation of our faith, whereby we trust that we shall be heard. It is an Hebrew word retained by the Apostles in their Epistles, and in other places, wherewith wee are taught to conclude our prayers withall, by Christ our Saviour. It is added, to shew that we should come with boldnesse, and beleeve that we shall obtaine, trusting in the truth of Gods promises.

The post-script of the Epistle.

Having thus laid open the sense and meaning of the words in this last Verse, it shall not be amisse to speake some-what of the words following, which are the subscription and under-writing of this Epistle, in these words:

Written from Rome to Philemon, and sent by Onesimus a Servant.

It is most likely, that this Epistle was written and sent at one and the same time, with that entituled to the *Colossians*, both because the same persons are named in both the Epistles, the same persons writing, and the same persons sending salutations to others; and both of them in the *Post-script*, are said to be sent by *Onesimus*, as it were by a Carrier; onely herein resteth the difference, that this Epistle was delivered to *Onesimus* alone, to be carried to *Philemon* a private man; but the other was conveied by *Tychicus* and *Onesimus*, to the whole Church of the *Colossians*, whereof *Philemon* and his Family were but one part. But touching this subscription, as also others in other Epistles, wee must understand that they were added by men, and are no part of the Canonicall Scripture, which is the rule of our faith, and to which we must yeeld, without contention or contradiction; and from which, wee cannot appeale without intollerable injury to the Spirit of God. For, howsoever divers of these *Post-scripts* may be true, yet it is very plaine and evident, that some of them are false, and many of them are very uncertaine. Of this sort, is the former Epistle to the *Corinthians*, which is said to be written from *Philippi*, and likewise to be sent by *Stephanus* and *Fortunatus*, &c. where two things are avouched, and both of them seeme to be false. For first, it appeareth that he was not then at *Philippi* a cheefe City in *Macedonia*, that is in *Europe*, but at *Ephesus* which is in *Asia*. Secondly, it may be gathered, that it was sent by the hands of *Timotheus* and *Erastus*, partly out of that Epistle, and partly out of the Acts of the Apostles. The like wee may say of the *Post-script* of the latter Epistle; of both the Epistles to the *Thessalonians*, of both to *Timothy*, of that to *Titus*, and others. And as we shew that these *Post-scripts*, whether true or false, were not written by the Apostles, but by some other men after their dayes, for the most part either unlearned, or not so well advised: so we might affirme and confirme the same touching the inscription or titles prefixed and set before the Epistles of *Paul*, *Iames*, and the rest.

1 Cor. 16, 5. 1 Cor. 16, 8. and 19. 1 Cor. 16, 10 Act. 19, 21, 22

Beza in 2. Cor. 1. 1. & 1 Thess. in fine, & 1 Tim. in fine, &c.

For first, both the inscriptions and subscriptions, are variably set downe in Coppies, that there can no certaintie be gathered out of them, which of them should stand as Authenticall. Secondly, some of them have both strange and unfit Titles; as when the seaven Epistles, written by *Iames*, *Peter*, *John* and *Jude*; are called sometimes Canonicall; and sometimes Catholique Epistles: which are names not found in the Scriptures, and seeming derogatory to the rest of the Epistles, as though none were Canonicall but they. Thus much shall serve and suffice to give warning, both touching Inscriptions and Subscriptions, both

vants and slaves to their lusts. These are such as have another Lord set over them, which ruleth in their hearts, to wit; the Prince of darkenesse, and the God of this world; his workes they doe, his lusts they fulfill, and to him they obey. These are those enemies mentioned by Christ, *Luke* 19.27. *that will not that he should reigne over them, who in the end shall be brought and slaine before him.* Wherefore, if ever we looke to finde Christ our Saviour, let us first make him our Governour: if we would have him be our justification, let him become also our sanctification; if we would have him ease us of our burthen, and refresh us of our wearinesse, wee must take his yoake upon us, and suffer our neckes to be acquainted with it.

Fiftly, observe that the Grace here asked for *Philemon* and others, to whom the Apostle wrote, is called the Grace of Iesus Christ; to teach us that Gods graces and benefits come upon us thorough him, and as nothing was made without him that was made, so nothing is given without him that is given. If then, wee would have right and interest in any of the blessings of God, wee must labour to be in Christ, and to have assurance that wee are in Christ. If wee touch and taste any of them, and yet be not ingrafted into him, wee are usurpers, and no better than Theeves and Robbers; wee have no more right and title to any of the Creatures or Graces of God, than the theefe hath to the poore mans purse. Christ Iesus is heire of all things, and we by him. For, if wee be sonnes, then are we heires, even the heires of God, and heires annexed with Christ: as for the ungodly, they are Bastards, and not sonnes, and the Bastard cannot inherit, hee is barred from claiming any interest in the inheritance. Rom. 8,17.

True it is, such as are out of Christ, doe many times abound in earthly blessings, and they enjoy houses, and lands, and temporall Possessions, and they can shew their Writings, Conveyances, and Leases, and Deeds, and Evidences, and Admittances, how they hold their inheritances from men: yet notwithstanding all these, in the middest of them they are miserable, and that for three causes. Wicked mens case, even in earthly things, is most miserable.

First, because albeit they may have many things, yet they can have right to nothing, and they lay hold on such things as doe not belong unto them. God made the world, and all things therein for his owne sonnes, not for the base borne; for his Servants, not for the Divels slaves. They are like the Moth which breedeth in another mans Garment, but is soone shaken out: the Moth hath no right to be there, and therefore it is brushed off, or picked out, and cast away. This is the comparison of the Holy Ghost, teaching that all unregenerate persons are intruders, and can lay no lawfull claime by the Law of God, to the things they possesse; and therefore, the Land-lord of the world, may and will thrust them out at his pleasure. Iob 27,16,17 18.

Secondly, as their right is nothing, so they want the right use of them. If they had right unto them, yet had no comfortable use of them, it were a great judgement: but these men have neither. The Apostle teacheth, that *Vnto the pure, are all things pure: but unto them that are defiled, and unbeleeving, is nothing pure, but even their minder and consciences are defiled.* There is no peace to the wicked: in the midst of joy they are in heavinesse, in the midst of life they are in death, like *Belshazzar*, who in the middest of his Feast and fulnesse, saw the hand-writing upon the wall, as a Prognosticate of his ruine, and a forerunner of his destruction. Titus 1, 15. Dan. 5, 6.

Lastly, albeit they have the blessings of God, and keepe them in bondage, yet withall they possesse the Curse of God, which alwayes waiteth upon them, and is ready to seize upon them. The cheefe liveth alwayes in feare of the Iudge, and of the day of Assises; so doe these men live in continuall danger of Gods Iudgement and punishment, which shall one day meete with them, or at least they have just cause to feare his wrath.

Sixtly,

Heb. 13,9.

Psal. 89.52.

2 Cor. 13,13

Iam 1,6, and 5,16.

2 Cor. 1,20.

1 Cor. 14,15 16.

The Mystery of Iniquity. 2 Thes. 2,10, 11.

Surely, obserue [illegible] in this spirit: and albeit her [illegible] (as was [illegible] before) yet hereby shee shewes the [illegible] and [illegible] for the Grace of Christ, is an inward [illegible] and [illegible] and therefore takes vp the outward and spirituall part of [illegible] where grace is entred into the heart, and findeth there as a [illegible] in order all our thoughts and actions, it will spread it selfe through [illegible] and afterward, as it were out of the doores into the out- [illegible]. We see hereby where grace is especially felt: for as the Soule is the subject of it, so the Soule hath the especiall feeling of it. Our Iustification and forgiuenesse of sinnes, the peace of conscience which passeth all vnderstanding, is felt in the soule: yea, glorification and eternall life through Iesus Christ is felt in the soule. This teacheth us to labour earnestly to haue grace in the heart, that from thence it may flow into all our actions. It is not enough to haue gracious tongues, gratious words, gratious mouths, we must first haue grace within, and giue vnto God our hearts. Nothing is more detestable to God and man than Hypocrisie: there appeareth grace without, but there dwelleth none within: there is great shew, but little truth, or rather no truth at all.

Lastly, obserue with me the last word, whereby the Apostle shutteth up the salutation and the whole Epistle, to wit, [*Amen.*] This is set downe in a word, and yet it containeth more than the prayer it selfe. For in prayer wee testifie our desire, by this wee witnesse our Faith. By this wee obserue, that vnto our requests and petitions in prayer, must be joyned Faith and Beleefe, that God will grant the things craved. This appeareth in the Prophet, *Psal.* 89. *Praised be the Lord for evermore, So be it, even so be it.* We are taught thus to shut up our prayers, by Christ our Saviour in that platforme which hee hath left vs. Thus the Apostle closeth and concludeth his Epistle, *The grace of our Lord Iesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen.* And indeed prayer availeth only in them that beleeve: *It is the prayer of faith prevaileth much, if it be fervent*: yea, wee must aske in faith and not waver, if we thinke to obtaine any thing at his hands. From hence wee learne, that wee ought alwayes to labour to give assent to Gods promises when wee pray, and to strive against doubting and infidelity. *All the promises of God are in Christ, yea, and are in him, Amen, unto the glory of God through us.* This we see in the Father of the child possessed. *Marke* 9. 22. 24. When *Christ Iesus said unto him, If thou canst beleeve, all things are possible to him that beleeveth: he answered, Lord, I beleeve, helpe mine vnbeleefe.* To pray without faith, is not to pray at all. And to say Amen in the end of our prayers, and yet to pray with doubting, and without beleeving, is to make a lie, and to teach our tongues to deceive our hearts. For this is a great iarre and discord, when infidelity is in the heart, and faith in the tongue: when inwardly we waver, and outwardly the mouth uttereth Amen. Moreover, so often as wee vse publike prayers, they must be pronounced and delivered with that plainenesse, feeling, and zeale, as that the people, being thereby moved, and their faith and affection going with that which is delivered and prayed for, may answer Amen unto that which is desired. This is it which the Apostle toucheth, 1 *Cor.* 14. *I will pray with the spirit, but I will pray with the understanding also: I will sing with the spirit, but I will sing with the understanding also: Else when thou blessest with the Spirit, how shall he that occupieth the Roome of the unlearned, say Amen at thy giving of thanks, seeing he knoweth not what thou sayest?* This condemneth the Popish and Romish Liturgy, that vse in Divine service a language and vnknowne tongue, whereby the people are nuzzled in ignorance, and can receive no edification or instruction. And hereby consider

sider the deepe devise of the Divell, how farre he hath prevailed in this false Church. For when hee saw hee could not thus farre have the upper hand, as utterly to cast the Word out of the Church, and to take away the use of prayer; when he perceived it to be unprofitable to roote out the Word of God, and to abolish the invocation of his holy name, hee fell to worke another way, and that is, to suffer the things to remaine, and to take away the right and profitable use of them, so that albeit the Word is read, it is read without knowledge: and albeit prayers be made, yet they are made without comfort. Thus the names of the word and prayer remaining, the benefite of them is taken away. The like wee might say of the Sacraments especially of the Supper of the Lord: they will seeme to have it, yet in truth they want it: to allow of it, and yet they destroy it and abolish it. If the Devill should utterly remoove these things out of the way, so that the names, neither of the word, nor of prayer, nor of the Sacraments were heard at all among them, all men might discover this deceit, no man would easily be seduced by this palpable grossenesse: but hee is a more cunning worke-man, hee can hide his snares from being seene, so that he will not have them utterly remooved and renounced, that the people might say, wee have the Word read unto us, wee have good prayers said among us, wee have the Sacraments with us, yet all is done in a strange manner, the Priest useth a strange tongue, and the people are nurtured in strange blinde ignorance. For the Word is heard ignorantly, prayers are made ignorantly, and the Sacraments are received ignorantly. The whole frame of the Popish Religion is maintained by ignorance. Thus much of the generall observations, that might be enlarged and further amplified, which I have briefely pointed out: and albeit all of them be very pertinent, yet I will in this manner passe them over. Now let us handle the particuler Doctrine that ariseth from this salutation.

[*The grace of our Lord Iesus Christ, be with your Spirit, Amen.*] This is the last clause of the Epistle, wherein hee wisheth the same that hee did in the beginning, to wit, *the Grace of Christ*. If there had beene any more notable or excellent blessing to crave and desire for him than this Grace of Christ, no doubt he would have asked it, and should have obtained it for him. He would have made some mention of it, either in the beginning or at the latter ending, or in some other place of this his Epistle. But seeing we finde no other blessing rehearsed or required beside the Grace of Christ, it is most certaine the Apostle knew no greater or better gift then this Grace of Christ. And indeede, he which nameth and commendeth the Grace of Christ, doth except or exclude nothing which is good for us, or profitatable unto us, either in this life, or in the life to come. For the Grace of Christ, whereby wee understand the free favour of God, which we by no duties or workes have deserved, or can any way deserve, comprehendeth under it, as it were within the compasse of it, every good thing, and every perfect gift. For the spirituall blessings of God, as Remission of sinnes, Iustification, Sanctification, and eternall Life, doe all flow from this Grace as from a Fountaine. Now it is called the Grace of Christ, and that fitly, and worthily; because hee hath obtained it for us, by his owne precious bloud hee hath deserved to have the same bestowed upon us. For the Grace of God the Father properly belongeth unto him, and Christ Iesus, his naturall Sonne, in whom alone hee is well pleased, is the Treasure and Store-house of his Father, by whose hand is bestowed whatsoever is bestowed upon us.

Seeing therefore the Apostle maketh so great a reckoning of this Grace, that hee speaketh of it first and last, and remembreth it in the beginning and in the ending, and sendeth this Salutation unto him, wee learne from hence, that Spirituall things are to be prayed for and to be preferred before earthly

...things: the ... heavenly things, and earthly things best fit in this ... This ... of blessings, which God preferibeth ... Aaron ... his sonnes, you shall bless the Children of Israel, and ... the Lord bless you, and keepe thee, the Lord make his face ... and be merciful unto thee. The Lord lift up his countenance upon ... and give thee peace. Hence was see when the Priests and Levites were ... to crave, to wit, the favour of God, and his free grace. This is ... proved in the Psalmes of David, as Psalme 4. Many take, who will ... us any good? but Lord, lift thou up the light of thy countenance upon us: ... where hee observeth, that the multitude call for Riches, and honours, and plea-
Psal.80.3. sures, and esteeme them the onely good things; but the godly preferre the fa-
vour of God before all, and make it their chiefe felicity. And in another place, *Turne us againe, O God, and cause thy face to shine, that we may be saved.* The Church was now in affliction, they wanted temporall blessings, yet their chiefe desire was, to seeke the loving countenance of God to shine upon them. This
Math.6.6. appeareth farther unto us, in the Lords prayer, left unto us by Christ our Sa-
viour, to direct us to pray: hee teacheth and preferibeth this order unto us, that wee first of all aske such things as concerne God and his glory, and then the things that belong to our selves. Thus are the prayers directed that the A-
postle *Paul* maketh, and offereth up for the Churches to which he writeth, hee craveth above all things grace and peace; hee desireth, that they might
Eph.1.17, & 3.16. Col.1.9. have *the Spirit of wisdome and of revelation, that the eyes of their minde may bee lightned, that they may bee strengthened in the inner man.* Yea, this is so
Virgil. Eclog. 3 A true proverbe plaine and pregnant a truth, that the very Heathen in their best meditations have confessed this, that God must have our first thoughts, and the begin-
ning of all our workes, who blesseth those that are so begun, and giveth unto them good successe. If all these Testimonies, produced out of the Old Testament, alleaged out of the New, and confirmed by the uniforme consent of the Gentiles, bee laid together, we may gather from thence, that in our prai-
ers and judgements we are to preferre and desire especially and principally spi-
ritual things.

If any doubt remaine in us, let us consider the Reasons, that so it may bee removed. First, Spirituall and Heavenly blessings are beyond all compa-
Reason 1. rison more excellent, and bring more sound joy of heart than earthly bles-
sings can doe. The Prophet testifieth this by his owne experience: *Thou*
Psal.4.7. *hast given me more joy of heart, than they have had, when their Wheate, and their Wine, did abound.* The things of this life are corruptible: the things of the life to come are incorruptible. The Apostle *Peter* speaking of the inhe-
ritance of eternall life, calleth it *incorruptible and undefiled, and that withereth*
1 Pet.1.4. *not, reserved in heaven for us.* But among the earthly Treasures, what more excellent than Gold? Yet hee calleth it *the Gold that perisheth*: and after-
1 Pet.1.7.18. ward, *Yee are not redeemed with corruptible things, as Silver and Gold, from your vaine conversation, but with the precious blood of Christ, as of a Lambe undefiled, and without spot.* If then all worldly things, even those that be most pure and precious, be transitory and corruptible, they are not chiefely to be esteemed.

Reason 2. Secondly, howsoever the wedge of Gold prevaileth much with men, and can in a manner doe all things; yet it is of no force with God, it cannot re-
move his judgements, or turne away his wrath from us, it cannot redeeme or pay the ransome of one soule, we were bought with a greater price. Hence
Psal.49.6,7. it is, that the Prophet saith, *They trust in their goods, and boast themselves in the multitude of their Riches: yet a man can by no meanes redeeme his Brother, nor make agreement unto God.* If riches (that can doe much) could doe this, then the richest should be the happiest; and the poorest men should be the most miserable. But this standeth not with the Will and Wisdome of God.

God. To this purpoſe the Prophet *Ezekiel* ſaith, *They ſhall caſt their Silver in the ſtreets, and their Gold ſhall be caſt farre off: their Silver and their Gold cannot deliver them in the day of the wrath of the Lord: they ſhall not ſatisfie their Soules, neither fill their Bowels, for this ruine is for their iniquity.* The rich man thinketh himſelfe fenced againſt all dangers of ſoule and body, and knoweth not his owne errour, and ignorance, and folly. It is the ſpirituall Armour that giveth ſtrength, it is the ſpirituall Graces of God that doe defend us: one drop of them is better than an whole River or a great Sea of earthly bleſſings. Ezek.7.19. Zeph.1.18.

Thirdly, the obtaining of ſpirituall things is the cauſe of the other bleſſings. They bring with them, when they come, earthly things. When we get wealth, we doe not by it get Heavenly wiſedome: for many times, they have the greateſt riches, that have the leaſt Religion. But when wee get Godlineſſe into our hearts, it bringeth with it a competent and convenient meaſure of all outward things. The Prophet ſaith, *The Lyons doe lacke and ſuffer hunger, but they which ſeeke the Lord, ſhall want nothing that is good.* Hee knoweth what is good for us, better than wee doe for our ſelves: as the Father knoweth what is good for the Childe, better than the Childe doth, and therefore hee doth not ſay, they ſhall want nothing, but *nothing that is good.* Likewiſe, the Apoſtle, 1 *Tim.*4. *Godlineſſe is profitable unto all things, and hath the promiſes of this life, and of the life to come.* Hee doth not ſay, that riches are profitable to all things, neither doth he affirme that they have the promiſes of this life and of the life to come; but Godlineſſe hath thoſe profits and promiſes. So then, if we lay theſe things together and conſider, that the ſpirituall bleſſings being incorruptible, and inviſible, and eternall, are in themſelves more excellent; that they are of great force and power with God; whereas the earthly are vaine and tranſitory, weake, and unable to remove any judgement; and that Heavenly bleſſings are cauſes of the earthly, and companions with them: we may truely gather and collect from hence, that it is our duty to preferre and pray for ſpirituall things before tranſitory, for heavenly things before earthly, for eternall things before temporall. *Reaſon* 3. Pſal 34.10. 1 Tim.4.8.

Now let us ſee what uſes will ariſe from hence. Firſt of all, this ſerveth to condemne the practiſe of the greateſt part of men that goe cleane againſt this rule. There is no truth of God oftner confeſſed in word, that is more commonly denied in deede. Wee are willing to acknowledge in judgement the excellency of ſpirituall things, above all things that are mortall and mutable, and among ſpirituall bleſſings the price and priviledge of Gods grace, which bringeth a goodly traine and troope of his greateſt Treaſures: yet notwith-ſtanding our judgement, our affections are cheefely ſet upon the world, and our deſires runne after earthly things. Such men are wholly earthly and carnall, according to the rule of our Saviour, *Matth.*6.21. *where your Treaſure is, there will your heart be alſo.* Such can never lift up their mindes unto Heaven, that account the earth, and earthly things, their cheefeſt Treaſure: as on the other ſide, they can never ſettle their deſires and ſtudies upon the earth, that eſteeme the Heavens and Heavenly things their greateſt Treaſures. When the Stomacke is overladen with meate and overburdened with the ſame, there followeth an obſtruction and ſtopping of the paſſages of Nature: ſo the inordinate deſires of the world preſſing downe better things, bringeth a forgetfulneſſe of God, and ſo overfilleth the heart, that it oppreſſeth and ſuppreſſeth all cares and cogitations of a better life. For even as we ſee, that when the ſhaddow groweth leſſer, the heate groweth greater; but when the ſhaddow groweth greater, the heate groweth leſſer; ſo it fareth and falleth out with us, when this world which is but a ſhaddow taketh up the leaſt roome in our hearts, then the love of the world to come, is the greateſt in us: but when this preſent world and the things therein, occupie the greateſt ſpace and place in our hearts, then the heate that was kindled in us to- *Vſe.* 1. The firſt reproofe.

ward Heavenly things is abated and diminiſhed. Theſe two the love of this World, and of the World to come, are ſo croſſe and contrary one to another, that they cannot reſt and remaine in the higheſt degree within us, but one cooleth and quencheth the other, one overcometh and overmaſtereth the other. We would account him a foole and deſtitute of ordinary underſtanding, a ſimple man or a very child, that would preferre Copper before Gold, a graine of Barly before a Pearle or precious Stone, or would make choiſe of Chaffe before the Wheate, or chuſe the Huskes before the Corne; and yet there are a thouſand & ten thouſand worſe fooles in the world, which take themſelves to be great wiſe men, prudent and politike men of deepe and profound reaches, who would diſdaine and ſcorne at it to be accounted either childiſh or fooliſh. 1 *Sam.* 25.25 *Naball* was a rich man, and no doubt tooke himſelfe and was taken of others to be a wiſe man: yet ſetting his mind wholly upon his goods, he is called by the Scripture a foole. The rich man mentioned in the Goſpell, when his ground brought forth fruits plentifully, thought with himſelfe, *Luke* 12. 16, 17, 18, 19, 20. *I will pull downe my Barnes and build greater*, and ſaid to his Soule, *Soule, thou haſt much goods laid up for many yeares, live at eaſe, drinke, and take thy paſtime*: but though hee were rich, and therefore thought himſelfe wiſe, yet *God ſaid unto him, O foole, this night will they fetch away thy Soule from thee, and then whoſe ſhall thoſe things be, which thou haſt provided?* Neither was this the caſe and condition of this man alone, but it is the caſe and condition of every one that gathereth riches to himſelfe, and is not rich in God. This rich man is dead and gone: but he hath left a plentifull offſpring and a great generation behind him. Looke upon mens lives, and ſee whether the cares of this life, bee not the firſt in their thoughts, purpoſes, prayers, and practiſes. Give them enough of this World, and let him that will, take the World to come. All their ſtudy, all their toyling and moyling is for the red and white earth, that is, for Gold and Silver, and other traſh of this World, as if they could never bee full of it, as if they would never bee weary of it, as if they ſhould never depart out of it. It is ſaid of *Salomon Proverbes*, 30. 15. *The Horſe-leech hath two Daughters which cry, bring, bring*, ſo is it with theſe worldly minded men, they can never bee ſatisfied, they alwayes cry out for more, they will not bee content, they cannot ſay, they have enough. It is a token of a brood baſely borne, that reſpecteth not the inheritance of ſonnes: ſo it is an evident ſigne that we are not the ſonnes of God, when we mind not the Kingdome that the Father hath prepared for us, and the Sonne hath purchaſed unto us. The Beaſtes were borne and faſhioned to look down-ward: man created after the Image of God, looketh upward and beholdeth the Heavens. It is a great diſcord and jarre betweene the eye and the heart, which ſhould goe together: when the eye is caſt upward, and the heart of man groweth downeward: the eye is fixed above, and the heart delighteth to be alwaies groveling upon the ground, and glued unto the earth.

The 2. reproſe

Secondly, as this Doctrine meeteth with their corruption that have their converſation below, in the center and bowels of the earth, *Phil.* 3. 20. whereas it ſhould be in Heaven, from whence we looke for a Saviour, even the Lord Ieſus Chriſt: ſo it reprooveth ſuch as regard not the obedience to the firſt Table, and duties of piety and holineſſe which are to be perfourmed immediatly to God. Our Saviour, ſpeaking of the firſt Table of the Law, calleth it the firſt and great Commaundement: firſt, in dignity and order; in dignity, becauſe it comprehendeth and containeth the duties wee owe to God; In order of Nature, becauſe from the love of God proceedeth the love to our Neighbour. Likewiſe great, becauſe it is of greateſt waight and ſtretcheth fartheſt, and is chiefly to be reſpected of us. Hence it is, that when an expounder of the Law asked him a queſtion, *Matthew* 22. 36, 37, 38. *Maſter, which is the greateſt Commandement in the Law?* Hee anſwered him, *Thou ſhalt love the Lord thy God with*

with all thine heart, with all thy ſoule, and with all thy minde, this is the firſt and great commandement. Theſe precepts are firſt commanded, but they are laſt practiſed and leaſt regarded. They are called of Chriſt, great: but they are very ſmall and little, in the eyes of the greateſt part and ſort of men. If they leade an honeſt and civill life before men, if they deale juſtly and truly with their neighbours, they thinke all is well, they eſteeme themſelves as perfect men, though they live ignorantly, prophanely, and irreligiouſly, though they have no knowledge of God and of his word, though they regard not his worſhip privately or publikely. If they can ſay, we are no Theeves, or Murtherers, wee are not defiled with Fornication, and Adultery, we pay every man his owne, and doe as we would be done unto; they ſuppoſe they beare as good a ſoule to God as the beſt, and ſhall be ſaved as ſoone as any. But aske them any thing of the worſhip of God, or marke what their practiſe is touching his worſhip, they have no love to it, they take no delight in it, their meditation is not upon the word, their care is not to ſanctifie the Sabbath; & conſequently the duties which they performe toward men, have no right ground to ſtand upon, and therefore, though they may bring profit to others, yet can they miniſter no comfort to themſelves. The firſt Table is the heart of all Religion, and the foundation whereupon the duties of Righteouſneſſe are builded. If they proceed not from a religious reſpect to God, they are as an houſe ſet upon the ſand, which wanteth a ſure ground-worke.

Secondly, we are put in minde from hence, not to care overmuch for earthly things, or to runne ſo farre after them that we forget our ſelves where wee are. True it is, wee are bound and charged in duty to uſe the meanes that God hath appointed for us, and to exerciſe our ſelves with diligence, labour, and induſtry in our callings; but we muſt not truſt in theſe meanes, and put our confidence in them, and diſtruſt the care and providence of God toward us. There is a double care for the things of this life: there is a good and godly care, which is neceſſary for every one; the contrary whereof, is to be careleſſe, idle, waſting, and ſpending unthriftily and wickedly, ſuch things as are gotten by our labour. This providence and fore-caſt is commended and commanded in many places of the Scripture. This the Apoſtle teacheth and ſpeaketh of, 1 Tim.5. *If there be any that provideth not for his owne, and namely for them of his houſhold, he denieth the faith, and is worſe than an Infidell.* The other ſort of care, is a care joyned with greefe and penſiveneſſe, and of this the Apoſtle ſaith, *I would have you without care.* This care is an over great care, diſquieting the heart and making it bound to the unrighteous *Mammon*; this is alwayes to be condemned, as that which breedeth in us a diſtruſt of Gods providence, and choaketh the love of heavenly things, and therefore is hurtfull and pernicious. This our Saviour reprooveth in the Goſpell according to Saint *Mathew*, Chap.6. *I ſay unto you, be not carefull for your life, what you ſhall eate, or what ye ſhall drinke, nor yet for your body what ye ſhall put on, &c. Behold the Foules of the Heaven, for they neither ſow nor reape. Which of you by taking care, can adde one Cubite to his ſtature? And why care ye for Raiment? Behold how the Lillies of the field do grow, and yet they neither labour, nor ſpinne. Therefore take no thought what ye ſhall eate, or what ye ſhall drinke, or wherewith yee ſhall be cloathed, for your Heavenly Father knoweth that ye have need of all theſe things, &c.* We have the Lord to care for us, who knoweth our wants, and the meanes how to ſupply them. He made all things before we had our being, to teach us his providence. All the Mines of Silver and Gold, that lye in the heart of the earth, are his, and at his commandement. Hence it is, that the Apoſtle ſaith, Heb.13. *Have your converſation without covetouſneſſe, and be content with theſe things that ye have: for he hath ſaid, I will not faile thee, neither forſake thee: ſo that we may boldly ſay, The Lord is mine helper, neither will I feare what man can do unto me.* Can wee therefore doubt of his ſuccouring

Uſe 2.

1 Tim.5.8.

1 Cor.7.32.

Matth.6.25.

of us, and the supplying of our wants? If we consider his power, he is God: if his will, he is our Father. Will God forsake or forget his Creatures? Or can a father bee unmindfull or unmercifull toward his Children? This were to make him no God, no Father, which is blasphemy and impiety. The Prophet *David* having himselfe had a long experience of Gods watchfull eye over him, teacheth us also to depend upon him, *Psal.* 55. *Cast thy burden upon the Lord, and he shall nourish thee: he will not suffer the righteous to fall for ever.* It is great vanity to be over greedy and gaping after the transitory things of this worlde, to be carking and caring in the seeking for them, and to eate the bread of sorrow in going about them. We should use them, as though wee used them not: and enjoy them, as though we possessed them not. To this purpose the Apostle *Peter* saith, Chap. 5. *Cast all your care on him, for he careth for you.* Wherefore then should we nourish immoderate and excessive cares in our bosomes, seeing we have assurance of Gods care towards us? Let us trust in him, and be secure without any distrust and feare. If we have spent our dayes in the following and pursuing after the vaine profits of this life, let us bethinke our selves what we have done, and study to redeeme the time that is to come, and consider wherefore we were created and redeemed. The things that are seene are temporall, the things that are not seene they are eternall. Let us above all preferre those things that are able best to preferre us. Let us not live here as men that spend all their dayes in catching after feathers, and following after toyes and trifles that cannot profit. If we should see a man waste his yeares, from day to day, from month to month, & from yeare to yeare, and having lived forty or fifty years hath done nothing but catch after shadows, run after Butter-Flies, follow after Gew-gawes, or behold the Moone-shine in the waters, or alwayes looke downe upon the earth, or alwayes blow up Feathers in the ayre: would we not thinke him starke mad, and judge him out of his wits? Every man is ready to accuse him of madnesse, no man would thinke he did him wrong to call him so, or crave pardon for that he hath done. But bee not too hastie to censure such, and to passe the sentence of madnesse upon them, least the Parable be applied to thy selfe, and be verified of thy selfe. The wise man, who knew best who are Fooles, and what to judge of folly, preacheth and proclaimeth both in the entrance and ende of his words, *Vanity of vanities, saith the Preacher, Vanitie of vanities, all is vanity.* If then these things be all vaine, nay, Vanity it selfe: it is more than certaine that such as spend their time, and waste their yeares, and consume their strength in catching after these toyes, these shadowes, these shewes, these feathers, these follies, these trifles, and spend more yeares in pursuing after these earthly things, than they doe houres in attaining Heavenly things, may truely be accounted Fooles, or Mad-men, or sottish, or such as are possessed with a spirit of giddinesse, that runne up and downe hither and thither, and know not what they do.

Pſal. 55. 22.

1 Pet. 5. 7.

Eccle. 1. 2. & 12. 8.

Wee use commonly to pitty such as are mad and beside themselves and out of their right wittes. None are further out of the way, nor more destitute of true Wisedome than these men are, that have the least care of the best things, and the greatest care of the least things. Let vs beware, least while we thinke our selves to bee wise, we become starke fooles; while we thinke our selves spirituall, we bee proved to bee carnall: and while wee loath madnesse and folly in others, wee love madnesse and folly in our selves.

Vſe 3. Lastly, seeing spirituall things must bee placed and preferred before earthly, wee learne another duty from hence, namely that we ought to make greatest account of the greatest blessings, and such as are highest of all, must also bee highest in our estimation. These wee ought especially to pray for; of the want of these, wee must have a speciall feeling. Wee are ready to aske for our daily bread: but we do not desire the bread of life, wee doe not

hunger and thirſt after Righteouſneſſe. We are wholy ignorant of the right manner and method of praying, we regarde not to obſerve the order which God hath ordained.

Chriſt Ieſus inſtructing us to pray, and leaving us a perfect patterne how to make prayer, both for matter and method, hath made this the fourth petition, to have *our daily bread* given unto us, *Math.6.9.* But we will not pray after this maner, we will not obſerve this direction, we make this our principall care, wee make it the firſt Petition; nay, wee make it both firſt and ſecond, the third and fourth, the fift and ſixt: wee make it the beginning and the ending, we ſet it before & behind, we enter with it, we conclude with it, we make it all in all, to have earthly bleſſings, and temporall commodities, and bodily neceſſities ſupplyed unto us. What a ſhame is it unto us, that if we will not know the preheminence of heavenly things, above theſe mortall and tranſitory vanities, wee ſhould bee ſuch great ſtrangers at home, and ſo ignorant of our ſelves, and of thoſe parts whereof we conſiſt. Who is ſo ſimple that doth not underſtand, that the ſoule is more noble and excellent than the body? If then it be more worthy as being a ſpirit, an immortall ſpirit: ought we not in the firſt place to provide for it? Ought we not to adorne it with all ſpirituall graces? Ought we not ſo to qualifie it, as that it may be inheritour of eternall glory? Let us therefore affect the things of certaine abode, and ſeeke after Wiſedome, Faith, Sanctification, and the true Riches of the Spirit. If our Treaſure bee in Heaven, our hearts will bee there alſo.

Let us lay up and locke up our Treaſure in Immortality: let us bee ſure to lay a good foundation againſt the time to come. One thing is neceſſarie, this is the good part that ſhall not bee taken away from us. All humaine things are full of uncertainties, and the meanes of their decaying and vaniſhing are manifold, the Ruſt, the Moth, the Canker, the Theefe, beſide a thouſand other caſualties that take them away from us. It is an holy and Heavenly admonition given unto us by Chriſt, *Matthew 6. 33. Firſt ſeeke the Kingdome of God and his Righteouſneſſe, and then all other things ſhall bee miniſtred unto you.* This checketh and controlleth the prepoſterous order and bad practiſe of moſt men in their callings, they ſet the wrong end forward, they labour firſt of all to get Wealth and Welfare from day to day, and from yeare to yeare; but nevet thinke of the roote of welfare, and from what Fountaine all earthly bleſſings ſpring, to wit; from the grace of God. Let us imploy our paines to get Gods favour, and then tranſitory things, Wealth, Peace, Honour, Liberty, and ſuch like will follow, ſo farre as they ſhall bee expedient for us: otherwiſe, all our abundance ſhall turne to bee our bane, woe, and deſtruction, all things ſhall bee accurſed unto us, our Table ſhall bee made a ſnare to take us and torment us. The Grace of God in Chriſt is ſufficient to make a man bleſſed: and without it, all other things (though wee had them in the greateſt meaſure) cannot free us from curſednes. Now it is unpoſſible that ever we ſhould ſeeke for theſe gracious gifts of God, except we feele our own miſery in the want of them. It is the want of health which we deſire to have reſtored, and the feeling of our diſeaſe which we deſire to have removed, that driveth us to the Phyſitian. And we have no promiſe to obtaine earthly things, except we ſeeke them as wee ought to ſeeke them, and follow the right manner that God hath left unto us to finde them. Many ſeeke after them, and pray for them; but they doe not obtaine, becauſe they aske amiſſe. It is our duty, not onely to pray for lawfull things, but alſo in a lawfull manner. A man may doe a good thing after an evill manner: as it is in our actions, ſo it may be in our prayers. An indirect and unſanctified order, may marre and corrupt a good and godly prayer. To conclude therefore, let us know, that this grace and favour of God ſo often remembred in *Pauls* Epiſtles,

ſtles, and ſo often craved and prayed for, to be beſtowed upon the Saints, is onely able to give ſatisfaction and contentment unto the ſoule to ſtay and reſt upon, and therefore wee ought above all other things to labour earneſtly to feele it in our hearts. Indeede, it ſeemeth nothing and baſe in his eyes that hath it not: but when a man once knoweth the worth and value of it, and taſteth the ſweete comforts of it within him, hee is ready to ſell all that he hath to enjoy it and retaine it, he is content to renounce and forſake all Dignity and Honor, all Glory and Praiſe, all Health and Beauty, all Friends and Favour, all Wealth and Treaſure, all Ioy and Delight, all Mirth and Melody, yea; Brethren and Siſters, and Lands, and Wife, and Children, and all things that may bee deare unto him, rather than depart from this Iewell of grace farre in price above all the Iewels of this World. It is with us in reſpect of ſpirituall things, as it fareth with the buyer, while he is in buying his commodity before he is poſſeſſed of it, according to the deſcription of *Salomon* Prov. 20. *It is naught, it is naught, ſaith the buyer: but when he is gone apart, he boaſteth.* Hee diminiſheth the goodneſſe of it, he ſaith it is too much, it is not worth the money you aske for it; but when he hath purchaſed and poſſeſſeth it, hee praiſeth his penniworths, and judgeth it better than his money. So is it with all Heavenly graces, ſo long as we are deſtitute of them, we thinke them not worth our labour and travell, and ſeeking, and enjoying, we eſteeme every houre too much, that is ſpent in following the meanes appointed to obtaine them; and albeit God call us *to come, to buy and eate, to come I ſay, and buy Wine and Milke without Silver and without money*, yet we have no eares to heare, nor leiſure to attend, nor hearts to conſider of his calling. But when once we have found them, and know the juſt price and value of them, wee would not looſe them for all the World, nor for a thouſand worlds if they were offered unto us: nay wee are willing to ſell all we have, to have them continue and abide with us: according to the counſell of the ſame *Salomon*, Prov. 23, 23. *Buy the truth, but ſell it not, likewiſe wiſedome, and inſtruction, and underſtanding.* Let us therefore grow in love with this grace of God, that wee may have our hearts eſtabliſhed with it. Let us doe that now which wee ſhould do at the laſt gaſpe and breath. Then we are ready to renounce the world, and to preferre one drop of grace and faith before a Kingdome. Let us now begin to learne wiſedome, let us proſtrate our ſelves before the Throne of grace, let us never give reſt to our ſoules untill we find it, and let us ſue unto him that is the Author and Fountaine of grace, to wit; Chriſt Ieſus, to whom with the Father and the Holy Ghoſt be all glory and praiſe for ever, Amen.

Prov. 20, 14.

Eay, 55, 1, 2.

Prov. 23, 23.

FINIS.

A Table of the principall Contents of this Booke.

A. *B.* *C.*

A

Abraham received Angels. page 281. Hee and Lot reconciled. 252,253
Absence of the Pastour hurtfull. 196
Absence of the people from the Pastor. 202. reasons against it. 203
Abuse of the Ministers. 397
Abuse of Gods providence. 299
Accepting of persons. 189. not with God. 331
Account of our faith must bee given. 91,92
Actions differs from evill in it. 307
Admonition. 207
Adoration of Saints. 146
Adulterer penitent, is no adulterer. 318
Affect such as have most grace. 186
Affection betweene Pastor and people. 189
Afflicted are not greatest sinners. 13
Afflictions serve for confirmation of others. 12. common to godly and ungodly. 19. they are profitable. 207
Agreement betweene Paul and Iames, in matter of Iustification. 191,192
All things not to be done of all. 11
Almes houses. 156
Almes must be chearefull. 285
Amen. 494
Anabaptists. 265,367,387
Apphia, Philemons wife. 8
Appeare all must before God. 337
Apostataes. 486
Application. 76
Archippus. 8
Assurance of faith, no Doctrine of presumption. 180
Assemblies of the Church. 84. they are beasts that reject them. 85
Assurances lawfull. 385
Aske no unlawfull thing of others. 418
Atheists. 299
Attention required, 219. three benefits of it ibid.
Authoritie given to the Ministers. 163 they must not abuse it. 170
Authority absolute no man hath. 419

B

Backbiters, 427. the sorts of them, 427 428
Back-sliders, 132, 150, 491. they prove worse than others. 486
Bands, where the greatest are should be most love, 337. the more bands are broken, the greater sinne. 341
Good beginnings, helpe not without proceeding. 132
Bellarmines doctrine of Princes. 267
Benefit of others is to be sought. 135
Benefits that come by instruction. 40
Benefits bestowed upon Saints, shall not be lost. 280
Better too forward, than backward. 75
Birth-day. 424
Blessed that suffer for the truth. 14. not all that heare. 242
Blessed that live in Gods favour. 57
Blessings are to be craved from God in Christ, 61. ascribe them not to our selves. 63
Blemishes of body, no sinnes, 315. to be patiently borne. 316
Blind zeale. See zeale.
Blind devotion. 288
Blind not to be discouraged. 311
Blindnesse of minde a sinne, 310, 311 wherein it differs from blindnesse of body. Ibid.
Blood of the Martires. 13
Body must bow to God. 94
Bondage of the wicked. 115
Bond-Servants, whether they may fly, Epist. Dedicat.
Brother, who is. 256
Borrowers often Theeves. 412
Bretheren faithfull are. 331. They are bound to love each other. 342
Brownists. 177

C

Calling given of God. 336 { Every Minister hath two callings.
Canker of the Common-wealth. 381
Canonized Saints. 120
Cause makes a Martyr. 19
Care two-fold. 501. It must be had of every member. 189
Censures of the Church 168
Chaplaines. 200
Chance. 299
Charity. 315,256
Christ rejecteth none, how base soever. 5
Christ and the faithfull one body, 161 he accounts our sufferings his, 10. He is the object of our faith. 106. Our salvation is wholly wrought by him. Ibid. He is true God. 107
Christ is harboured in his members. 145,446. he is the annointed of the Father. 463. Why he is called Lord. 493. The use of it. 496
Christians, who they be 496. The true Christian hath faith and love. 100. He must have more than Faith 103 He is onely a free man. 114. Wherein it standeth. 115. Bound to serve the Church. 272
Christians are not enemies to States and Common wealthes. 263. They are the onely friends of Princes. 269
A good Christian, a good Subject. 367
Christian policy. 265
Cherish good things. 481
Cheerefulnesse. See willingnesse.
Children should not heare an evill word. 45
Children of God never voide of the fruits of faith. 122
Children deformed, destroyed by the Heathen. 157
Children must obey parents. 343
Church meetings to be frequented. 30
Church and Commonwealth compared to man. 36
Church of Rome teacheth, that faith may be without charity. 104. It is a Tyrant. 177
Our Church hath many Saints. 120
Church is Christs schoole, 128. it shall never perish. 487. (service to it) 272
Church accused of sedition. 264
Church of Rome, no true Church 322
Civill honest men. 97,503
Circumcision. 392
Comparison betweene Idolatry olde and new. 63,64
Compassion, 114. it is to be shewed to

as the ignorant. 177
Company of evill persons. 94,123,150
of the godly to be delighted in. 439
Communion ought to bee among all Saints. 113. It standeth in two things, 114. Wee must delight in it, 123. It takes not away private possessions. 365
A Communion among the ungodly. 124
Communion is with Christ, & among our selves. 149
Communion one with another, what it teacheth. 348,357
Communion with Christ, wherein it consisteth. 349
All things Common among friends. See friends.
Comfort to all that employ their gifts. 140,141
Comfort to the Ministers, 167,278
and to the people. 279
Comfort in losses, 307. not to be vexed through impacience. 310
The Colliers Faith. 77,78
Confession of faith necessary. 86. it hath promise of reward. 87. It is a fruit of faith, ibid. it is required of all. 89
Confession is as our faith. 91
Confession of penitents not to bee revealed. See Penitents confession.
Confirmation in the truth necessary. 531
Conjunction among the faithfull in 3. things. 123
Contemners of Gods ordinances. 130
and of the weake Brother. 479
Conscience of our company. 350
Contentation, 370. Rules serving to worke it. ibid.
Converted must seeke to convert others. 69
Course of the Gospell connot be stopped. 1
Conversion of a man, alters him quite. 227
Contempt of prayer. 454
Covetousnesse, 354, 372, 409, 504. the sorts of it. ibid. it is the root of all evill. ibid.
Covenants in writing. See Obligations. ibid.
Cruelty towards Transgressors. 174
Cursed speaking. 475
Creditors not to be rigorous, 383,410
Curteous speeches become the Saints, 471. against them that pinch curtesie who shall beginne them, 474. against such as performe them onely outwardly. ibid.

D

Dangerous to contemne preaching of the word. 214.
Day-laborer. 410
Despise not any, how vile soever. 5
Devils faith what it is. 78.107. many come behind them, 79.108. they have no hope of mercy. ibid. they know they are reserved to wrath. ibid. they teach the reprobate a lesson which themselves could never learne. 80. they doe Gods will by constraint. 288. what are their baits. 489. they corrupt Gods worship. 499
Devill signifieth a false accuser. 144
Degrees of faith. 81
Defence of the godly wee must undertake. 94
Desire the best gifts. 149,164
Description of the iniquity of our times. 150,151,178
Deputies cannot discharge us. 200
Departers out of the Church. 220
Delight must be in Gods service. 287
Death of the godly sudden ofttimes. 308
Dead faith. 258,259
Deare they must be to us that have gained us to the faith. 394
Deformed have comfort. 311
Delight not in the ungodly. 328
Debts to be payd, 389. such as doe not, are theeves. ibid. they are not to be eagerly exacted from the poore. 407 they are of two sorts. 246
Degrees in submitting our selves to the word. 401
Despaire not of any mans salvation, 430. three Meditations about it. 431
Deserts. See Merits. Demas. 484
Disgrace it is not, to be cast in prison for the Gospels sake. 12
Difference betweene the godly and ungodly. 24. betweene Pastors & hyrelings, 72. betweene Gods love of the elect, and of the reprobate, 86. betweene Heathnish and christian religion, 156. betweene that which penitent persons have beene, and are. 318. betweene sinner and sinner, 480. betweene the godly and hipocrites. 486
Dislike of our selves, is the first steppe to grace. 52
Discretion required in the minister. 175
Division of parishes, hath footing in the word. 198
Diligent teaching required. 200
No disgrace to doe service to the Saints. 276
Disorder in the world overturnes not Gods providence, 298. God ordereth it. 299
Doubts must be removed by the Minister. 362
Doubtfull things must be taken in the best part. 429
Duties are better done by helpe of others than alone. 21
Duties to be performed willingly. 185
Duties of godlines chiefely to be regarded. 503

E

Earthly things must be set after heavenly. 500
Education of children in godlinesse. 43
Elect shal in Gods good time be called. 7
Elect called Saints, and why. 86
Envy not the proceeding of others, 75 153. who are most given to it. Ib. reason why we should not envy others. 76
Envy what it is, 133. most hurtfull to him that hath it. Ibid.
Enemies to a good name. 98 (280
Enemies of the church prosper not. 278
Enemies of the Ministers, are enemies to God. 398
Encrease in good things is required, 226,324,483. seeing we are in the way to the kingdome. 127
Entising to evill. 152,153
Enquire out such as want. 161
Enquire which way to do good. 281.423
Entrance of sinne into the world. 302
Epistle to Philemon when written. 466
Epicures. 299
Equality in christ among beleevers. 331
Esteeme of penitent persons as they are 314 Evill cannot be defended by Gods providence. 300
Execution for treason, not Religion. 19, 20
Exhorting one another required. 39 152,260 Examine our selves whether sanctified. 122
Examples corrupt, not to be followed. 189
Exacting our own not alwayes warrantable. F 412
Faith is the hand of the soul, 53, it stands in particular application. 66,76 80. no comfort without this, 77. particular faith required of every one. 77
Faith of the church of Rome what it is, 77. it is grounded upon ignorance. 78
No faith, where no knowledge. 78
Faith hath sundry degrees, 81, 110. it must not bee kept to our selves. 92
Faith and love cõmend a man to God, 95. they perfect a Christian. ibid. they they are marks of election. ibid. they go together, 99. they are as the tree and fruit. ibid. being severed they lose their names and natures, 100. he is no true christian that separates them, 100
Faith is prooved and tried by our love, and love by our Faith. 101. How it doth justifie. 103. It is not built on men. 487
What true Faith is. 106
Faith in the Saints, Popish Doctrin. 208
Faith is wrought by the preaching of the word, 109. It is joyned with repentance, Ibid. It teacheth to depend upon God, Ibid.
Faith is mingled with doubting. 110
Many thinke they have it who want it. 108,259. Being weake it is available

able. 285. Not to be had in respect of persons. 188
Faithfull are peaceable. 110. They are Saints, 117. They yeeld more than is requested of them. 431. Therein they follow Gods example. 432
Faithfull accused of sedition, 264. Whether they can fall away. 491
Families of Christians, a particular Church, 8 being reformed, they have in them persons unreformed, 237 How made obedient. 234
Fathers must make their children religious 43. They are many times murderers of them. 44
Famine of the word. 214
Famine, some are glad of. 400
Familiarity with the Saints, who regard not. 355
Favour of God cause of all blessings 56 Seeke it above all things, 57,465 Wretched to be without it. 59
Fearefull persons, 92
Feeling of Churches troubles. 275
Flattring men in sinne. 321
Forgivenesse of offences required 6 245, 240. How man forgiveth. 247
Fortune 299: Forefathers. 42
Forward, sometimes fall backe. 484
Forwardnesse in good things. 433
Friends are as our owne soule. 26. they will admonish. 27
Friendship counterfeit. 28
Friends to Princes who are, 369. of what sort we must chuse them, 326. They have all things common, 350 They must require no more than God alloweth. 415,416
Friendship among the Heathen what 352. How it differs from love. Ibid
Freedome properly belongs to the godly. 115
Fruits of love to be shewed cheefely to the Saints, 67. And not to the ungodly. 325
Fruitfulnesse in good workes. 201
Freedome in a Christian, wherein. 115

G

Gaine of soules. 482
Gentiles Idolatry and Papists, like, 63
Gifts to be communicated to the Saints, 114, they are of two sorts, Ibid the faithfull are Gods Stewards to dispence his gifts. 114
Gifts received, must be imployed to the good of others. 1, 134. Not to their hinderance, 138. They must not lie still. Ibid,
Gifts of God must be stirred up, 133, 483
Gifts are bestowed to profit withal. 275
Gladnesse, See Ioy.
Glory of God to be sought in all things. 64, 147
God loveth a cheerefull giver. 282
God is not the Author of sin. 300 He worketh in sin three wayes. Ibid. He moveth none to sinne, 301. He disposeth ever to good the sinnes of men. 303. He punisheth sinne with sin. 486
God heares our prayers two waies. 453
God recompenceth outward wants. 310 He accepteth no mans person. 331. He forgives the penitent. 414
Gods love reconciles all his creatures, 5. He loveth all the creatures, and how. 86. 323. Hee is not benefited by our well-doing. 112
Godly charged with rebellion 264. they are friends to the Prince, and the reasons. 269
Godly must abound in graces. 101. They are most to be beloved, 112 they are never barren, 123. They often die quickly, the reason of it. 308
Godlinesse sweetens the bitternesse of the Crosse. 116
Goers backeward. 150
Good name hath many enemies, 417
Good things must be carefully, and earnestly followed. nine Reasons and Vies, 10
The goodnesse of God to us must be made knowne. 142. The benefits thereof. 142,143
Gospell cannot be bound. 2. It is stronger than the Devill, 2,3. It abolisheth not civill ordinances, 262. Obedience to them adornes the Gospell. 263
Gospell brings peace, 264
Goverment of the tongue. 476. Rules to observe to attaine to it. 477
Grace of two sorts, 492, It signifieth sometimes the free favour of God, and sometimes his gifts in us. 48 It is chiefely to be desired. Ibid. It sanctifieth all other good things, 51, The want of it is a curse, Ibid. It is the foundation of all our happinesse. 52, 53. Three steps leading us to finde grace, 52. It giveth contentment to the soule. 54 Why called the grace of Christ, 492 the more it appeares in any, the more to be beloved, 322, 323. It is given freely 457
Graces of God are fruits of election, 70 Bestowed upon other they must rejoyce us. See Spirituall graces. we must grow in them, 482, the seate of them is the soule, 408
Griefe to behold the unregenerate, 187
Griefe to see any decay in grace, 435, 436
Grudge not at others good, 153

H

Hatred between Ministers and people, hinders profitting; 193
Helpe of others to be sought, 22
Heathen and Christian Religion, how they differ. 155
Hearers must performe three duties, 219 They must heare the word willingly. 287
Difference of Hearers, 338. It is no common Grace. 320
Against hearing false tales. 428
Where the Heart is, there is our delight. 288
Heart & word must goe together, 457
Historicall Faith. 78
Hindrances of Prayer. 460. And of hearing. 484
An honour to suffer for Christ. 18
Honoring of Saints: 145
Honour the Minister. 296
Houses of the godly what. 354, 5. And of the ungodly. 46
Housholders must teach their households. 38, They must first reforme themselves. 41. They must bring their Families to the Church. 47
All their houses the Christians sold not, 367,368
Hope the best of others. 426. It is a property of love. Ibid.
Hospitality, 440. It consisteth not in feasting, 442. It is cheefely required of Ministers. 444
Hospitals none among the Heathen. 157
Husband and Wife Yoke-fellowes. 30
Husbands. 328
Hunger after grace, one step to it. 53
Who are said to hunger. 483
Hypocrites. 486

I

Idol-Shepheards. 35
Idle persons have their gifts diminished, 136. Idolatry of Gentiles, and Papist alike. 40
Iesting at sinne. 72
Iesuits enemies to Princes. 266. They are Cormorants. 340
Iesus, what to be learned by it. 495
Ignorance. 78,90
Ignorant people ready to receive any Religion. 90. Ignorant Ministers. 201
Imprisonment for the Gospel. 12,13
Implicit Faith. 77. Imprecations. 175
Imputation of Christs righteousnesse 363, (364
Instruction profitable. 40.
Invocation of Saints. 66
Indulgence, 176. See Lenity.
Inferiors owe honor, 179,34. they must be content with their places. 335
Injuries. See Revenge.
Infirmities object not. 315
Inferiors not bound to obey in evill. 420. Being unbeleevers, they yeelde but halfe obedience. 344
Ioy to see the faithfull grow in grace. 68
Israell oppressed. 330
Interest in his owne good, every man hath. 365
Iudge not before the time. 430
Iudgement of the wicked touching the Crosse. 14.
Iustification by Faith condemned by the

THE TABLE.

Meanes to prove men voide of Faith, 108
Mercyons. 317
O
Objections answered, pretending that Ministers live idely, 35. that they should not beare, that have faith already. 230
Objections against instructing of families, 40. of them that say they spend nothing but their owne, 115. Of miserable men against liberality, 158, 190. of Non residents. 397
Objections brought to prove preaching not the ordinary meanes of regeneration. 207
Objections of Anabaptists. 265, 367
Objections made against forgiving offenders, 246. against using filtrations. 247
Obligations lawfull. 385
Occasions of doing good must bee sought 321. of contention must be cut off. 251.
Odious tearmes not to be used against the penitent. 311
Offences of penitents not to be aggravated. 193. they are to be forgiven. 243
Offences forgiven two wayes. 247. they will arise many wayes. 487
Old age honorable. 178
Old men in stead of Fathers, 18. their duties and sinnes, 181, 491. their long life is a testimony of Gods mercy. 182
Oppression. 393
Opportunity. 444
Order in praying for blessings. 505
Over-seers of the Church. 221
Outward blessings recompenced with inward. 305

P

Painims religion; what. 156. they regard not the peace. Ibid
Papists no friends to Princes. 266. falsely called Catholicks, 312. they sever faith and love. 102, 104. they slander us about Good-workes. 105
Parents of deformed children comforted, 311, 316. they must not reproove their children for good things. 318. they must pray for their families. 241
Pardon open for penitents. 317
Pastors joy. 69
Pastors and people are as father & sonne. 189. they are tied to a particular charge. 199. not to discourage people that are froward. 329
Pastors of meane gifts must be heard. 265
Patrons admonished. 221. whence they had their names. 91
Peace given to the faithfull. 55, 58
The three Persons in Trinity, worke our salvation. 62. the distinction between them must be known. 62

Peace

Peace is brought by the Gospel, 264
Penitent persons not to be reproached 317, their confession not to be revealed, 321, abuse of the Church of Rome therein, Ibid,
False perswasion of faith, set downe by certaine notes, 108
Peters being at Rome uncertaine, 46 disagreement of Popish writers about it, 471
Persecutions of Christians, are the persecutions of Christ, 15
Popish Idolatry like the Gentiles, 63
Popish assertions touching the Scriptures, 78
Pope held to be the Saint-maker, 121 he is enemy to Princes, 220
Popish devotion, 188, Martyres, 10, Religion, which giveth libertie to sin, 105, Church what it is, 470
The Popes Supremacy, 470, his Saints, 120
Poore Saints to be relieved, 154, What those poore are. 161
Poorest believer is rich, 189, the godly are specially to be respected. 111
Pray for the free passage of the Gospel, 3
Prayer necessary, 63, 337, it must be made to God for others, 82, it is a part of spiritual armour, 83, the use of it, Ibid, other points to be intreated, 84
We must pray for spirituall strength. 91, and for spirituall things, 505
Prayer what it is, 447, it is a medicine against all diseases 83, how made unprofitable, 461, what is required in it, 449, why God defers to heare, 453, Popish prayers Idolatrous. 452
Prayer heard two wayes, 453
Prayer contemned, 454
Prayer to Saints, 454, It robbeth God of his honour, 155. It cannot merit.
People must maintaine their Ministers, 38, They must delight the hearts of their Teachers, 71, They must not thinke it enough, not to hurt them. 74, They come to entrap them, Ibib, How many wayes they greeve their Pastors. 75
People must employ their gifts, 139 They must not despise the Ministry of the word, 107, They must honour their Pastors, 202, They must attend their owne Pastors, 203, they are in the Ministers debt. 402
Poore unthankefull. 412
Precisenesse not to be objected against Professors, 93
Presence of the Pastour necessary, 190 191
Preaching of the word, the meanes of regeneration 205, A token of Gods love, 215
Preachers preach to themselves as well as to others, 210
Preaching Ministerie necessary to salvation. 213
Preparation before hearing. 219
Priviledges of the godly. 58
Profession of Faith, See Confession.
Prophaners of the Sabbath. 124
Provision for the poore. 160
Providence of God orders all things. 295 It exempts men not fro sin. 300 it comforteth. 302. It giveth contentation. 303
Puritan how it arose. 93

Q

Questions answered, whether the holy Ghost bee excluded in Salutations, 49. Why Paul cals God his God. 66. Whether Faith respecteth the Saints, ibid. Why Faith is restrained to the Saints, 67. How Infants can be saved that want faith, 8. Whether all that cannot say God is their God, are Reprobates. 81 Whether the Spirit may be lost. 133 Whether a Christian may not be angry, 174. Whether it be sufficiently to have faith inwardly in the heart, & so to conceale our religion. 88, Whether unlawfull to respect persons, 189 Whether wee may heare none but our owne Pastors, 202. Whether God be not able to save us without the Ministers, 215. Whether all men would believe if they heard God speake. 238. How the promise of long life is kept. 39 What they must doe that are not able to restore. 413, Wee must not aske the question why all believe not. 240
Question whether it be lawfull to sue at the Law. 246. Whether the faithfull can fall away. 491

R

Rash Iudgement. 6
Reading is not preaching. 208 Who hold reading to be preaching. 209
Rejoyce when we ought. 68
Repining, See envy.
Religion must be professed, 86
Reproofe of such as love onely the ungodly. 115
Reproaches, See Taunts.
Repentance blots out the reproach of sinne. 88, 317
Residency required of Pastors. 19, 196
Reasons against *Non residencie*. 196, 197
Regeneration wrought by the Word, See Preaching.
Revenge not injuries. 304 Reasons to proove we ought not. 305
Repentance not to be delaied, 318
Repetitions. 406
Restitution. 413
Reward a meanes to move to godlines. 226
Religion brings profit with it, 230, the severall sorts of profit, 231. It makes all the Family dutifull, 234. It is no inheritance. 237
Reformed families have often in them unreformed persons. 237
Repentant offenders must be forgiven. 244
Rejoyce in our brothers good. 422
Regeneration. 424
Reproofe. 430
Reward proves not merit. 463
Rich men want reproovers. 27
Rigour, 480 in punishing to be avoyded. 176, 177
Riches abused. 365
Riots and Routs condemned. 369

S

Sabbath to be duly sanctified. 23
Saints are not to be prayed unto, 66. not to be beleeved in, 103, why so called, 117. There are Saints upon earth. 118
Two sorts of Saints, 118. No reproach to be a Saint. 119
Saints of the Popes making, 121
Saints how they may be honoured. 145
Wherein it consisteth. ibid.
Salutations, 465, they beseeme the Servants of God. 471
Sanctification a signe of election, 122 necessary for all, ibid
Servants we are to all, 234
Sermons read. 212
Servants are of two sorts, 365, how they must doe their duty, 284. 284 Whatsoever they doe heartily is accepted, 285. how they are made obedient, 235
Servants evilly intreated, 329
Sacraments, 391, What they are, ibid the causes of them. 392
Sathan hinders prayers, 60. howhee poisoneth it, 461, hee perswades it will merit, ibid. how he is to be resisted. ibid
Sinnes of the penitent not to be increased, 211
Selfe-love, 258
Sinfull men contemne the Ministry. 296
Sharpenesse. See Rigour.
Slanderers of the godly reproved, 96 they are petty-Devils, 144. we may be such by holding our peace, 429
Slander to Religion, to make it enemie to Princes. 263
Slander, that we make God the author of sinne. 301
Solitary life. 23
Soule-labour is greatest. 36
Soule-love the truest. 44
Societies of the ungodly must be shunned. See Company.
Soule more excellent than the body, 505
Spirituall blessings chiefely to be craved. 49.

FINIS.